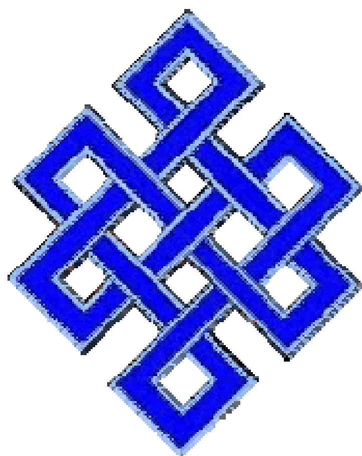
The Hidden Teaching of the Perfection of Wisdom Sutras

Jam-yang-shay-pa's **Seventy Topics** and Kon-chog-jig-may-wang-po's **Supplement**



Jeffrey Hopkins
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UMA INSTITUTE FOR TIBETAN STUDIES

The Hidden Teaching of the Perfection of Wisdom Sūtras

The Hidden Teaching of the Perfection of Wisdom Sūtras: Jam-yang-shay-pa's *Seventy Topics*

and Kon-chog-jig-may-wang-po's Supplement

With Ngag-wang-pal-dan's commentary
on the citations from Maitreya's
Ornament for the Clear Realizations

Jeffrey Hopkins
Jongbok Yi

Edited by Elizabeth Napper

UMA Institute for Tibetan Studies

Education in Compassion and Wisdom

UMA Go-mang Translation Project

Supported by a generous grant
from the ING Foundation

Translating texts from the educational syllabus of the Go-mang College of Dre-pung Monastery.

Website for UMA Institute for Tibetan Studies (Union of the Modern and the Ancient: *gsar rnying zung `jug khang*): uma-tibet.org. UMA stands for "Union of the Modern and the Ancient" and means "Middle Way" in Tibetan. UMA is a non-profit 501(c)3 organization.

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7330 Harris Mountain Lane
Dyke, VA 22935-1008 USA

ISBN-10:
ISBN-13:

Library of Congress Cataloging-in-Publication Data
Hopkins, Jeffrey; Yi, Jongbok.
The hidden teaching of the perfection of wisdom sūtras: jam-yang-shay-pa’s seventy topics and kon-chog-jig-may-wang-po’s supplement / by Jeffrey Hopkins, Jongbok Yi ; edited by Elizabeth Napper.
p. cm.
Includes bibliographical references.
ISBN-13: (alk. paper)
ISBN-10: (alk. paper)
1. 'Jam dbyangs bzhad pa ngag dbang brtson grus, 1648-1722. Dngos po brgyad don bdun cu'i rnam bzhag legs par bshad pa mi pham bla ma'i zhal lung. 2. Dkon mchog 'jigs med dbang po, 1728-1791. Mkhyen gsum gyi rnam pa brgya dang don gsum gyi rang bzhin yang dag par brjod pa legs bshad padma dkar po'i khri shing. 3. Ngag dbang dpal ldan, b. 1797. Bstan bcos mngon par rtogs pa'i rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung. 4. Byams pa (Maitreya). Mngon par rtogs pa'i rgyan.
5. Dge-lugs-pa (Sect)--Doctrines. 6. Don-bdun-bcu. 7. Wisdom—Religious aspects--Buddhism.
I. Napper, Elizabeth, 1949- II. Title.
BQ

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Preface

Modes of doctrinal training in Ge-lug-pa

In general, doctrinal training in the Ge-lug-pa school, founded by Tsong-kha-pa Lo-sang-drag-pa[a] in the early fifteenth century, can be divided into two types based on a division of fundamental teachings into sūtra and tantra—both attributed to be Shākyamuni Buddha's speech that were committed to writing even many centuries after his passing away. The term "sūtra" can be used to refer to tantras, but here in the division of all of Buddha's teachings into the mutually exclusive categories of sūtra and tantra, "sūtra" refers, roughly speaking, to those texts that are not based on the practice of deity yoga.[b] "Tantra," on the other hand, refers to texts and systems whose primary practitioners can employ deity yoga. In deity yoga, practitioners meditate on themselves as having the physical form not of an ordinary person but of a supramundane deity, an *embodiment* of the highest levels of wisdom and compassion.

Training in the systems that formed around sūtra-style teachings can be further divided into more practically oriented and more theoreti-

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[a] *tsong kha pa blo bzang grags pa,* 1357-1419.

[b] Here we are following Tsong-kha-pa's presentation of the difference between sūtra and tantra in his *Great Exposition of Secret Mantra* (*sngags rim chen mo*) as found in H.H. the Dalai Lama, Tsong-kha-pa, and Jeffrey Hopkins, *Tantra in Tibet* (London: George Allen and Unwin, 1977; reprint, with minor corrections, Ithaca, N.Y.: Snow Lion Publications, 1987). Tsong-kha-pa presents the difference between the Great Vehicle sūtra system (called the Perfection Vehicle) and the tantra system in terms of what the four classes of tantra (Action, Performance, Yoga, and Highest Yoga) present as the path for their *main* intended trainees. In this way, he is able to posit deity yoga as the central distinctive feature of tantra, even though a majority of the tantras included in the class of Action Tantra do not involve deity yoga, since, as he puts it, those Action Tantras that do not involve deity are not intended for the *main* intended trainees of that class of tantra. One would expect that the *majority* of Action Tantras would be for the *main* intended trainees of Action Tantra, but in Tsong-kha-pa's presentation they are not. Therefore, the mere presence and absence of the practice of deity yoga cannot serve as the feature distinguishing a particular text as tantra or sūtra, for it serves only to distinguish those two in terms of the practices of their *main* intended trainees. This is why we have used the qualification "roughly speaking."

cally oriented modes of study.[a] Both modes are concerned with both theory and practice, but the style of the practically oriented directly addresses particular meditation practices and behavior modification, whereas the style of the theoretically oriented is primarily concerned with countering wrong ideas through scholastic arguments that, although they can be employed in meditation, are framed around critiques of issues often in the format of debate—refuting others' mistakes, presenting one's own view, and then dispelling objections to it. Both systems are based on focal Indian books and Tibetan texts, the latter being either explicit commentaries on the Indian texts or expositions of their main themes or of issues that arise when juxtaposed with other material.

The more practical system of study is aimed at making coherent and accessible the plethora of practices that were inherited from India and are the topics of critical study in more theoretical texts. In Ge-lug the more practical system of study centers on:

1. Tsong-kha-pa's *Great Exposition of the Stages of the Path,*[b] which calls itself a commentary on the *Lamp for the Path to Enlightenment*[c] by the eleventh-century Indian scholar Atisha (who spent the last twelve years of his life in Tibet), and
2. a commentary by one of Tsong-kha-pa's two chief disciples, Gyal-tshab Dar-ma-rin-chen,[d] on the Indian text *Engaging in the Bodhisattva Deeds* by the eighth-century scholar-yogi Shāntideva.[e]

The more theoretical system of study centers either on a comparative analysis of systems of tenets, both Buddhist and non-Buddhist, or on the Five Great Books of Buddhist India. The comparative analysis of philosophical (and psychological) schools is based on Tibetan presentations of several non-Buddhist Indian schools but primarily on what came to be classified as the four schools of Indian Buddhism.

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[a] This division was suggested by the Fourteenth Dalai Lama Tenzin Gyatsho.

[b] *lam rim chen mo / skyes bu gsum gyi nyams su blang ba'i rim pa thams cad tshang bar ston pa'i byang chub lam gyi rim pa;* Peking 6001, vol. 152.

[c] *byang chub lam gyi sgron ma, bodhipathapradīpa;* Peking 5343, vol. 103.

[d] *rgyal tshab dar ma rin chen,* 1364-1432.

[e] *byang chub sems dpa'i spyod pa la 'jug pa, bodhicāryāvatāra;* Peking 5272, vol. 99. Gyal-tshab's commentary is his *Explanation of (Shāntideva's) "Engaging in the Bodhisattva Deeds": Entrance of Conqueror Children* (*byang chub sems dpa'i spyod pa la 'jug pa'i rnam bshad rgyal sras 'jug ngogs*).

Monastic curriculum

Ge-lug-pa colleges share a curriculum that is based on Five Great Books[a]—a program of study that begins around age eighteen and lasts for about twenty-five years—but they use different textbooks that are commentaries on those Great Books.[b] To prepare students for study of these texts, the curriculum begins with a class on introductory debate that serves to establish the procedure of outwardly combative but inwardly probing analysis used throughout the course of study. The debate format is at once individualistic, in the aim to win one-on-one debates, and group-stimulated, in the sense that information and positions are acquired from fellow debaters in an ongoing network of communication and shared appreciation of insight. As further preliminaries, the classes study Awareness and Knowledge, which is basic psychology, and Signs and Reasonings, which is basic reasoning. Then begins the first of the Five Great Books: the coming Buddha Maitreya's *Ornament for the Clear Realizations,*[c] a rendering of the hidden teaching on the path structure in the Perfection of Wisdom Sūtras. In the standard Ge-lug-pa educational curriculum, six years are spent studying Maitreya's *Ornament for the Clear Realizations*—a highly elaborate compendium on the paths; the long period of study is used to enrich understanding of a complex structure of spiritual development that provides an all-encompassing worldview daunting in its intricacy. The structure of the path, as it is presented in this text, enhances the rubric of actual practice, much of its import being brought over to "stages of the path" literature, which supplies

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[a] In his condensation of Tsong-kha-pa's biography, Geshe Ngawang Dhargey ("A Short Biography," 9, 11) speaks of the Five Great Books as a category that predates Tsong-kha-pa, and as I say in *Emptiness in the Mind-Only School* (6), "Chö-jay Don-drup-rin-chen advised him to study the Five Great Books of Indian Buddhism." For a list of the seventeen texts that Tsong-kha-pa taught in a three-month teaching, see Geshe Ngawang Dhargey, "A Short Biography," 13-14.

[b] This section presents a general description of the Ge-lug-pa monastic curriculum; a detailed description of the specific curriculum in the Go-mang College in Mundgod, Karnataka State, India is available online at: http://uma-tibet.org/edu/gomang/gomang.php.

[c] *mngon rtogs rgyan, abhisamayālaṃkāra*. A notable exception is the curriculum at the monastery of the Paṇ-chen Lama, Tra-shi-lhun-po Monastic University (*bkra shis lhun po*), where Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Prime Cognition"* (*tshad ma rnam 'grel, pramāṇavarttika*) is the topic of this initial long period of study.

the practical implementation certified by the great number of short texts in this latter genre aimed at daily meditation. The more complex system is highly elaborate, such that it provides a perimeter and horizon within which the more practical teachings are implemented.

Classes on Maitreya's text (and the other Great Books) usually meet with a teacher for about two hours daily and then for two sessions of debates, each about two hours. Throughout much of the twenty-five-year program, time is taken out for pursuit of the second of the Great Books, Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Prime Cognition"*—largely epistemological and logical studies.

Having settled the path structure through the study of Maitreya's *Ornament for the Clear Realizations,* the class passes on to the third Great Book, Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle,"* [a] to explore for two years the emptiness of inherent exist-

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[a] *dbu ma la 'jug pa, madhyamakāvatāra.* Since Chandrakīrti often refers to Nāgārjuna's *Treatise on the Middle* (*dbu ma'i bstan bcos, madhyamakaśāstra*) merely by the appellation *madhyamaka,* the *madhyamaka* of "*madhyamakāvatāra*" is held to refer to a text propounding the middle, specifically Nāgārjuna's *Treatise on the Middle*. My translation of *avatāra* (*'jug pa*) as "supplement" is controversial; others use "introduction" or "entrance," both of which are attested common translations in such a context. My translation is based on the explanation by Tsong-kha-pa that Chandrakīrti was filling in holes in Nāgārjuna's *Treatise on the Middle;* see Tsong-kha-pa, Kensur Lekden, and Jeffrey Hopkins, *Compassion in Tibetan Buddhism* (London: Rider, 1980; reprint, Ithaca, N.Y.: Snow Lion, 1980), 96-99. Among the many meanings of the Tibetan term for *avatāra, 'jug pa* can mean "to affix" or "to add on." To summarize the oral teachings of the late Ken-sur Nga-wang-lek-den:

> *Avatāra* means "addition" in the sense that Chandrakīrti's text is a supplement historically necessary so as to clarify the meaning of Nāgārjuna's *Treatise on the Middle*. He wanted to make clear that the *Treatise* should not be explained according to the Mind-Only system or according to the Middle Way Autonomy School (*dbu ma rang rgyud pa, svatantrikamādhyamika*), the founding of which is attributed to Bhāvaviveka. During Nāgārjuna's lifetime, Bhāvaviveka had not written his commentary on the *Treatise*, nor had he founded his system; therefore, it was necessary later to supplement Nāgārjuna's text to show why it should not be explained in such a way. Moreover, it is said that Chandrakīrti sought to show that a follower of Nāgārjuna should ascend the ten grounds by practicing the vast paths necessary to do so. This is because some take the Middle Way perspective to be nihilistic. They see it as a means of refuting the general existence of phenomena rather than just their inherent existence and conclude that it is not nec-

ence, the ten grounds, and so forth. Emptiness is the primary content of path consciousnesses of meditative equipoise and is the explicit teaching of the Perfection of Wisdom Sūtras.

The next Great Book is Vasubandhu's *Treasury of Manifest Knowledge,*[a] a compendium of the types and natures of afflicted phenomena and their causes as well as the pure phenomena that act as antidotes to them and the states of cessation brought about by these antidotes; this takes two years. The last Great Book is Guṇaprabha's *Aphorisms on Discipline,*[b] again studied for two years. At the end, there are several years for review and preliminary rounds of debate in preparation for the yearly debate competition.

Tsong-kha-pa wrote commentaries on Maitreya's *Ornament for the Clear Realizations* and Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle,"* and his two main students, Gyal-tshab and Khä-drub, wrote commentaries on Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Prime Cognition."* Gyal-tshab also wrote a commentary on Maitreya's text, which is said to reflect Tsong-kha-pa's more mature thinking on several points later in his life.

These commentaries by Tsong-kha-pa and his two chief disciples are used by the colleges, along with Tibetan commentaries by Chim Jam-

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> essary to engage in practices such as the cultivation of compassion. Therefore, in order to show that it is important to engage in three central practices—compassion, non-dual understanding, and the altruistic mind of enlightenment—and to ascend the ten Bodhisattva grounds, Chandrakīrti in reliance on Nāgārjuna's *Precious Garland* wrote this supplementary text.

See Jeffrey Hopkins, *Nāgārjuna's Precious Garland: Buddhist Advice for Living and Liberation* (Ithaca, New York: Snow Lion, 1998).

This Tibetanized reading of *'jug pa* as "supplement" accords with the Tibetan term *rtags 'jug* (*liṅgāvaṃtāra* [Sarat Chandra Das, *A Tibetan-English Dictionary* (Calcutta: 1902; reprint, Delhi: Motilal Banarsidass, 1969, 1970; compact reprint, Kyoto, Japan: Rinsen Book Company, 1981), 535) "the affixing of gender," referring to the usage of letters—identified by gender in Tibetan grammar—in various positions in a syllable. It also perhaps accords with the fifth meaning given in Vaman Shivaram Apte, *Sanskrit-English Dictionary* (Poona, India: Prasad Prakashan, 1957), 163, "Any new appearance, growth, rise," though it seems that not much of a case can be made from the Sanskrit. Of course, such a supplement also serves as an introduction, or means of entry, to Nāgārjuna's *Treatise.*

[a] *chos mngon pa'i mdzod, abhidharmakośa.*

[b] *'dul ba'i mdo, vinayasūtra;* Peking 5619, vol. 123.

pay-yang[a] and the First Dalai Lama, Gen-dün-drub,[b] on Vasubandhu's *Treasury of Manifest Knowledge* and Tsho-na-wa's[c] and the First Dalai Lama's commentaries on Guṇaprabha's *Aphorisms on Discipline,* but Tsong-kha-pa's works are not the chief textbooks in the monastic colleges. Given that the basic structure of the monastic university is to divide into camps that stimulate intellectual exchange, the main textbooks are sub-sub-commentaries written by prominent scholars of monastic colleges, which present the aforementioned commentaries in a clearer format and attempt to resolve issues in those texts. These commentaries, called the college's "textbook literature,"[d] are the main focus of those colleges, elevated even to a status of primary concern and adherence.

Commentaries on Maitreya's *Ornament for the Clear Realizations*

Jam-yang-shay-pa Ngag-wang-tsön-drü,[e] the final textbook author of the Go-mang College of Dre-pung Monastery, wrote commentaries on all Five Great Books in the manner of decisive analyses.[f] As a preparatory text for the study of his *Decisive Analysis of the Treatise (Maitreya's) "Ornament for the Clear Realizations": Precious Lamp Illuminating All of the Meaning of the Perfection of Wisdom,*[g] he also composed a helpful introductory text which is translated in the present book. Titled *Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita,* it prepares students for study and analysis of Maitreya's *Ornament for the Clear Realizations* by providing definitions, divisions, and boundaries for the eight categories and seventy topics that are the focus of that text.

The poetry of Maitreya's text is often cryptic, and a textbook such as this one by Jam-yang-shay-pa establishes a lay of the land so that Maitreya's highly elaborate structure can be explored much more easily. Shākyamuni Buddha lived for eighty-one years, turning the wheel of

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[a] *mchims 'jam pa'i dbyangs.*

[b] *dge 'dun grub;* 1391-1475, retrospectively called the First Dalai Lama when Sö-nam-gya-tso, the reincarnation of his reincarnation, received the title of Dalai.

[c] *mtsho sna ba shes rab bzang po,* born 13th century.

[d] *yig cha.*

[e] *'jam dbyangs bzhad pa ngag dbang brtson grus,* 1648-1722.

[f] *mtha' dpyod.*

[g] *bstan gcos mngon par rtogs pa'i rgyan gyi mtha' dpyod shes rab kyi pha rol tu phyin pa'i don kun gsal ba'i rin chen sgron me.*

doctrine for forty-five years, the Perfection of Wisdom Sūtras being considered in all Great Vehicle schools to be the supreme of all sūtras.[a] The Perfection of Wisdom Sūtras teach the naturelessness, the emptiness, of all phenomena on their explicit level, but they also teach in a hidden way the modes of the paths to supreme enlightenment, called exalted-knowledge-of-all-aspects.[b] The Perfection of Wisdom Sutras are said to indicate the path structure neither explicitly nor implicitly but in a hidden way because the reasonings proving emptiness only establish an absence, a nonaffirming negative—not something positive and not even an affirming negative—such that a consciousness explicitly realizing emptiness knows a mere elimination of an object of negation. Thus, the Perfection of Wisdom Sūtras communicate the message of the path structure not explicitly, nor even implicitly, but in a hidden manner.

In many ways, the stanzas of Maitreya's *Ornament for the Clear Realizations* are an abbreviation like an index or even a code outlining the path structure, and thus it is no wonder that it itself spawned a renowned set of twenty-one commentaries in Sanskrit:[c]

Chart 1: Twenty-one commentaries on Maitreya's Ornament for the Clear Realizations

I. Correlating the *Ornament* with specific Perfection of Wisdom Sūtras

A. *Twenty-five Thousand Stanza Perfection of Wisdom Sūtra*

1. Āryavimuktasena (*'phags pa grol sde,* ca. 6th century C.E.). *Commentary on the "Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra,"* by taking it to have eight chapters correlated with the eight chapters of the *Ornament*

2. Bhadanta Vimuktasena (*btsun pa grol sde*). *[Sub]commentary on (Maitreya's) "Treatise of Quintessential Instructions on the*

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[a] *mdo sde kun kyi mchog.*

[b] *rnam mkhyen, sarvākārajñatā.*

[c] See the Bibliography for more information on the titles. The chart follows the exposition in Tsong-kha-pa's *Golden Garland;* see Tsong kha pa, *Detailed Explanation of the Ornament and Brief Called Golden Garland of Eloquence,* trans. Gareth Sparham (Fremont, CA: Jain Publishing Company, 2008), vol. 1, 11-13. Tsong-kha-pa's challenges to the authorship of three of these are indicated in notes below. See the same but differently arranged list in Karl Brunnhölzl, *Gone Beyond: The Prajñāpāramitā Sūtras, The Ornament of Clear Realization, and its Commentaries in the Tibetan Kagyü tradition,* The Tsadra Foundation series, vol. 1 (Ithaca, NY: Snow Lion Publications, 2011), 65-66.

'Superior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra': Ornament for the Clear Realizations"
3. Haribhadra (*seng ge bzang po,* ca. 8th century C.E.). *[Commentary on the] "Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra"* / *The Eight Chaptered*
4. Ratnākarashānti (*rin chen 'byung gnas zhi ba*). *Pure Commentary on (Maitreya's) "Ornament for the Clear Realizations"*

B. *One Hundred Thousand Stanza Perfection of Wisdom Sūtra*
5. Dharmashrī.[a] *Explanation of the "One Hundred Thousand Stanza Perfection of Wisdom Sūtra"*

C. *Eight Thousand Stanza Perfection of Wisdom Sūtra*
6. Haribhadra. *Explanation of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Illumination of (Maitreya's) "Ornament for the Clear Realizations"*
7. Ratnākarashānti. *Commentary on the Difficult Points of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": The Supreme Essence*
8. Abhayākaragupta (*'jigs med 'byung gnas sbas pa*). *Commentary on the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Moonlight of Essential Points*

D. *Verse Summary of the Perfection of Wisdom*
9. Haribhadra. *Commentary on the Difficult Points of the "Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]"*
10. Buddhashrījñāna. *Commentary on the Difficult Points of the "Verse Summary"*
11. Dharmashrī. *Key to the Treasury of the Perfection of Wisdom*

E. *One Hundred Thousand, Twenty-five Thousand,* and *Eight Thousand Perfection of Wisdom Sūtras*
12. Smṛtijñānakīrti.[b] *Indicating Through Eight Concordant Meanings*[a] *the Mother Perfection of Wisdom Taught Extensively in One*

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[a] Tsong-kha-pa presents evidence that this commentary is not actually by the Dharmashrī from Kashmir and is in fact not Indian since it draws from Tibetan materials. He concludes (Sparham, *op. cit.,* 13), "So although this and the *Key to the Treasury* [item 11] are widely attributed to Dharmaśrī, I think they were written by the translator or by some other Tibetan."

[b] Tsong-kha-pa wonders whether Smṛtijñānakīrti actually is the author (Sparham, *op. cit.,* 13), "The *Teaching that the Three Perfection of Wisdom Sūtras are the Same in Terms of the Eight Clear Realizations* is also weak and makes

Hundred Thousand [Stanzas], Taught in Medium Length in Twenty-five Thousand [Stanzas], and Taught in Brief in Eight Thousand [Stanzas]

II. Not correlating the *Ornament* with specific Perfection of Wisdom Sūtras

13. Haribhadra. *Clear Meaning Commentary / Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations"*

A. Two commentaries on Haribhadra's *Clear Meaning Commentary*

14. Dharmamitra (*chos kyi bshes gnyen*). *Explanation of (Haribhadra's) "Commentary on (Maitreya's) 'Ornament for the Clear Realizations'": Very Clear Words*

15. Dharmakīrtishrī (*chos kyi grags pa dpal, or gser gling pa*). *Explanation of (Haribhadra's) "Commentary on (Maitreya's) 'Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations'": Illumination of the Difficult to Realize*

B. Three summaries

A summary of Haribhadra's *Clear Meaning Commentary*

16. Prajñākaramati (*shes rab 'byung gnas blo gros,* 950-1030). *Summary of (Haribhadra's) "Commentary on (Maitreya's) 'Ornament for the Clear Realizations'"*

Two summaries of Maitreya's *Ornament for the Clear Realizations*

17. Atisha[b] (*dīpaṃkaraśrījñāna, mar me mdzad ye shes,* 982-1054). *Lamp Summary of (Maitreya's) "Perfection of Wisdom"*

18. Kumārashrībhadra (*bkra shis rgyal mtshan*). *Summary of (Maitreya's) "Perfection of Wisdom"*

C. Two other commentaries on Haribhadra's *Clear Meaning Commentary*

19. Ratnakīrti. *Commentary on (Maitreya's) "Ornament for the Clear Realizations": A Portion of Glory*

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certain mistaken correlations with the *Sūtras*, [11] so whether or not it is by the great scholar Smṛtijñānakīrti requires further research."

[a] The eight are the eight clear realizations, that is, the eight categories.

[b] Tsong-kha-pa also doubts that Atisha is the author of this commentary (Sparham, *op. cit.,* 13), "The *Lamp Summary* [attributed to Atiśa] is also weak and with many statements originating with Tibetans, so I rather think it is by one of Atisha's disciples or by some other Tibetan."

20. Buddhashrījñāna. *Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the Supramundane Victorious Mother Perfection of Wisdom: Ornament for the Clear Realizations": Wisdom Lamp Garland*

D. One treatise
21. Abhayākaragupta. *Ornament to the Subduer's Thought,* a general explanation of Buddha's word, the final three chapters of which mainly teach the topics of Maitreya's *Ornament.*

Among these, Jam-yang-shay-pa, relying mainly on the commentaries by Āryavimuktasena and Haribhadra and, within Tibet, principally following Tsong-kha-pa Lo-sang-drag-pa's *Extensive Explanation of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations" as well as its Commentaries: Golden Garland of Eloquence*[a] and his student Gyal-tshab-dar-ma-rin-chen's[b] *Explanation Illuminating the Meaning of the Commentaries on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations": Ornament for the Essence,*[c] formulated concise definitions for the eight categories and their subsections, the seventy topics. Those also often have internal divisions, and thus a textbook such as this methodically presents a structural map and guide to Maitreya's text.

As mentioned above, the structures found in Maitreya's *Ornament for the Clear Realizations* influence presentations in "stages of the path" literature, and they also strongly influence "grounds and paths" textbooks such as that by the Go-mang author Kön-chog-jig-may-wang-po[d] in his *Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles*[e] as well as presentations of tenets such as those by

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[a] *legs bshad gser 'phreng / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rgya cher bshad pa legs bshad gser gyi phreng ba.*

[b] *rgyal tshab dar ma rin chen*, 1364-1432.

[c] *rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad snying po'i rgyan.*

[d] *dkon mchog 'jigs med dbang po,* 1728-1791

[e] *sa lam gyi rnam bzhag theg gsum mdzes rgyan,* Collected Works of dkon-mchog-'jigs-med-dbaṅ-po, vol. 7 (New Delhi: Ngawang Gelek Demo, 1972). For an English translation, see Elizabeth Napper, *Kön-chog-jig-may-wang-po's Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles, With Commentary by Dan-ma-lo-chö,* UMA Institute for Tibetan Studies,

Jam-yang-shay-pa and Kön-chog-jig-may-wang-po. However, none of these three other modes of presenting the details of how to engage in practice—"stages of the path," "grounds and paths," and "tenets"—approach the elaborate intricacy of the eight categories and seventy topics and the many further branches, twigs, and leaves of Maitreya's *Ornament for the Clear Realizations* and thus the book translated here.

The author of *The Sacred Word of Guru Ajita*

Jam-yang-shay-pa Ngag-wang-tsön-drü[a] was born in the Am-do Province of Tibet in 1648 east of the Blue Lake. Having studied the alphabet at age seven with his uncle, who was a monk, he mastered reading and writing and six years later became a novice monk. He went to Lhasa at age twenty-one to further his studies at the Go-mang College of Dre-pung Monastery; six years later he received full ordination and at twenty-nine entered the Tantric College of Lower Lhasa. From age thirty-three he spent two years in meditative retreat in a cave near Dre-pung Monastery. Perhaps it was at this time that Mañjushrī, also called Mañjughoṣha, appeared to him and smiled, due to which, according to Ngag-wang-leg-dan,[b] he came to be called "One On Whom Mañjushrī Smiled," Jam-yang-shay-pa.

At age fifty-three he became abbot of Go-mang and at sixty-two in 1710 returned to Am-do Province where he founded a highly influential monastery at Tra-shi-khyil.[c] Seven years later he founded a tantric college at the same place. He wrote prolifically on the full range of topics of a typical Tibetan polymath and, having received honors from the central Tibetan government and from the Chinese Emperor, died at the age of seventy-three or seventy-four in 1721/2.

2013; downloadable at: http://uma-tibet.org/edu/gomang/phar_phyin/salam.php.

[a] This short biography is taken from Hopkins, *Maps of the Profound,* 14-15. For an extensive biography see Derek F. Maher, "Knowledge and Authority in Tibetan Middle Way Schools of Buddhism: A Study of the Gelukba (*dge lugs pa*) Epistemology of Jamyang Shayba (*'jam dbyangs bzhad pa*) In Its Historical Context" (Ph.D. diss., University of Virginia, 2003), 169-196.

[b] *mkhan zur ngag dbang legs ldan,* 1900-1971; abbot emeritus of the Tantric College of Lower Lhasa and ge-she of Go-mang College; a Tibetan born in Yakday (*g.yag sde*) on the border between the central and western provinces of Tibet but included in Tsang (*gtsang*), he is not to be confused with the Mongolian *ngag dbang legs ldan.*

[c] *bkra shis 'khyil.*

Partly because of the close connection between Go-mang College and the Mongolian peoples stretching from the Caspian Sea through Siberia, who were predominantly Ge-lug-pa by this time, Jam-yang-shay-pa's influence on the Ge-lug-pa order has been considerable. His life manifests a pattern typical of many influential Tibetan religious figures—child prodigy, learned scholar, disseminator of the religion, politician, priest to political personages, monastery leader, yogi, magician, popular teacher, and prolific writer.

Format of the presentation in this book

To facilitate access by those who read Tibetan the Tibetan of Jam-yang-shay-pa's text is provided in large font after short blocks of the translation. Jam-yang-shay-pa usually cites just the beginning and end of the relevant passage of Maitreya's *Ornament for the Clear Realizations*, but we have provided the full citations in a smaller Tibetan font within the body of the text and have translated them.

Since these stanzas are often cryptic beyond comprehension unlike, for instance, the stanzas of Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle,"*[a] we have added in backnotes illuminating commentary from the Khalkha Mongolian scholar Ngag-wang-pal-dan's[b] *Explanation of the Treatise "Ornament for the Clear Realizations" From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha*[c] in both Tibetan and translation with the words of Maitreya's *Ornament* highlighted. Since the backnotes contain all of Jam-yang-shay-pa's citations of 203 of the 274 stanzas of Maitreya's *Ornament for the Clear Realizations* as well as Ngag-wang-pal-dan's commentary, the backnotes may be read as a separate document for an overview of seventy-five percent of Maitreya's *Ornament*. (See chart next page.)

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[a] *dbu ma la 'jug pa, madhyamakāvatāra.*

[b] *ngag dbang dpal ldan,* b. 1797, also known as Pal-dan-chö-jay (*dpal ldan chos rje*).

[c] *bstan bcos mngon rtogs rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung*, TBRC W5926-3829: 221-416, which is a PDF of: Delhi: Mongolian Lama Gurudeva, 1983.

Chart 2: Jam-yang-shay-pa's citations of the Ornament

Ornament	**no. of stanzas**	**citations by JYSP**	**total cited by JYSP**
Expression of worship	1	not cited [included in our Introduction]	0
I. Promise of composition	2	not cited [I.1-2; included in our Introduction]	0
I. Overview of Eight Categories	15	I.3-4, 7-9, 10-11, 12-13, 14-16a, 16ab, 4bc [in lieu of 16bc]	12
I. Exalted-knowers-of-all-aspects	56	[Overview I.3-4] I.5-6, 18-20, 21-22, 25-26, 27-36, 37-38, 40-41, 42, 43, 44-45, 46-47, 72-73	31
II. Knowers of Paths	31	[Overview I.7-9] II.1, 2, 6-8, 11-16, 17, 18-19, 20, 21-23, 24, 25, 28-30	23
III. Knowers of Bases	16	[Overview I.10-11] III.1, 2ab, 2cd, 3, 4-6, 7, 8-10ab, 10cd, 11-15	15
IV. Complete Trainings in All Aspects	63	[Overview I.12-13] IV.1-5, (also individually 2, 3, 4-5), 8-11, 12ab, 12cd, 13, 14-31, (also individually 14-22, 18-19, 20-22, 23-26, 27-28, 29-31), 32-34, 35-37, 38, 60, 61, 62-63	40
V. Peak Trainings	42	[Overview I.14-16a] V.1, 2, 3, 4, 5-22, 24-32, 37-38c, 40-42	36
VI. Serial Trainings	1	[Overview I.16ab] VI.1	1
VII. Momentary Trainings	5	[Overview I.4bc, in lieu of I.16b-16c] VII.1-5 (also individually 1, 3, 4, 5)	5
VIII. Body of Attributes, the Fruit	40	VIII.1-40 (also individually 1, 2-6, 12, 33, 34-40)	40
TOTAL STANZAS	**274**	**TOTAL STANZAS CITED BY JYSP**	**203**

The translation of Jam-yang-shay-pa's text is expanded through comments by Dan-ma-lo-chö who taught at the University of Virginia in the Spring semester of 1978. While not a line-by-line commentary, his occasional explanations provide helpful background and expansion of points. Dan-ma-lo-chö is a Ge-she of the Lo-sel-ling College, Abbot Emeritus of Nam-gyal College, and a Great Assembly Hall Tulku.[a] His autobiography is available online at: http://uma-tibet.org/haa/archive.php.

Throughout the book additional explanations are drawn from Tibetan authors representing several Ge-lug-pa colleges:

Gyal-tshab-dar-ma-rin-chen (*rgyal tshab dar ma rin chen*, 1364-1432), *Explanation of (Maitreya's) "Ornament for the Clear Realizations" and its Commentaries: Ornament for the Essence*.[b] Tsong-kha-pa's student; he became the first abbot of Gan-dan Monastery after Tsong-kha-pa's death.

Jay-tsün Chö-kyi-gyal-tshan (*rje btsun chos kyi rgyal mtshan,* 1469-1546), *Excellent Means Definitely Revealing the Eight Categories and Seventy Topics, the Subject of (Maitreya's) "Ornament for the Clear Realizations Treatise," the Stainless Oral Transmission of Jay-tsün Chö-kyi-gyal-tshan*.[c] Author of the textbooks of Jay College of Se-ra Monastery which are also used by the Jang-tse College of Gan-dan Monastery.

Kön-chog-jig-may-wang-po (*dkon mchog 'jigs med dbang po,* 1728-1791), *Condensed Presentation of the Eight Categories and Seventy Topics*.[d] Identified as Jam-yang-shay-pa's reincarnation, Go-mang College of Dre-pung Monastery.

Lo-sang-chö-kyi-gyal-tshan, First Paṇ-chen Lama (*blo bzang chos kyi rgyal mtshan,* 1567/1570-1662), *Explanation of the First Category in the Ocean of Eloquence Illuminating the Essence of the Essence of* (*Maitreya's*) *"Ornament for the Clear Realizations, Treatise of*

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[a] *tshogs chen sprul sku.*

[b] *rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad snying po'i rgyan*, (Sarnath: Gelugpa Student's Welfare Committee, 1980).

[c] *bstan bcos mngon par rtogs pa'i rgyan gyi brjod bya dngos brgyad don bdun cu nges par 'byed pa'i thabs dam pa rje btsun chos kyi rgyal mtshan gyi gsung rgyun dri ma med pa*, (Indian blockprint, no information).

[d] *dngos brgyad don bdun cu'i rnam bzhag bsdus pa*, Collected Works, vol. 6 (New Delhi: Ngawang Gelek Demo, 1972).

Quintessential Instructions on the Perfection of Wisdom.”[a] His affiliation could be determined through his teachers; for instance, he entered the To-sam-ling College (*thos bsam gling grwa tshang*) at Tashi-lhun-po Monastery, studying with Pal-jor-gya-tsho (*dpal 'byor rgya mtsho*).

Long-döl Ngag-wang-lo-sang (*klong rdol ngag dbang blo bzang,* 1719-1794), *Vocabulary Occurring in the Perfection of Wisdom.*[b] Jay College of Se-ra Monastery.

Ngag-wang-pal-dan (*ngag dbang dpal ldan,* b. 1797), also known as Pal-dan-chö-jay (*dpal ldan chos rje*), *Meaning of the Words/ Explanation of the Treatise “Ornament for the Clear Realizations” From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha.*[c] Go-mang College of Dre-pung Monastery (and in a lesser way Lo-sel-ling College of Dre-pung Monastery).

Paṇ-chen Sö-nam-drag-pa (*paṇ chen bsod nams grags pa,* 1478-1554*), General Meaning of (Maitreya’s) “Ornament for Clear Realization.”*[d] Author of the textbooks of the Lo-sel-ling College of Dre-pung Monastery which are also used by the Shar-tse College of Gan-dan Monastery.

Tshe-chog-ling Ye-shay-gyal-tshan (*tshe mchog gling ye shes rgyal mtshan,* 1713-1793), *Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa’s) “Stages of the Path to Enlightenment,” Correlating the “Eight Thousand Stanza Perfection of Wisdom Sūtra” with (Maitreya’s) “Ornament for Clear Realization”: Lamp Illuminating the Perfection of Wisdom.*[e] Go-mang Col-

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[a] *shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi snying po’i snying po gsal bar legs par bshad pa’i rgya mtsho las skabs dang po’i rnam par bshad pa*, Collected Works, vol. 4 (New Delhi: Gurudeva, 1973).

[b] *phar phyin las byung ba’i ming gi rnam grangs*, Collected Works, Śata-Piṭaka Series, vol. 100 (New Delhi: International Academy of Indian Culture, 1973).

[c] *bstan bcos mngon rtogs rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung*, (TBRC W5926-3829: 221-416.

[d] *phar phyin spyi don shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan ’grel pa dang bcas pa’i rnam bshad snying po rgyan gyi don legs par bshad pa yum don gsal ba’i sgron me*, (Buxaduor: Nang bstan shes rig ’dzin skyong slob gnyer khang, 1963).

[e] *sher phyin stong phrag brgyad pa dang mngon rtogs rgyan sbyar te byang chub lam gyi rim pa’i gnad rnams gsal bar ston pa’i man ngag sher phyin gsal*

lege of Dre-pung Monastery.

The final year of the production of this book benefitted greatly from consultations with Lo-sang-gyal-tshan, Ge-she at Go-mang College in Mundgod, Karnataka State, India.

The present translation of Jam-yang-shay-pa's *Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita* into English is the first full translation into any language. Parts of the first four chapters were translated into English in Eugène Obermiller's *Analysis of the Abhisamayālaṃkāra.*[a] In that magnificent work Obermiller presented an amalgam of Sanskrit and Tibetan commentaries to create an innovatively rich exposition of the first four chapters of Maitreya's *Ornament for the Clear Realizations,* but his ambitious intent unfortunately remained incomplete.

The extensive table of Contents provided at the beginning of our book should facilitate access to the relevant sections of the abovementioned work by Eugène Obermiller as well as:

Theodore Stcherbatsky and Eugène Obermiller, *Abhisamayālaṅkāra-Prajñāpāramitā-Upadeśa-śāstra: The Work of Bodhisattva Maitreya*

Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary* and *The Large Sūtra on Perfect Wisdom, with the Divisions of the Abhisamayālaṅkāra*

Kōei Amano, *A study on the Abhisamaya-alaṃkāra-kārikā-śāstra-vṛtti*

Gareth Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā* and *Detailed Explanation of the Ornament and Brief Called Golden Garland of Eloquence by Tsong kha pa*

Karl Brunnhölzl, *Gone Beyond: The Prajñāpāramitā̄ Sūtras, The Ornament of Clear Realization, and its Commentaries in the Tibetan Kagyü tradition* and *Groundless Paths: The Prajñāpāramitā Sūtras, The Ornament of Clear Realization, and Its Commentaries in the Tibetan Nyingma Tradition*.

Also, since Jam-yang-shay-pa does not cite the initial two stanzas of Maitreya's *Ornament for the Clear Realizations,* we have provided a short Introduction drawn from a commentary by the First Paṇchen Lama Lo-sang-chö-kyi-gyal-tshan.

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ba'i sgron me), Collected Works, vol. 7 (New Delhi: Tibet House, 1975).

[a] Eugène Obermiller, *Analysis of the Abhisamayālaṃkāra (Fasc. 1),* Calcutta Oriental Series No. 27 (London: Luzac & Co., 1936; reprint: Fremont, CA: Asian Humanities Press, 2001).

Editions consulted

Two basic editions of Jam-yang-shay-pa's text were exhaustively compared:

dngos po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung. In *kun mkhyen 'jam dbyangs bzhad pa'i rdo rje mchog gi gsung 'bum,* vol. 14. TBRC W22186.14: 115-178, which is a PDF of: bla brang bkra shis 'khyil: bla brang brka shis 'khyil dgon, publishing date unknown. Abbreviated reference: "2011 TBRC *bla brang.*"

don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan. 1a-20a. Published at Go-mang College, date unknown. Abbreviated reference: "1987 Go-mang Lhasa," so named because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987.

In addition, six editions, based on the *bla brang brka shis 'khyil* edition above, were consulted:

"1973 Ngawang Gelek *bla brang*" = *Collected Works of 'Jam-dbyaṅs-bźad-pa'i-rdo-rje,* vol. 15. New Delhi, India: Ngawang Gelek Demo, 1973.

"1995 Mundgod revision of Ngawang Gelek *bla brang*" = *Collected Works of 'Jam-dbyaṅs-bźad-pa'i-rdo-rje,* vol. 16. Mundgod, India: Gomang College,1995.

"1999 Mundgod" = *'jam dbyangs bzhad pa* and *'jigs med dbang po. don bdun cu'i mtha' dpyod mi pham bla ma'i zhal lung dang sa lam gyi rnam gzhag theg gsum mdzes rgyan grub mtha' rnam gzhag rin po che'i phreng ba bcas.* Mundgod, India: Drepung Gomang Library, 1999.

1999 Tōyō Bunko CD-ROM: "Tibetan texts of *don bdun bcu* of *'jam dbyangs bzhad pa* and *rigs lam 'phrul gyi lde mig* of *dkon mchog bstan pa'i sgron me.*" In the Toyo Bunko Database CD Release II. Tokyo, Japan: Tōyō Bunko, 1999. CD-ROM. (This edition is based on the 1999 Mundgod edition.)

"2001 Kan su'u" = *dngos po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung.* In *don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs:* 88-146. Kan su'u, China: kan su'u mi rigs dpe skrun khang, 2001.

"2005 Mundgod" = *dngos po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung.* In *don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs:* 1-67. Mundgod, India: Drepung

Gomang Library, 2005.

The critical comparison of the two basic editions is published online and freely available at:
http://uma-tibet.org/edu/gomang/phar_phyin/seventy.php.

The Supplement

Jam-yang-shay-pa's reincarnation Kön-chog-jig-may-wang-po was, in part, concerned with making his predecessor's scholarship more approachable; he did this by abbreviating several of his long textbooks, composing an accessible, pithy, and easily memorizable book on non-Buddhist and Buddhist schools of tenets, and—relevant to our concern here—expanding on the 31st Topic, Aspects, in Jam-yang-shay-pa's *Seventy Topics*. It is likely that he found Jam-yang-shay-pa's depiction in Chapter Four of Maitreya's *Ornament for the Clear Realizations* of the 173 aspects involved in the complete training in all aspects far too brief, and thus Kön-chog-jig-may-wang-po treated the topic extensively and clearly in his *Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence*. (See also backnotes 44-47 for Ngag-wang-pal-dan's commentary to the five stanzas on the 173 aspects from Maitreya's *Ornament* that Jam-yang-shay-pa cites but does not unpack.)

Jeffrey Hopkins
Jongbok Yi

Introduction

By Jeffrey Hopkins and Jongbok Yi

The title of Maitreya's text is *Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations* (*shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan, prajñāpāramitopadeśaśāstrābhisamayālaṃkāra*). As Lo-sang-chö-kyi-gyal-tshan,[a] First Paṇchen Lama and a tutor of the Fifth Dalai Lama, says in his *Explanation of the First Category in the Ocean of Eloquence Illuminating the Essence of the Essence of* (*Maitreya's*) *"Ornament for the Clear Realizations: Treatise of Quintessential Instructions on the Perfection of Wisdom"*:[b]

> There are reasons for calling this treatise by such a title since it is called:
>
> - "quintessential instructions" (*man ngag, upadeśa*) because of causing easy realization of what is difficult to realize—the meanings of the three *Perfection of Wisdoms,* vast, medium, and brief[c]
> - "clear realization" (*mngon rtogs, abhisamaya*) because it

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[a] *blo bzang chos kyi rgyal mtshan,* 1567/70-1662.

[b] *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi snying po'i snying po gsal bar legs par bshad pa'i rgya mtsho las skabs dang po'i rnam par bshad pa*), Collected Works, vol. 4 (New Delhi: Gurudeva, 1973), 8a.3-8a.6:

བསྟན་བཅོས་འདི་ལ་མཚན་དེ་ལྟར་བརྗོད་པའི་རྒྱུ་མཚན་ཡོད་དེ། ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་རྒྱས་འབྲིང་བསྡུས་གསུམ་གྱི་དོན་རྟོགས་དཀའ་བ་བདེ་བླག་ཏུ་རྟོགས་པར་བྱེད་པས་མན་ངག དེ་ཡང་མངོན་སུམ་དུ་རྟོགས་པར་བྱེད་པས་མངོན་རྟོགས། འཆོས་སྐྱོབས་ཀྱི་ཡོན་ཏན་གཉིས་དང་ལྡན་པས་བསྟན་བཅོས། རང་བཞིན་གྱི་རྒྱན་ཡུམ་གྱི་ལུས་བཟང་པོ་ལ་མཛེས་བྱེད་ཀྱི་རྒྱན་དོན་བདུན་ཅུས་སྤྲས་པ། གསལ་བྱེད་ཀྱི་རྒྱན་བསྟན་བཅོས་འདིས་སྣང་བར་བྱེད་པས་རྒྱན་ཞེས་བརྗོད་པའི་ཕྱིར།

[c] Perfection of Wisdom Sūtras in 100,000, 25,000, and 8,000 stanzas.

causes manifest realization

- "treatise" (*bstan bcos, śāstra*) because of being endowed with the two qualities of curing (*'chos*) and protecting (*skyobs, śāstra*)
- "ornament" (*rgyan, alaṃkāra*) because [like a mirror] this treatise, an ornament of illumination, causes perception of the beautiful body of the Mother [the perfection of wisdom], a natural ornament, bedecked with the seventy topics, beautifying ornaments.[a]

The text was translated from Sanskrit into Tibetan probably around 800 C.E. and was either newly translated or revised[b] by Ngog Lo-dan-Shay-rab[c] and the Indian paṇḍita Amaragomin. At the beginning, the translators make homage to all Buddhas and Bodhisattvas. As Lo-sang-chö-kyi-gyal-tshan says:[d]

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[a] The perfection of wisdom, which is a natural ornament, is bedecked with the beautifying ornaments of the seventy topics. Maitreya's book is an ornament of illumination in that, like a mirror, it reveals the beauty of the perfection of wisdom. Therefore, the title of Maitreya's text has been translated as *Ornament for the Clear Realizations,* in that sense that, as Lo-sang-chö-kyi-gyal-tshan says, it "causes perception of the beautiful body of the Mother [the perfection of wisdom], a natural ornament, bedecked with the seventy topics, beautifying ornaments," or bedecked with the eight clear realizations and seventy topics.

[b] Thanks to Gareth Sparham for the wording.

[c] *rngog blo ldan shes rab*, 1059-1109.

[d] Lo-sang-chö-kyi-gyal-tshan's *Explanation of the First Category in the Ocean of Eloquence,* 9a.2-9a.6:

སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་ལ་ཕྱག་འཚལ་ལོ། ཞེས་འགྱུར་གྱི་ཕྱག་འདི་ལྟར་མཛད་པའི་རྒྱུ་མཚན་ཡོད་དེ། འགྱུར་མཐར་ཕྱིན་པ་དང་། མདོ་སྡེའི་སྡེ་སྣོད་ཀྱི་ཕྱོགས་སུ་གཏོགས་པ་ཤེས་པའི་ཆེད་དུ་ཡིན་པའི་ཕྱིར། ཤེས་ནས་ཏེ། སྔོན་གྱི་རྒྱལ་བློན་པཎ་གྲུབ་རྣམས་ཀྱིས་འདུལ་བའི་སྡེ་སྣོད་ཀྱི་ཐོག་མར་ཐམས་ཅད་མཁྱེན་པ་དང་། མངོན་པ་ལ་འཇམ་དཔལ་དང་། མདོ་སྡེ་ལ་སངས་རྒྱས་བྱང་སེམས་ལ་འགྱུར་ཕྱག་བྱེད་པར་བཀས་བཅད་པའི་ཕྱིར། དེ་ལྟར་བཅད་པའི་རྒྱུ་མཚན་ཡང་ཡོད་དེ། འདུལ་བའི་སྡེ་སྣོད་རྣམས་

There are reasons for their making a translator's homage this way: "Homage to all Buddhas and Bodhisattvas"[a] because it is for the sake of completing the translation and for the sake of making known that [this text] is included within the class of the scriptural collection of sets of discourses.[b] This can be known because earlier kings, ministers, paṇḍitas, and adepts decreed that a translator's homage is to be made at the beginning of [texts included within] the scriptural collection of discipline[c] to the Omniscient One; at [the beginning of texts included within] the scriptural collection of manifest knowledge[d] to Mañjushrī; and at [the beginning of texts included within] the scriptural collection of sets of discourses to Buddhas and Bodhisattvas. Also, there are reasons for the decree being this way because translator's homages are made individually for the sake of making known

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ཀྱིས་ཐམས་ཅད་མཁྱེན་པ་ཉག་གཅིག་གི་མངོན་སུམ་གྱི་སྤྱོད་ཡུལ་
ལྷང་ངོར་ཕྲ་མོ་དང་ལས་འབྲས་ཕྲ་མོ་རྣམས་བསྟན་པ་དང་། མངོན་
པའི་སྡེ་སྣོད་ཀྱིས་ལྷག་པ་ཤེས་རབ་ཀྱི་བསླབ་པ་རྗེ་བཙུན་འཇམ་
དཔལ་ལྷ་བུའི་མཁྱེན་རབ་ལས་ཤེས་དགོས་པར་བསྟན་པ་དང་།
མདོ་སྡེའི་སྡེ་སྣོད་ཀྱིས་ཉན་རང་རྣམས་ཀྱིས་མིང་ཙམ་ཡང་དཀའ་
བའི་ཏིང་ངེ་འཛིན་གྲངས་ལས་འདས་པ་བསྟན་པ་དེ་སངས་རྒྱས་
བྱང་སེམས་ཀྱི་ཐུན་མོང་མ་ཡིན་པའི་ཆོས་སུ་ཤེས་པའི་ཆེད་དུ་སོ་
སོར་འགྱུར་ཕྱག་མཛད་པ་ཡིན་པའི་ཕྱིར།

[a] Maitreya (*byams pa*), *Ornament for the Clear Realizations* (*mngon rtogs rgyan zhes bya ba'i tshig le'ur byas pa*), in *bstan 'gyur* (*sde dge*), TBRC W23703.80, 1b.2:

སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་ལ་ཕྱག་འཚལ་ལོ།།

[b] *mdo sde'i sde snod, sūtrāntapiṭaka.* The Tripiṭaka (*sde snod gsum*)—the three scriptural collections or, as it is often translated, the three baskets—are not confined just to Buddha's word but also includes treatises (*bstan bcos, śāstra*). Thus, since a treatise like Maitreya's *Ornament for the Clear Realizations* is included in the collection of sets of discourses, it is an instance of a *sūtra-piṭaka*. Thus, *sūtra-piṭakas* are not just Buddha's word.

[c] *'dul ba'i sde snod, vinayāpiṭaka.*

[d] *mngon pa'i sde snod, abhidharmapiṭaka.*

that :

- the subtle adoptings and discardings and subtle effects of actions (*las, karma*)—objects in the sphere of direct perception uniquely of the omniscient—that are taught by the scriptural collections of discipline,
- the trainings in higher wisdom that are taught by the scriptural collections of manifest knowledge as having to be known from the supreme knowledge of the likes of the Foremost Holy Mañjushrī, and
- the innumerable meditative stabilizations—even the mere names of which are difficult for Hearers and Solitary Realizers—that are taught by the scriptural collections of sets of discourses

are uncommon attributes of Buddhas and Bodhisattvas.

Maitreya's *Ornament for the Clear Realizations* itself begins with an expression of worship; Lo-sang-chö-kyi-gyal-tshan explains:[a]

> There is a purpose why at the start of composing the *Ornament for the Clear Realizations* the Foremost Holy Maitreya makes praising homage to the Mother [the perfection of wisdom] and the three exalted knowers [exalted knowers of bases, exalted knowers of paths, and exalted-knowers-of-all-aspects] because it is done (1) for the sake of trainees' generating [the faith of] clarity with respect to the Mother, (2) for the sake of trainees' attaining liberation and omniscience in dependence on her, and (3) temporarily for the sake of completing the composition of the treatise.

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[a] Lo-sang-chö-kyi-gyal-tshan's *Explanation of the First Category in the Ocean of Eloquence,* 14a.3-14a.4:

རྒྱན་རྩོམ་པའི་ཐོག་མར། རྗེ་བཙུན་གྱིས་ཡུམ་མཁྱེན་གསུམ་ལ་བསྟོད་ཕྱག་མཛད་པ་ལ་དགོས་པ་ཡོད་དེ། གདུལ་བྱ་རྣམས་ཡུམ་ལ་དང་བ་བསྐྱེད་[14a.4]པ་དང་། དེ་ལ་བརྟེན་ནས་ཐར་པ་དང་ཐམས་ཅད་མཁྱེན་པ་ཐོབ་པར་འགྱུར་བ་དང་། གནས་སྐབས་བསྟན་བཅོས་རྩོམ་པ་མཐར་ཕྱིན་པའི་ཆེད་དུ་ཡིན་པའི་ཕྱིར།

The expression of worship is:[1]

> Homage to the Mother of Buddhas as well as of the groups of Hearers and Bodhisattvas
> Which through knowledge of all leads Hearers seeking pacification to thorough peace
> And which through knowledge of paths causes those helping transmigrators to achieve the welfare of the world,
> And through possession of which the Subduers set forth these varieties endowed with all aspects.

[*Ornament,* 1b.2-1b.3]

།ཉན་ཐོས་ཞི་བ་ཚོལ་རྣམས་ཀུན་ཤེས་ཉིད་ཀྱིས་ཉེར་ཞིར་འཁྲིད་མཛད་གང་ཡིན་དང་།
།འགྲོ་ལ་ཕན་པར་བྱེད་རྣམས་ལམ་ཤེས་ཉིད་ཀྱིས་འཇིག་རྟེན་དོན་སྒྲུབ་མཛད་པ་གང་།
།གང་དང་ཡང་དག་ལྡན་པས་ཐུབ་རྣམས་རྣམ་པ་ཀུན་ལྡན་སྣ་ཚོགས་འདི་གསུངས་པ།
།ཉན་ཐོས་བྱང་ཆུབ་སེམས་དཔའི་ཚོགས་བཅས་སངས་རྒྱས་ཀྱི་ནི་ཡུམ་དེ་ལ་ཕྱག་འཚལ།

Lo-sang-chö-kyi-gyal-tshan expands on the meaning:[a]

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[a] Lo-sang-chö-kyi-gyal-tshan's *Explanation of the First Category in the Ocean of Eloquence,* 14b.4-15a.2:

> རྗེ་[14b.5]བཙུན་གྱིས་རྒྱན་རྩོམ་པའི་ཐོག་མར་མཁྱེན་གསུམ་ལ་བསྟོད་ཕྱག་མཛད་དེ། རྟེན་གྱི་གང་ཟག་ཉན་ཐོས་དང་། རང་སངས་རྒྱས་སྡུག་ཀུན་ཉེ་བར་ཞི་བ་ཚོལ་བ་རྣམས་ཕུང་ཁམས་སྐྱེ་མཆེད་ཀུན་གང་ཟག་གི་བདག་མེད་[14b.6]པར་ཤེས་པ་ཉིད་ཀྱིས་འབྲས་བུ་ལྷག་མ་ཡོད་མེད་ཀྱི་ཉེར་ཞིར་འཁྲིད་པར་མཛད་པ་གང་ཡིན་པ་དེ་ལ་འདུད་པའི་ཕྱིར་དང་། རྟེན་གྱི་གང་ཟག་འགྲོ་བ་ལ་ཕན་པར་བྱེད་པའི་བྱང་སེམས་རྣམས་ཐབས་ལམ་ཤེས་ཉིད་ཀྱི་འབྲས་བུ་[15a.1]འཇིག་རྟེན་རིགས་ཅན་གསུམ་གྱི་དོན་བསྒྲུབ་པར་མཛད་པ་གང་ཡིན་པ་དང་། ཐུབ་པ་སངས་རྒྱས་བཅོམ་ལྡན་འདས་རྣམས་

At the start of composing the *Ornament* the Foremost Holy One [Maitreya] makes praising homage to the three exalted knowers

- because he makes obeisance to what leads persons having the life support of Hearers and Solitary Realizers who seek the thorough pacification of sufferings and their sources, to thorough peace—the nirvāṇas with and without remainder—through knowledge of the aggregates, constituents, and sense-fields as lacking a self of persons, and
- because he makes obeisance (1) to what causes persons having the life support of Bodhisattvas helping transmigrators, to achieve the welfare of worldly beings of the three lineages, the fruit of knowledge of the path, the method, and (2) to the exalted-knowers-of-all-aspects, the dominant condition that is the method by possession of which the Subduer Buddha Supramundane Victors set forth this variety of scriptural collections that are means of expression endowed with all aspects of objects of expression.

Maitreya next states a promise to compose the text (I.1-2):[2]

The path of an exalted-knower-of-all-aspects
Explained by the Teacher in these [sūtras][a]
Is not experienced by others.
In order that those with intelligence will see the meanings

Of the sūtras having an essence of ten practices
Upon having set them in mindfulness,
The easy realization of them
Is the purpose of the composition.
[*Ornament* I.1-2, 1b.4-2a.1]
།རྣམ་པ་ཐམས་ཅད་མཁྱེན་ཉིད་ལམ། །སྟོན་པས་འདི་རྣམས་བཤད་པ་གང་།
།གཞན་གྱིས་མྱོང་བ་མ་ཡིན་ཏེ། །ཆོས་སྤྱོད་བཅུ་ཡི་བདག་ཉིད་ཀྱི།

ཐབས་གང་དང་ཡང་དག་པར་ལྡན་པས། བརྗོད་བྱ་རྣམ་པ་ཀུན་དང་[15a.2]ལྡན་པའི་རྗོད་བྱེད་སྡེ་སྣོད་སྣ་ཚོགས་པ་འདི་གསུང་བའི་བདག་རྐྱེན་རྣམ་མཁྱེན་རྣམས་ལ་འདུད་པའི་ཕྱིར།

[a] The vast, medium, and brief Perfection of Wisdom Sūtras.

།མདོ་དོན་དྲན་པ་ལ་བཞག་ནས། །བློ་དང་ལྡན་པས་མཐོང་འགྱུར་ཕྱིར།
།བདེ་བླག་ཏུ་ནི་རྟོགས་པ་ཞེས། །བྱ་བ་རྩམ་པའི་དགོས་པ་ཡིན།

Jam-yang-shay-pa's
Eloquent Presentation of the
Eight Categories and Seventy Topics:
Sacred Word of Guru Ajita

Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita

༄༅། །དངོས་པོ་བརྒྱད་དོན་བདུན་ཅུའི་རྣམ་བཞག་ལེགས་པར་བཤད་པ་མི་ཕམ་བླ་མའི་ཞལ་ལུང་ཞེས་བྱ་བ་བཞུགས་སོ།།

Dan-ma-lo-chö: In Jam-yang-shay-pa's title "Guru Ajita" (Undaunted Lama) refers to Maitreya. The teaching of the eight categories and seventy topics is a condensation of the meaning of Maitreya's *Ornament for the Clear Realizations,*[a] which in turn is a condensation of the Perfection of Wisdom Sūtras.[b] Thus, this is a brief explanation of the meaning of the vast, medium, and brief Perfection of Wisdom Sūtras.

Buddha taught 84,000 bundles of doctrine in accordance with the latent predispositions, interests, tendencies, and so forth of his listeners. Although all are the same in being Buddha's teaching from the viewpoint of the subjects expressed, the supreme of all these are the Perfection of Wisdom Sūtras. Usually, the throne from which Buddha taught was set up by his trainees, whereas with the Perfection of Wisdom Sūtras Buddha himself set up the throne. He placed it on the backs of eight lions, sat up straight and positioned himself in mindfulness indicating the importance of the doctrine he was about to teach. This is said in the sūtra itself.

Everything Buddha spoke was solely for the sake of taming the afflictions of trainees. For some he set forth methods for directly taming afflictions; for others he set forth indirect methods. Because there are 84,000 afflictions, he set forth 84,000 antidotes to them, and thus there are 84,000 bundles of doctrine about them.

The reason why the Perfection of Wisdom Sūtras are the main among the 84,000 bundles of doctrine is that the main of the 84,000 antidotes is the wisdom realizing the selflessness of phenomena. The root, and consequently the main, of the 84,000 afflictions is ignorance. Thus, the antidote to that—direct realization of selflessness—is the main antidote, and the teaching of

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[a] *mngon rtogs rgyan, abhisamayālaṅkāra/ abhisamayālaṅkāranāmaprajñāpāramitopadeśaśāstra.*

[b] *shes rab kyi pha rol tu phyin pa'i mdo, prajñāpāramitāsūtra.*

that antidote, the main doctrine.

With respect to the arising of the afflictions, one has the sense of an I that exists under its own power and not just through the power of its appearing to an awareness. Because of this, a mind of attachment arises with respect to the I. Then a mind of attachment arises thinking, "My form," "My feeling," "My discrimination," "My mind and body." Due to that, one becomes attached to feelings of pleasure and develops anger toward feelings of pain. Through the force of this, one makes the discrimination of people into different types, becoming attached to some as friends because they help and finding danger in others who have harmed, are harming, or whom one thinks might harm in the future, thereby developing hatred toward them. And from there, it expands further as one thinks, "Such and such a person helped my friend," and one's attachment increases, or "Such and such a person harmed my friend," and one's hatred increases. Through this differentiation of people into different types by way of attachment and aversion, more and more afflictions arise.

When one has good resources or any good qualities, one thinks, "Oh, I am terrific," and develops pride. Similarly, if someone one dislikes has excellent qualities, much wealth, and so forth, even though one is not harmed by their having those, still one cannot stand it and develops jealousy. One does not feel to give one's resources, food, clothing, and so forth to others but cherishes them for oneself and thereby develops miserliness. In this way the six root and twenty secondary afflictions[a] are generated. All of these come from the conception that an I truly exists and thus this conception is the root of all afflictions. The antidote that destroys it is the wisdom realizing truthlessness. This is why, among all the antidotes, the wisdom realizing truthlessness, or selflessness, is chief.

There are other antidotes to the afflictions. For instance, if one cultivates love, one's hatred toward others will temporarily

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[a] The six root afflictions are desire, anger, pride, ignorance, doubt, and afflicted view. The twenty secondary afflictions are belligerence, resentment, concealment, spite, jealousy, miserliness, deceit, dissimulation, haughtiness, harmfulness, non-shame, non-embarrassment, lethargy, excitement, non-faith, laziness, non-conscientiousness, forgetfulness, non-introspection, and distraction. For descriptions of these see Jeffrey Hopkins, *Meditation on Emptiness* (London: Wisdom Publications, 1983; rev. ed., Boston, Ma.: Wisdom Publications, 1996), 255-266.

be stopped; if one meditates on one's own body as ugly, one can temporarily cease desire. There are many such techniques of contemplation for relief from afflictions. However, these methods stop afflictions only temporarily and cannot eradicate them from the root. If you cut branches from a poisonous tree, that removes some of the poison but does not remove it from the root. However, conquering the afflictions through cultivating the wisdom realizing truthlessness is like removing the poisonous tree from the root. Because the Perfection of Wisdom Sūtras set forth the teaching of the wisdom realizing truthlessness—the chief of all of the antidotes set forth in the 84,000 bundles of doctrine—they are the main of those 84,000.

That which is explicitly indicated in the Perfection of Wisdom Sūtras is the teaching of emptiness, and in order to delineate the stages of that teaching, Nāgārjuna set forth the Six Collections of Reasonings. The teachings of the clear realizations[a] are hidden in the Perfection of Wisdom Sūtras. There are two types of hidden teachings. One is a case in which something is not taught at all and kept hidden; the other is one in which something is taught but not manifestly. The teaching of the eight categories and seventy topics is an instance of the second case—they are taught but not manifestly in the Perfection of Wisdom Sūtras. In order to explain these hidden teachings, Maitreya set forth the *Ornament for the Clear Realizations*.

In brief, the subjects of discussion in Maitreya's *Ornament for the Clear Realizations* are the eight categories; corresponding to these eight, his book has eight chapters. Grouped under these are the seventy topics, and thus what is explained here are the eight categories and seventy topics.

According to Maitreya's *Ornament,* that which is to be developed through practice are the three exalted knowers and the means of developing them in practice are the four trainings. When through these four means of practice one develops the three exalted knowers, the fruit is a Buddha's body of attributes, which is an extinguishment of all defects and an attainment of all auspicious attributes. This is the reason why the subjects of expression are these eight categories—three exalted knowers, four trainings, and body of attributes.

In terms of what is being set forth within the Perfection of

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[a] *mngon rtogs, abhisamaya.*

Wisdom Sūtras, there are the topics of emptiness, which are what is explicitly taught, and the topics of clear realization, which are the hidden meaning. For the sake of delineating these topics of clear realization which are the hidden teaching, Maitreya composed the *Ornament for the Clear Realizations*.

In terms of the stages of clear realizations that are set forth by Maitreya in the *Ornament,* it can be said that teaching is given ranging from how to rely on a spiritual guide through to the Buddha ground, or from the path of accumulation through to the Buddha ground. These stages of clear realizations are vast as an ocean; however, when they are condensed merely in terms of an enumeration, they are included within the seventy topics.

The reason for the eight categories are, as just explained, the three to be developed through practice, the four means of developing these, and the fruit of that practice. This mode of explanation of that which is developed through practice, the means of so developing, and the fruit of such is a distinctive quality of Buddhist exposition. Most of the Buddha's own high speech and the commentaries on these set forth their subjects of discussion by way of presenting the bases, paths, and fruits because such an explanation easily appears to the mind of a practitioner.

If one does not explain the bases and only explains the paths, one cannot understand what objects those paths are observing; one cannot understand what is being meditated on. Therefore, it is very important to delineate the bases, the foundation.

Following this, it is important to determine what the paths are. For instance, when we are going somewhere, we need a path that will take us there without error. Thus, if one wishes to attain liberation or the status of omniscience, one must train in the paths that are the techniques for attaining it. These paths must be nonmistaken. For this reason, in the second period it is important to ascertain the path.

It is not sufficient merely to know the path, however. One must know its effects. Thus, in the end it is important to explain the fruit; the final object of attainment is Buddhahood.

Therefore, this Buddhist feature of textual explanation being given in terms of a presentation of bases, paths, and fruits is very captivating. The Buddhist teaching is not explained for the sake of beauty of explanation but for the sake of revealing just those factors that have been generated in the continuums of excellent beings. They are not cases of explaining things incorrectly, or

merely guessing, or telling stories.

If we engage in hearing, thinking, and meditating in accordance with our own capacity, we are fortunate. If that does come about, then our explanation and hearing done here is meaningful.

Jam-yang-shay-pa begins with an obeisance.

Obeisance to the guru Mañjughoṣha and to Sarasvatī.

For the sake of making good distinction between the actual and the so-called concerning the eight categories and the seventy topics
In the speech of Maitreya, regent of the Conqueror, in commentary on the thought of the Mother of the Conquerors—
The sun-like exposition by the Sun-Friend [Buddha],
I bow respectfully to the feet of my lama and deity.

༄༅། །ན་མོ་གུ་རུ་མཉྫུ་གྷོ་ཥ་ཡ་སྭ་ར་སྭ་ཏྱཻ་ཙ།

།ཉི་མའི་གཉེན་གྱིས་ཉི་མ་བཞིན་བཤད་པའི།
།རྒྱལ་ཡུམ་དགོངས་འགྲེལ་རྒྱལ་ཚབ་བྱམས་[1b.2]པའི་གསུང་།
།དངོས་བརྒྱད་བདུན་ཅུར་དངོས་བཏགས་ལེགས་ཕྱེ་ཕྱིར།
།བླ་མ་ལྷར་བཅས་ཞབས་ལ་གུས་བཏུད་དེ།

Dan-ma-lo-chö: In order to penetrate the meaning of the sūtras on the perfection of wisdom, it is necessary to have the wisdom discriminating phenomena. Mañjughoṣha and Sarasvatī are the two deities that bestow wisdom on others, and thus Jam-yang-shay-pa begins his text with an expression of worship to them. "The speech of Maitreya" refers to the latter's treatise, the *Ornament for the Clear Realizations*. "Mother" refers to the three Perfection of Wisdom Sūtras, the vast of the length of 100,000 stanzas, the medium of the length of 25,000 stanzas, and the brief of the length of 8,000 stanzas. These sūtras were expounded clearly, like the sun, by the Buddha. A lama (*guru*) is someone who unerringly teaches the path to oneself. Thus, the author here makes obeisance to the feet of his lama as well as his personal deity for the sake of this explanation of Maitreya's text. Now he makes a promise of composition:

I will set forth here a clear explanation in accordance with the

speech of the two, Āryavimuktasena[a] and Haribhadra,
Who, having come [to India, set forth] with few words the meaning of the Perfection of Wisdom Sūtras.
Using this as an ornament for their necks, those of clear intellect
Should follow the Six Ornaments beautifying the Subduer's teaching.

།ཉུང་ངུས་ཚིག་གིས་ཤེར་དོན་འཕགས་སེང་[1b.3]གཉིས།
།བྱོན་ནས་གསུངས་བཞིན་གསལ་བར་འདིར་བཤད་བྱ།
།བློ་གསལ་རྣམས་ཀྱིས་མགུལ་བའི་རྒྱན་བྱས་ཏེ།
།ཐུབ་བསྟན་མཛེས་པའི་རྒྱན་དྲུག་རྗེས་འབྲོ་[1b.4]མཛོད།།

Dan-ma-lo-chö: Āryavimuktasena and Haribhadra are the two greatest among the many commentators on Maitreya's *Ornament for the Clear Realizations*. The author, Jam-yang-shay-pa, is saying to take this text as an ornament for the neck and thereby follow the Six Ornaments who beautify the teaching of the Buddha—Nāgārjuna, Āryadeva, Asaṅga, Vasubandhu, Dignāga, and Dharmakīrti.

Concerning that, here with respect to explaining the eight categories and seventy topics, there are two parts: explaining the eight categories and explaining the seventy topics.

[1b.4] དེ་ལ་འདིར་དངོས་པོ་བརྒྱད་དོན་བདུན་ཅུ་བཤད་པ་ལ། དངོས་པོ་བརྒྱད་བཤད་པ་དང་། དོན་བདུན་ཅུ་བཤད་པ་གཉིས།

The Eight Categories

[Maitreya's *Ornament for the Clear Realizations,* I.3-4] says:[3]

The perfection of wisdom will be thoroughly
Explained by way of eight categories.
Exalted-knower-of-all-aspects, knower of paths,
Then knower of all,

Completely realizing all aspects,

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[a] Vasubandhu's student Āryavimuktasena is not to be confused with Bhadanta Vimuktasena.

Passed to the peak, serial,
Momentary thoroughly complete enlightenment,
And body of attributes are the eight aspects.

དང་པོ་ནི། ཤེས་[a]རབ་ཕ་རོལ་[2a.1]ཕྱིན་པ་ནི། །ཞེས་པ་ནས། ཆོས་ཀྱི་སྐུ་དང་དེ་རྣམ་བརྒྱད། །ཅེས་གསུངས།

[*Ornament* I.3-4, 2a.1-2a.2]
།ཤེས་རབ་ཕ་རོལ་ཕྱིན་པ་ནི། །དངོས་པོ་བརྒྱད་ཀྱིས་ཡང་དག་བཤད།
།རྣམ་ཀུན་མཁྱེན་ཉིད་ལམ་ཤེས་ཉིད། །དེ་ནས་ཐམས་ཅད་ཤེས་པ་ཉིད།
།རྣམ་ཀུན་མངོན་རྫོགས་རྟོགས་པ་དང་། །རྩེ་མོར་ཕྱིན་དང་མཐར་གྱིས་པ།
།སྐད་ཅིག་གཅིག་མངོན་རྫོགས་བྱང་ཆུབ། །ཆོས་ཀྱི་སྐུ་དང་དེ་རྣམ་བརྒྱད།

There are eight categories because there are the eight consisting of:[b]

1. exalted-knower-of-all-aspects (*rnam mkhyen, sarvākārajñatā*)
2. knower of paths (*lam shes, mārgajñatā*)
3. knowers of bases (*gzhi shes, vastujñānam*)
4. complete training in all aspects (*rnam rdzogs sbyor ba, sarvākārā-abhisaṃbodhaḥ*)
5. peak training (*rtse sbyor, mūrdhaprayogaḥ*)
6. serial training (*mthar gyis sbyor ba, anupūrvaprayogaḥ*)
7. momentary training (*skad cig ma'i sbyor ba, kṣaṇikaprayogaḥ*)
8. body of attributes, the effect (*'bras bu chos sku, phaladharmakāyā*).

དངོས་པོ་བརྒྱད་ཡོད་དེ།

1. རྣམ་མཁྱེན་དང་།
2. ལམ་ཤེས་[2a.2]དང་།

[a] Correcting *sher* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (2a.1) and in the 2005 Mundgod (1.12) to *shes* in accordance with the 1987 Go-mang Lhasa (1b.3). The term *sher* is an abbreviation for *shes rab* as in *sher phyin* and is inappropriate here since an abbreviation is obviously not needed for *shes rab* in *shes rab pha rol phyin pa.*

[b] In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa's text, whereas the Sanskrit follows Eugène Obermiller, *Analysis of the Abhisamayālaṃkāra (Fasc. 1),* Calcutta Oriental Series No. 27 (Fremont, CA: Asian Humanities Press, 2001); hence, the discrepancies.

3. གཞི་ཤེས་དང་།
4. རྣམ་རྫོགས་སྦྱོར་བ་དང་།
5. རྩེ་སྦྱོར་དང་།
6. མཐར་གྱིས་སྦྱོར་བ་དང་།
7. སྐད་ཅིག་མའི་སྦྱོར་བ་དང་།
8. འབྲས་བུ་ཆོས་སྐུ་

དང་བརྒྱད་ཡོད་པའི་ཕྱིར།

Chapter I. Exalted-knowers-of-all-aspects

With regard to exalted-knowers-of-all-aspects there are three: definition, divisions, and boundaries.

[2a.3]དང་པོ་རྣམ་མཁྱེན་ལ་མཚན་ཉིད་དང་། དབྱེ་བ་དང་། ས་མཚམས་གསུམ།

Definition [of an exalted-knower-of-all-aspects]

A final exalted knower that in one instant directly knows all aspects of the modes [emptinesses] and the diversity [conventional phenomena] is the definition of an exalted-knower-of-all-aspects.

དང་པོ་ནི། ཇི་ལྟ་ཇི་སྙེད་ཀྱི་རྣམ་པ་མ་ལུས་པ་སྐད་ཅིག་མ་གཅིག་ལ་མངོན་སུམ་དུ་[2a.4]མཁྱེན་པའི་མཐར་ཐུག་གི་མཁྱེན་པ་དེ། རྣམ་མཁྱེན་གྱི་མཚན་ཉིད།

> Dan-ma-lo-chö: Exalted-knower-of-all-aspects and exalted knower in the continuum of a Buddha Superior are equivalent.

Divisions [of exalted-knowers-of-all-aspects]

When divided, there are:

- two—exalted-knowers-of-all-aspects that realize the modes [that is to say, emptinesses] and exalted-knowers-of-all-aspects that realize the diversity [that is to say, conventional phenomena],
- exalted knowers directly realizing all the aspects of cause and effect, such as mind-generation and so forth, and
- the twenty-one divisions of the uncontaminated wisdom of the Buddha ground.

གཉིས་པ་ནི། དབྱེ་ན། ཇི་ལྟ་བ་[a]རྟོགས་པའི་རྣམ་མཁྱེན་དང་། ཇི་སྙེད་པ་རྟོགས་པའི་རྣམ་[2b.1]མཁྱེན་གཉིས་དང་། སེམས་བསྐྱེད་སོགས་རྒྱུ་འབྲས་ཀྱི་རྣམ་པ་ཀུན་མངོན་སུམ་དུ་རྟོགས་པའི་རྣམ་མཁྱེན་དང་། སངས་རྒྱས་ཀྱི་སའི་ཟག་མེད་ཡེ་ཤེས་སྡེ་ཚན་ཉེར་གཅིག་ཡོད།

Dan-ma-lo-chö: With respect to these divisions, it is not the case that there is one exalted knower that realizes the modes and another one that realizes the diversity; these are divided only in terms of how they appear to conceptuality.

"Directly realizing" means without any mixture of meaning-generalities, conceptual images. The twenty-one divisions are the ten powers, the four fearlessnesses, and so forth that are qualities of a Buddha.

Boundaries [of exalted-knowers-of-all-aspects]

[Exalted-knowers-of-all-aspects] exist only on the Buddha ground.

གསུམ་པ་ནི། ས་མཚམས་[2b.2]སངས་རྒྱས་ཀྱི་ས་ཁོ་ནར་ཡོད།

Dan-ma-lo-chö: Where does an exalted-knower-of-all-aspects occur? It occurs only in the continuum of a Buddha. Other than that, it is not found in the continuum of any sentient being.

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[a] Correcting *ji lta* ***pa*** in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (1.4) to *ji lta* ***ba*** in accordance with 1987 Gomang Lhasa (1.5) and the 2005 Mundgod (2.5).

Chapter II. Knowers of Paths

With regard to knowers of paths there are three: definition, divisions, and boundaries.

གཉིས་པ་ལམ་ཤེས་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a knower of paths]

A Great Vehicle Superior's clear realization that is conjoined with the wisdom directly realizing the three paths as not truly existent is the definition of a knower of paths.

དང་པོ་ནི། ལམ་གསུམ་བདེན་མེད་དུ་མངོན་སུམ་དུ་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་ཐེག་ཆེན་འཕགས་[2b.3]པའི་མངོན་རྟོགས་དེ། ལམ་ཤེས་ཀྱི་མཚན་ཉིད།

Dan-ma-lo-chö: The three paths are (1) the path realizing the selflessness of the person, (2) the path realizing the absence of difference of entity of apprehended-object and apprehending-subject, (3) the path realizing the absence of true existence. The words "directly realizing" in the above definition indicate that this consciousness realizing that these three paths are empty of true existence is not by means of a meaning-generality, a conceptual image, but is direct. The "wisdom" mentioned in the definition is the main object of cultivation in the Great Vehicle—the wisdom directly realizing these three paths as empty of true existence. A clear realization in the continuum of a Great Vehicle Superior conjoined with such a wisdom is a knower of paths. With regard to this conjoining, there are two types:

1. actual conjoining (*dngos su zin pa*), which is also called manifest conjoining (*mngon du gyur pa'i sgo nas zin pa*)
2. a mode of being conjoined in the manner of non-degeneration (*ma nyams pa'i tshul gyis zin pa*).

To be actually or explicitly conjoined means to be conjoined by way of its being manifest. This means that the wisdom itself actually exists at that time.

If we take as an example an uninterrupted path of seeing,

this path is actually, or explicitly, conjoined with a wisdom realizing the three paths as without true existence. That uninterrupted path of seeing is also conjoined with the factors of method—great compassion, the altruistic mind of enlightenment, and so forth—but this is not an explicit conjunction. Rather, it is a conjunction in the sense that these factors of method have not degenerated. Because at this time of meditative equipoise one is directly realizing emptiness, there is no compassion observing sentient beings with the aspect of not being able to bear their suffering.[a] At that time there is also no altruistic mind of enlightenment, the wish to attain the enlightenment of Buddhahood for the sake of helping others. However, that uninterrupted path of seeing is conjoined with an altruistic mind of enlightenment and great compassion in the sense that these have not degenerated. Even though the altruistic mind of enlightenment and great compassion do not actually exist at that time, we know that an uninterrupted path of seeing is conjoined with them because their capacity becomes greater at that time. The sign of this is that when one rises from meditative equipoise one's compassion that observes all sentient beings and one's altruistic mind of enlightenment have become of greater capacity; they are "possessed in an increasing manner" (*yar ldan*)—they increase in capacity during this period.

Some scholars say that the altruistic mind of enlightenment does exist at this time; others say that it does not. However, those who say that it does not exist at this time explain that it does not exist manifestly; those who say that it does exist at this time say it exists in the manner of non-degeneration. Thus there is actually no contradiction.

One could posit as the definition of a knower of paths "a clear realization of a Great Vehicle Superior"; however, in order to indicate more clearly what this means a more extended definition is given.

Knower of paths and clear realization of a Great Vehicle Superior are

[a] Throughout this comment Dan-ma-lo-chö is speaking from the viewpoint of Paṇ-chen Sö-nam-drag-pa and the Lo-sel-ling College. According to Jam-yang-shay-pa and the Go-mang College, subliminal forms of great compassion and the altruistic mind of enlightenment exist during meditative equipoise directly perceiving emptiness; these are actual awarenesses, and thus such meditative equipoise is actually, or explicitly, conjoined with them.

equivalent.
ལམ་ཤེས་དང་། ཐེག་ཆེན་འཕགས་པའི་མངོན་རྟོགས་དོན་གཅིག།

Divisions [of knowers of paths]

When are divided, there are three:

1. knowers of paths that know Hearer paths
2. knowers of paths that know Solitary Realizer paths
3. knowers of paths that know Great Vehicle paths.

Each of these in turn has two each: types of realizations of method and of wisdom.
གཉིས་པ་ནི། དབྱེ་ན།

1. ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས།
2. རང་རྒྱལ་གྱི་ལམ་[2b.4]ཤེས་པའི་ལམ་ཤེས།
3. ཐེག་ཆེན་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་

གསུམ། དེ་རེ་རེ་ལའང་ཐབས་ཤེས་ཀྱི་རྟོགས་རིགས་གཉིས་གཉིས་ཡོད།

Boundaries [of knowers of paths]

[Knowers of paths] exist from the Great Vehicle path of seeing through the Buddha ground.
གསུམ་པ་ནི། ས་མཚམས་ཐེག་ཆེན་མཐོང་ལམ་ནས་སངས་རྒྱས་ཀྱི་སའི་[2b.5]བར་དུ་ཡོད།

Chapter III. Knowers of Bases

With regard to knowers of bases there are three: definition, divisions, and boundaries.
གསུམ་པ་གཞི་ཤེས་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a knower of bases]

An exalted knower in the continuum of a Superior that is included in a Lesser Vehicle type of realization and that is posited from the factor of realizing directly all bases [that is, phenomena] as without a self of persons is the definition of a knower of bases.

དང་པོ་ནི། གཞི་ཐམས་ཅད་གང་ཟག་གི་བདག་མེད་དུ་མངོན་སུམ་དུ་རྟོགས་པའི་ཆ་ནས་བཞག་པའི་ཐེག་དམན་གྱི་རྟོགས་རིགས་[2b.6]སུ་གནས་པའི་འཕགས་རྒྱུད་ཀྱི་མཁྱེན་པ་དེ། གཞི་ཤེས་ཀྱི་མཚན་ཉིད།

"Is posited from the factor" includes a knower of bases in the continuum of a Lesser Vehicle Superior that realizes emptiness.

ཆ་བཞག་གིས་ཐེག་དམན་འཕགས་རྒྱུད་ཀྱི་སྟོང་ཉིད་རྟོགས་པའི་གཞི་ཤེས་སྡུད།

> Dan-ma-lo-chö: Here the word "bases" refers to all phenomena—the aggregates, the sense-spheres, and the constituents.[a] That all phenomena are being realized as without a self of persons means that they are realized as either not substantially existent themselves or as not being objects of use by a substantially existent person. That this is posited from the factor of such a realization means that it either *is* such a realization or is a factor that is conjoined with such a realization. A knower of bases abides in or is included within a Lesser Vehicle type of realization, that is to say, a Hearer's or a Solitary Realizer's.
>
> This type of consciousness knows all phenomena as without a self of persons, but it does not know all phenomena. It is not omniscient in that sense. For instance, when you realize that a sound is impermanent because of being a product, you realize that productness does not exist in the permanent. You understand that productness does not exist in anything permanent; however, this does not mean you have to know all permanent things in order to understand that what is permanent is necessarily not a product. Similarly, a knower of bases realizes all phenomena to

[a] See Hopkins, *Meditation on Emptiness,* 427ff.

be without a self of persons but does not know all phenomena.

Divisions [of knowers of bases]

When divided, there are two—knowers of bases close to a fruit Mother [perfection of wisdom] and knowers of bases distant from a fruit Mother.

གཉིས་པ་ནི། དབྱེ་ན། འབྲས་ཡུམ་ལ་ཉེ་རིང་གི་གཞི་[3a.1]ཤེས་གཉིས་ཡོད།

Boundaries [of knowers of bases]

[Knowers of bases] exist from the Hearer path of seeing through the Buddha ground.

གསུམ་པ་ནི། ས་མཚམས་ཉན་ཐོས་ཀྱི་མཐོང་ལམ་ནས་སངས་རྒྱས་ཀྱི་སའི་བར་དུ་ཡོད།

Chapter IV. Complete Trainings in All Aspects

With regard to complete trainings in all aspects there are three: definition, divisions, and boundaries.

བཞི་པ་རྣམ་རྫོགས་སྦྱོར་བ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་[3a.2]གསུམ།

Definition [of a complete training in all aspects]

A Bodhisattva's yoga[a] **that is conjoined with the wisdom of meditatively cultivating the aspects of the three exalted knowers** is the definition of a complete training in all aspects.

དང་པོ་ནི། མཁྱེན་གསུམ་གྱི་རྣམ་པ་སྒོམ་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་སེམས་དཔའི་རྣལ་འབྱོར་དེ། རྣམ་རྫོགས་སྦྱོར་བའི་མཚན་ཉིད།

[a] That is, yogic consciousness.

Divisions [of complete trainings in all aspects]

When divided, there are by way of entity and so forth twenty trainings and by way of aspect 173 Bodhisattvas' yogas practicing the 173 aspects of the three exalted knowers.

གཉིས་པ་ནི། དབྱེ་ན། ངོ་བོ་སོགས་ཀྱི་སྒོས་སྦྱོར་བ་ཉི་ཤུ་དང་། [3a.3]རྣམ་པའི་སྒོས་མཁྱེན་གསུམ་གྱི་རྣམ་པ་བརྒྱ་དང་དོན་གསུམ་ཉམས་སུ་ལེན་པའི་སེམས་དཔའི་རྣལ་འབྱོར་བརྒྱ་དང་དོན་གསུམ་ཡོད།

Sattva's yoga (*sems dpa'i rnal byor*), path perfection of wisdom (*lam sher phyin, mārgamūtaprajñāpāramitā*), Bodhisattva path (*byang sems kyi lam, bodhisattvamārgaḥ*), Great Vehicle achieving (*theg chen sgrub pa, mahāyānapratipattiḥ*), and achieving through armor (*go sgrub, saṃnāhapratipattiḥ*) are synonymous equivalents.

སེམས་དཔའི་རྣལ་འབྱོར་དང་། ལམ་ཤེར་ཕྱིན་དང་། བྱང་སེམས་ཀྱི་ལམ་[3a.4]དང་། ཐེག་ཆེན་སྒྲུབ་པ་དང་། གོ་སྒྲུབ་རྣམས་དོན་གཅིག་མིང་གི་རྣམ་གྲངས་སོ།

Boundaries [of complete trainings in all aspects]

[Complete trainings in all aspects] exist from the Great Vehicle path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].

གསུམ་པ་ནི། ས་མཚམས་ཐེག་ཆེན་ཚོགས་ལམ་ནས་རྒྱུན་མཐའི་བར་དུ་ཡོད།

Chapter V. Peak Trainings

With regard to peak trainings there are three: definition, divisions, and boundaries.

ལྔ་པ་རྩེ་སྦྱོར་ལ་མཚན་ཉིད། དབྱེ་བ། [3a.5]ས་མཚམས་གསུམ།

Definition [of a peak training]

A Bodhisattva's yoga on the occasion of attaining control with respect to cultivating the aspects of the three exalted knowers, that is posited from the factor of being conjoined with the wisdom arisen from meditation observing emptiness is the definition of a peak training. It should be understood that "posited from the factor" includes Bodhisattva paths of preparation arisen from hearing."

དང་པོ་ནི། སྟོང་ཉིད་ལ་དམིགས་པའི་སྒོམ་བྱུང་གི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་ཆ་ནས་བཞག་པའི་མཁྱེན་གསུམ་གྱི་རྣམ་པ་སྒོམ་པ་ལ་དབང་ཐོབ་པའི་སྐབས་ཀྱི་སེམས་དཔའི་རྣལ་འབྱོར་དེ། རྩེ་[3a.6]སྦྱོར་གྱི་མཚན་ཉིད། ཆ་བཞག་གིས་ཐོས་བྱུང་གི་བྱང་སེམས་སྦྱོར་ལམ་རྣམས་སྡུད་ཚུལ་ཤེས་དགོས།

> Dan-ma-lo-chö: To attain control with respect to meditating on, or cultivating, the aspects means that one has attained a yoga of calm abiding with respect to them. Although one has attained the wisdom that is a state arisen from meditation, that is to say, a meditative stabilization that is a union of calm abiding and special insight with respect to emptiness, one does not necessarily have a union of calm abiding and special insight with respect to the 173 aspects. One does, however, necessarily have calm abiding with respect to them.
>
> A peak training is a case of collective meditation on the 173 aspects of the three exalted knowers having become surpassing, having developed higher.

Divisions [of peak trainings]

When are divided in condensed form, there are four:

1. peak trainings of the path of preparation[a]

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[a] The translation of *sbyor lam* (*prayogamārga*) as "path of preparation" is based on the oral explanation of it as analogous to preparing food for a meal—the meal being the path of seeing. Whether it is called preparation, training, connection, joining, or application, it has to do with preparing one for the path of seeing, the initial direct realization of emptiness. Thus, the main feature of the path of prep-

2. peak trainings of the path of seeing
3. peak trainings of the path of meditation
4. uninterrupted peak trainings

or there are seven:

1-4. the four peak trainings of the path of preparation—heat peak trainings and so forth [that is, peak peak trainings, forbearance peak trainings, and supreme mundane qualities peak trainings]
5-7. the three—path of seeing peak trainings, path of meditation peak trainings, and uninterrupted peak trainings.

Or when divided extensively, there are 173.

གཉིས་པ་ནི་དབྱེ་བ་བསྡུས་ན།
1. སྦྱོར་ལམ་རྩེ་སྦྱོར་དང་།
2. མཐོང་ལམ་རྩེ་སྦྱོར་དང་།
3. སྒོམ་ལམ་རྩེ་སྦྱོར་དང་། [3b.1]
4. བར་ཆད་མེད་པའི་རྩེ་སྦྱོར་

བཞིའམ། དྲོད་རྩེ་སྦྱོར་སོགས་སྦྱོར་ལམ་རྩེ་སྦྱོར་བཞི། མཐོང་ལམ་སྒོམ་ལམ་བར་ཆད་མེད་པའི་རྩེ་སྦྱོར་གསུམ་དང་བདུན་ནམ། རྒྱས་པར་ན་བརྒྱ་དང་དོན་གསུམ་ཡོད།

Boundaries [of peak trainings]

[Peak trainings] exist from the Great Vehicle heat path of preparation until the end of the continuum [as a sentient being, just prior to Buddhahood].

གསུམ་པ་ནི། ས་[3b.2]མཚམས་ཐེག་ཆེན་གྱི་སྦྱོར་ལམ་དྲོད་ནས་རྒྱུན་མཐའི་བར་རོ།

aration is the four levels of lessening dualistic appearance—heat, peak, forbearance, and supreme mundane qualities—over which the dualistic sense of the emptiness of true existence on one side and the consciousness realizing it on the other side is reduced and finally disappears.

Chapter VI. Serial Trainings

With regard to serial trainings there are three: definition, divisions, and boundaries.

དྲུག་པ་མཐར་གྱིས་སྦྱོར་བ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a serial training]

A Bodhisattva's yoga that is posited from the factor of a serial meditation for the sake of attaining steadiness with respect to the aspects of the three exalted knowers is the definition of a serial training.

དང་པོ་ནི། མཁྱེན་གསུམ་གྱི་རྣམ་པ་ལ་བརྟན་པ་ཐོབ་ཕྱིར་དུ་རིམ་གྱིས་སྒོམ་[3b.3]པའི་ཆ་ནས་བཞག་པའི་སེམས་དཔའི་རྣལ་འབྱོར་དེ། མཐར་གྱིས་སྦྱོར་བའི་མཚན་ཉིད།

Divisions [of serial trainings]

When divided, there are thirteen serial trainings.

གཉིས་པ་ནི། དབྱེ་ན། མཐར་གྱིས་སྦྱོར་བ་བཅུ་གསུམ་ཡོད།

Boundaries [of serial trainings]

[Serial trainings] exist from the Great Vehicle path of accumulation to just prior to the end of the continuum [as a sentient being, just prior to Buddhahood].

གསུམ་པ་ནི། ས་མཚམས་ཐེག་ཆེན་གྱི་ཚོགས་ལམ་ནས་[3b.4]རྒྱུན་མཐའི་སྔ་ལོགས་བར་[a]དུ་ཡོད།

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[a] Correcting *par* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (3b.4) to *bar* in accordance with *dga' ldan pho brang* (2b.4) and the 2005 Mundgod (5.1).

Chapter VII. Momentary Trainings

With regard to momentary trainings there are three: definition, divisions, and boundaries.

བདུན་པ་སྐད་ཅིག་མའི་སྦྱོར་བ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a momentary training]

A Bodhisattva's final yoga that has arisen from having meditatively cultivated serially the aspects of the three exalted knowers is the definition of a momentary training.

དང་པོ་ནི། མཁྱེན་གསུམ་གྱི་རྣམ་པ་མཐར་གྱིས་བསྒོམས་པ་ལས་བྱུང་བའི་[3b.5]སེམས་དཔའི་རྣལ་འབྱོར་མཐར་ཐུག་དེ། སྐད་ཅིག་མའི་སྦྱོར་བའི་མཚན་ཉིད།

> Dan-ma-lo-chö: A momentary training is a yogic consciousness in the continuum of a Bodhisattva who is capable of meditating on the 173 aspects of the three exalted knowers in the smallest unit of time in which an action can be completed. We may wonder if such a thing could actually be possible, but if one gets used to it, becomes familiar with it, indeed it could. For instance, if you put out a hundred offering bowls side by side and filled them with water, by hitting one of them you would affect them all; every one would move. Similarly, you can put a hole through 360 pages with a single needle-like hole puncher. Similarly, when one becomes familiar with the path, it is possible to meditatively cultivate the 173 aspects in a single moment.
>
> I can also give an example that you have experience of, although I myself do not. When I see people use a typewriter or computer quickly, I feel it is an impossible accomplishment, but in fact when one gets used to it one can do it easily. Familiarization, or conditioning, is like that. Thus it must be possible to meditate on all 173 aspects in a shortest moment.

Divisions [of momentary trainings]

When divided, there are four by way of isolates [that is to say, by way of how they appear to conceptuality (see 364ff.)].

གཉིས་པ་ནི། དབྱེ་ན། ལྡོག་པའི་སྒོས་བཞི།

Boundaries [of momentary trainings]

[Momentary trainings] exist only at the end of the continuum [as a sentient being, just prior to Buddhahood].

གསུམ་པ་ནི། ས་མཚམས་རྒྱུན་མཐའ་ཁོ་ནར་ཡོད།

Chapter VIII. Body of Attributes, the Fruit

With regard to the fruit body of attributes there are three: definition, divisions, and boundaries.

བརྒྱད་པ་འབྲས་བུ་ཆོས་[3b.6]སྐུ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a fruit body of attributes]

An uncontaminated quality of the final fruit attained through the force of having meditatively cultivated the aspects of the three exalted knowers is the definition of a fruit body of attributes.

དང་པོ་ནི། མཁྱེན་གསུམ་གྱི་རྣམ་པ་བསྒོམས་སྟོབས་ཀྱིས་ཐོབ་པའི་འབྲས་བུ་མཐར་ཐུག་པའི་ཟག་མེད་ཀྱི་ཡོན་ཏན་དེ། འབྲས་བུ་ཆོས་སྐུའི་མཚན་ཉིད། [4a.1]

Divisions [of fruit bodies of attributes]

When divided, there are four:

1. nature body (*ngo bo nyid sku, svabhāvikakāya*)
2. pristine wisdom body of attributes (*ye shes chos sku, jñānadharmakāya*)

3. complete enjoyment body (*longs sku, sāṃbhogakāya*)
4. emanation body (*sprul sku, nirmāṇakāya*)

གཉིས་པ་ནི། དབྱེ་ན།

1. ངོ་བོ་ཉིད་སྐུ།
2. ཡེ་ཤེས་ཆོས་སྐུ།
3. ལོངས་སྐུ།
4. སྤྲུལ་སྐུ་

བཞི་ཡོད།

Boundaries [of a fruit body of attributes]

[A fruit body of attributes] exists only on the Buddha ground.
གསུམ་པ་ནི། ས་མཚམས་སངས་རྒྱས་ཀྱི་ས་ཁོ་ནར་ཡོད།།

Explaining the Seventy Topics

This has three parts: explaining the thirty phenomena characterizing the three exalted knowers, explaining the thirty-six phenomena characterizing the four trainings, and explaining the four phenomena characterizing the body of attributes.

[4a.1]།།གཉིས་པ་[4a.2]དོན་བདུན་ཅུ་བཤད་པ་ལ། མཁྱེན་གསུམ་མཚན་བྱེད་ཀྱི་ཆོས་སུམ་ཅུ་བཤད་པ། སྦྱོར་བཞི་མཚན་བྱེད་ཀྱི་ཆོས་སོ་དྲུག་བཤད་པ། ཆོས་སྐུ་མཚན་བྱེད་ཀྱི་ཆོས་བཞི་བཤད་པ་གསུམ།

Explaining the thirty phenomena characterizing the three exalted knowers

This has three parts: explaining the ten phenomena characterizing exalted-knowers-of-all-aspects, explaining the eleven phenomena characterizing knowers of paths, explaining the nine phenomena characterizing knowers of bases.

དང་པོ་ལ་རྣམ་མཁྱེན་[4a.3]མཚན་བྱེད་ཀྱི་ཆོས་བཅུ་བཤད་པ། ལམ་ཤེས་མཚན་བྱེད་ཀྱི་ཆོས་བཅུ་གཅིག་བཤད་པ། གཞི་ཤེས་མཚན་བྱེད་ཀྱི་ཆོས་དགུ་བཤད་པ་གསུམ།

Chapter I. Explaining the ten phenomena characterizing exalted-knowers-of-all-aspects

[Maitreya's *Ornament for the Clear Realizations,* I.5-6] says:[4]

> Mind-generations, guidance,
> Four limbs of definite discrimination,
> The nature of the element of attributes
> Which is the basis of achievings,
>
> Objects of observation, intent,
> Armor, activities of engaging,

Collections, and issuance
[Characterize] a Subduer's exalted-knower-of-all-aspects.

དང་པོ་ནི། སེམས་བསྐྱེད་པ་དང་གདམས་ངག་དང་། །ཞེས་པ་[4a.4]ནས། ཐུབ་པའི་རྣམ་ཀུན་མཁྱེན་པ་ཉིད། །ཅེས་གསུངས།

[*Ornament* I.5-6, 2a.2-2a.3]
།སེམས་བསྐྱེད་པ་དང་གདམས་ངག་དང་། །ངེས་འབྱེད་ཡན་ལག་རྣམ་བཞི་དང་།
།སྒྲུབ་པ་ཡི་ནི་རྟེན་གྱུར་པ། །ཆོས་ཀྱི་དབྱིངས་ཀྱི་རང་བཞིན་དང་།
།དམིགས་པ་དག་དང་ཆེད་དང་ནི། །གོ་ཆ་འཇུག་པའི་བྱ་བ་དང་།
།ཚོགས་ནི་ངེས་པར་འབྱུང་བཅས་རྣམས། །ཐུབ་པའི་རྣམ་ཀུན་མཁྱེན་པ་ཉིད།

There are ten phenomena that characterize exalted-knowers-of-all-aspects[a] because there are the ten consisting of:[b]

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[a] The first category is an exalted-knower-of-all-aspects; it has ten phenomena that characterize it, define it, or make it known. In general, through a definition one can understand its definiendum, that which it defines. The definition causes understanding; it characterizes, illustrates, makes known. Similarly, a cause can characterize an effect; it can tell us something about its effect. Also, the object of a consciousness can cause us to understand something about the consciousness that knows it, and in this sense can characterize it, can bring about some understanding of it. As Ngag-wang-pal-dan (*Meaning of the Words,* 4b.7) says (see backnote 4), the type of characterization here is both characterization of an effect by a cause and characterization of an object-possessor [that is, a consciousness] by an object; it is thus not the type of characterization that occurs by way of a more usual definition as when "that which is wet and moistening" (the definition of water) defines, or characterizes, water.

Rather, these ten phenomena cause us to understand an exalted-knower-of-all-aspects in that it is attained through the power of having practiced these ten phenomena; also, an exalted-knower-of-all-aspects is the final wisdom directly realizing all Great Vehicle causes and effects included within the ten phenomena, and these ten objects tell us something about the subject that supremely realizes them. In these ways, an exalted-knower-of-all-aspects can be considered to be their definiendum, their object characterized, though not in the technical way that the relationship of definition and definiendum is usually held, and thus the ten phenomena can be considered to be their definition, their means of characterization.

[b] In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa's text, whereas the Sanskrit follows Obermiller, *Analysis of the Abhisamayālaṃkāra;* hence, the discrepancies.

1. Great Vehicle mind-generations (*theg chen sems bskyed, bodhicittotpādaḥ*)
2. guidance (*gdams ngag, avavādaḥ*)
3. limbs of definite discrimination (*nges 'byed yan lag, nirvedhāṅgaḥ*)
4. naturally abiding lineage, the basis of Great Vehicle achievings (*theg chen sgrub pa'i rten rang bzhin gnas rigs, pratipatterādhāraḥ prakṛtisthaṃ gotram*)
5. objects of observation of Great Vehicle achievings (*theg chen sgrub pa'i dmigs pa, pratipatterālambanam*)
6. objects of intent of Great Vehicle achievings (*theg chen sgrub pa'i ched du bya ba, pratipatterūddeśaḥ*)
7. achievings through armor (*go sgrub, saṃnāhapratipattiḥ*)
8. achievings through engagement (*'jug sgrub, prasthānapratipattiḥ*)
9. achievings through the collections (*tshogs sgrub*, *saṃbhārapratipattiḥ*)
10. definitely issuative achievings (*nges 'byung sgrub pa, niryāṇapratipattiḥ*)

རྣམ་མཁྱེན་མཚོན་བྱེད་ཀྱི་ཆོས་བཅུ་ཡོད་དེ།

1. ཐེག་ཆེན་སེམས་བསྐྱེད་དང་།
2. གདམས་ངག་དང་།
3. ངེས་འབྱེད་ཡན་ལག་དང་།
4. ཐེག་ཆེན་སྒྲུབ་པའི་[4a.5]རྟེན་རང་བཞིན་གནས་རིགས་དང་།
5. ཐེག་ཆེན་སྒྲུབ་པའི་དམིགས་པ་དང་།
6. ཐེག་ཆེན་སྒྲུབ་པའི་ཆེད་དུ་བྱ་བ་དང་།
7. གོ་སྒྲུབ་དང་།
8. འཇུག་སྒྲུབ་དང་།
9. ཚོགས་སྒྲུབ་དང་།
10. ངེས་འབྱུང་སྒྲུབ་པ་

དང་བཅུ་ཡོད་པའི་ཕྱིར།

1st Topic

1. Great Vehicle Mind-generations

To explain the first by means of the four—the definition, objects of observation, divisions, and boundaries of mind-generations—[Maitreya's *Ornament for the Clear Realizations,* I.18-20] says:[5]

> Mind-generation is a wish for thoroughly
> Complete enlightenment for the sake of others.
> That and that
> Are described briefly and at length similarly to the sūtras.
>
> Moreover that[6] is of twenty-two aspects—
> By way of earth, gold, moon, fire,
> Treasure, jewel-mine, ocean,
> Diamond, mountain, medicine, spiritual guide,
>
> Wishing-granting jewel, sun,
> Song, monarch, storehouse, highway,
> Mount, spring, lute,
> River, and cloud.

[4a.6]དང་པོ་[ཐེག་ཆེན་སེམས་བསྐྱེད་]སེམས་བསྐྱེད་ཀྱི་མཚན་ཉིད་དང་། དམིགས་པ་དང་། དབྱེ་བ་དང་། ས་མཚམས་བཞིས་བཤད་པར།
སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར། །ཞེས་པ་ནས། རྣམ་པ་ཉི་ཤུ་རྩ་གཉིས་སོ། །ཞེས་[4b.1]གསུངས།

[*Ornament* I.18-20, 2b.5-2b.6]
།སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར། །ཡང་དག་རྫོགས་པའི་བྱང་ཆུབ་འདོད།
།དེ་དང་དེ་ནི་མདོ་བཞིན་དུ། །བསྡུས་དང་རྒྱས་པའི་སྒོ་ནས་བརྗོད།

།དེ་ཡང་ས་གསེར་ཟླ་བ་མེ། །གཏེར་དང་རིན་ཆེན་འབྱུང་གནས་མཚོ།
།རྡོ་རྗེ་རི་སྨན་བཤེས་གཉེན་དང་། །ཡིད་བཞིན་ནོར་བུ་ཉི་མ་གླུ།

།རྒྱལ་པོ་མཛོད་དང་ལམ་པོ་ཆེ། །བཞོན་པ་བཀོད་མའི་ཆུ་དང་ནི།

།སྨྲ་བརྟན་ཆུ་བོ་སྤྲིན་རྣམས་ཀྱིས། །རྣམ་པ་ཉི་ཤུ་རྩ་གཉིས་སོ།

Dan-ma-lo-chö: Altruistic mind-generation is taught as the first topic because it is the door of entry to the Great Vehicle. If one generates this precious mind of enlightenment in one's continuum, then even if one's life is a low one, such as an animal or hell-being, one becomes a suitable object of worship for gods and so forth and attains the name "Child of the One-Gone-to-Bliss." If, however, one does not have this altruistic mind of enlightenment, then no matter what good qualities one has—even if one has the wisdom realizing emptiness, the five clairvoyances, or magical powers—one is not among the group of Great Vehicle practitioners, whereas a person who has the altruistic mind of enlightenment in his or her continuum is. It is like being in a room: from the inside of the door one is inside, otherwise one is outside. Therefore, the altruistic mind of enlightenment is called the door of entry to the Great Vehicle.

What must one have in order to possess an altruistic mind-generation? Two aspirations: an aspiration seeking others' welfare; and a wish for your own highest enlightenment. If you have only the second, this is not an altruistic mind-generation. Thus Maitreya says:

> Mind-generation is the wish for thoroughly
> Complete enlightenment for the sake of others.

The cause of an altruistic mind-generation—that which induces it—is the aspiration seeking others' welfare. Thus this aspiration seeking others' welfare precedes mind-generation. The welfare that one is seeking for others is others' own attainment of a non-abiding nirvāṇa. The aspiration seeking others' welfare and mind-generation are like a needle and its thread; wherever the needle goes, it pulls the thread along.

Mind-generation is accompanied, or assisted, by the wish for enlightenment. In general there are two types of assisters: one that acts as a *cause* of a thing and another that *accompanies* a particular thing, and in this case the assister is something that accompanies. An altruistic mind-generation itself is a main mind, not a mental factor, and it is accompanied by or associated with the wish for enlightenment. It is called special because it is unlike others.

With regard to mind-generation there are four: definition, objects of ob-

servation, divisions, and boundaries.[a]
སེམས་བསྐྱེད་ལ་མཚན་ཉིད། དམིགས་པ། དབྱེ་བ། ས་མཚམས་བཞི།

Definition of a mind-generation

A special cognition that is induced by its cause, an aspiration seeking the welfare of others, and is in parallel association with an accompanier, a wish for [one's own] enlightenment is the definition of a Great Vehicle mind-generation.
དང་པོ་ནི། རང་རྒྱུ་གཞན་དོན་དོན་གཉེར་གྱི་འདུན་པས་དྲངས་ཤིང་གྲོགས་བྱང་ཆུབ་འདོད་པ་དང་མཚུངས་ལྡན་གྱི་རྣམ་རིག་[4b.2]ཁྱད་པར་ཅན་དེ། ཐེག་ཆེན་སེམས་བསྐྱེད་ཀྱི་མཚན་ཉིད།

Dan-ma-lo-chö: The word "generation" (*bskyed*) in mind-generation (*sems bskyed*) does not just mean to produce, but means to make vast.

It is very difficult to develop the causes of an altruistic mind-generation, and when it is generated, it is very meaningful. No matter who one is, one considers oneself to be very valuable. This is a very mistaken idea, for if oneself does well or poorly, it is relatively insignificant since oneself is only one. Others are limitless, and if others do not do well, it is very, very bad, and if things go well for others, there has been great benefit. Therefore, Buddha set forth many activities motivated by this altruistic wish that values others more than oneself.

From a religious perspective it is, of course, excellent for persons to cherish others more than oneself, but even in a worldly way it is considered to be good. Conversely, not only in the religious way is it considered bad to cherish oneself more than others, but also in the worldly way. Therefore, the diminishment of self-cherishing and increase of cherishing others, no matter from what perspective one considers it, worldly or religious, is excellent. As the Bodhisattva Shāntideva said, "All sufferings in the world arise from wishing for happiness for oneself. All hap-

[a] The fourth, boundaries, is not addressed under a separate heading.

piness in the world arises from wishing for happiness for others."

Objects of observation of a mind-generation

The objects of observation of a mind-generation exist because the [altruistic] mind is generated upon observing the two—the enlightenment that is one's own welfare and the nirvāṇa in others' continuums that is others' welfare.

གཉིས་པ་ནི། དམིགས་པ་ཡོད་དེ། རང་དོན་བྱང་ཆུབ་དང་གཞན་དོན་གཞན་རྒྱུད་ཀྱི་མྱང་འདས་གཉིས་ལ་དམིགས་ནས་སེམས་བསྐྱེད་པའི་ཕྱིར།

Dan-ma-lo-chö: What is an object of observation? If we consider a wisdom realizing sound to be impermanent, its object of observation is sound. Sound is a substratum of the quality of impermanence. In the case of an altruistic mind-generation the object of observation is perfect enlightenment. Both conventional and ultimate Great Vehicle mind-generation have as their object of observation perfect enlightenment.

A conventional mind-generation is a case of observing complete enlightenment and generating a wish to attain it, whereas an ultimate mind-generation takes as its object complete enlightenment and, refuting true existence, realizes this absence of true existence directly, just as the eye sees a visible form.

The object of observation of a conventional mind-generation is that enlightenment which is one's own object of attainment, that is to say, the Form Bodies—Emanation Body and Complete Enjoyment Body—of the Buddha one will become. One must differentiate this object of observation from the object of intent, which is also called an object of observation. The object of intent is identified as others' welfare. To give an example, if one wants to give water to someone who is thirsty, one first must have a vessel. Thus, one initially prepares the vessel and then engages in giving the water. Similarly, to fulfill others' welfare one first needs to attain Buddhahood oneself; one needs the Form Bodies of a Buddha that serve as a vessel for bestowing welfare on others. Therefore, as mentioned previously, one needs two aspirations—to one's own enlightenment and to others' welfare. If one had only one of these—the aspiration to become a Buddha one-

self—that is, if one valued it and considered it worth having, this would not be called a *mind-generation* toward Buddhahood, but only an aspiration to Buddhahood. What one should want is to establish sentient beings in the non-abiding nirvāṇa of a Buddha and thus aspire toward one's own enlightenment so that one will be able to do this.

There are three types of altruistic mind-generation. One is compared to a shepherd in that the person thinks to establish others in Buddhahood and then to achieve Buddhahood himself, like a shepherd coming home after the flock. Another is called the mind-generation of a boatman, in which one thinks that others and oneself will attain Buddhahood at the same time, just as a boatman reaches the other side of a frightful river along with the passengers. The third type, that being indicated here, is the mind-generation of a monarch. For instance, someone who wants to help the people of a certain country could aspire to be that country's president whereby this person would attain many powers enabling him or her to help others more effectively. The mind-generation indicated here is similar; one initially seeks to attain the highest enlightenment of a Buddha in order to be of greatest help to others, and thus one's mind-generation is that of a monarch.

When Great Vehicle mind-generations are divided *terminologically,* there are two—ultimate and conventional. This is a *terminological* division because an ultimate mind-generation is not an actual mind-generation although the term "mind-generation" is used for it. **A Great Vehicle Superior's main mental cognition that abides in the type of realization of special wisdom and for which dualistic appearance has vanished with respect to the mode of subsistence of complete enlightenment**[a] is the definition of an ultimate mind-generation. An ul-

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[a] Long-döl Ngag-wang-lo-sang (*klong rdol ngag dbang blo bzang,* 1719-1794), *Vocabulary Occurring in the Perfection of Wisdom* (*phar phyin las byung ba'i ming gi rnam grangs*), Collected Works, Śata-Piṭaka Series, vol. 100 (New Delhi: International Academy of Indian Culture, 1973), 338.2, adds at the beginning the beginning "That which is either an ultimate mind-generation or a conventional mind-generation and"…:

དོན་དམ་སེམས་བསྐྱེད་དང་ཀུན་རྫོབ་སེམས་བསྐྱེད་གང་རུང་གང་ཞིག།
རྫོགས་པའི་བྱང་ཆུབ་ཀྱི་གནས་ལུགས་ལ་གཉིས་སྣང་ནུབ་ཅིང་། ཤེས་རབ་

timate mind-generation is the same as a mental consciousness directly realizing emptiness within the continuum of a Great Vehicle Superior. For an ultimate mind-generation dualistic appearance has vanished. There are no conceptual images, and there is no sense of true existence at all. This type of consciousness exists only in the continuum of a Great Vehicle Superior—that is, one on or above the Great Vehicle path of seeing.

Actual mind-generations are conventional mind-generations. **A Great Vehicle [practitioner's] special main mental cognition distinguished by abiding in the type of path that serves as the door of entry to the Great Vehicle path, induced by its cause—an aspiration that seeks others' welfare—and in parallel association with an accompanier, a wish for enlightenment**[a] is the definition of a Great Vehicle [practitioner's] conventional mind-generation. Conventional mind-generation, mind of enlightenment, mind of enlightenment among the seven cause and effect quintessential instructions, and mind of enlightenment in the instructions on equalizing and switching self and others are equivalent.

Divisions of mind-generations

When divided, there are two mind-generations by way of entity, aspirational and practical.[7]

[4b.3]གསུམ་པ་ནི། དབྱེ་ན། ངོ་བོའི་སྒོ་ནས་སྨོན་འཇུག་གཉིས་དང་།

Dan-ma-lo-chö: **A mind-generation of a type not requiring re-**

ཁྱད་པར་ཅན་གྱི་རྟོགས་རིགས་སུ་གནས་པའི། ཐེག་ཆེན་འཕགས་པའི་གཙོ་བོ་ཡིད་ཀྱི་རྣམ་རིག། དོན་དམ་སེམས་བསྐྱེད་ཀྱི་མཚན་ཉིད།

[a] Long-döl Ngag-wang-lo-sang's *Vocabulary Occurring in the Perfection of Wisdom,* 338.5:

རང་རྒྱུ་གཞན་དོན་དོན་གཉེར་གྱི་འདུན་པས་དྲངས་ཤིང་། གྲོགས་བྱང་ཆུབ་འདོད་པ་དང་མཚུངས་ལྡན་ཐེག་ཆེན་ལམ་གྱི་འཇུག་སྒོར་གྱུར་པའི་ལམ་གྱི་རིགས་སུ་གནས་པས་རབ་ཏུ་ཕྱེ་བའི་ཐེག་ཆེན་གཙོ་བོ་ཡིད་ཀྱི་རྣམ་རིག་ཁྱད་པར་ཅན་དེ། ཐེག་ཆེན་ཀུན་རྫོབ་སེམས་བསྐྱེད་ཀྱི་མཚན་ཉིད།

liance on deeds of practice is the definition of an aspirational mind-generation; its boundaries are from the lesser Great Vehicle path of accumulation through the seventh ground. **A mind-generation that must be explicitly conjoined with deeds of six perfections** is the definition of a practical mind-generation; its boundaries are from the lesser Great Vehicle path of accumulation through the Buddha ground. Using the example of going to another city, some might think to go there but not engage in any activities related to going, whereas others would both wish to go and engage in such activities. The aspirational mind of enlightenment is a case of the first, wishing to attain Buddhahood for the sake of helping others and generating that aspiration, but not actually engaging in training in the Bodhisattva deeds. With the practical mind of enlightenment one not only wishes to progress to the state of a Buddha but engages in the Bodhisattva deeds in order to progress there. Shāntideva said that through the example of wishing to go and going, the wise can know the divisions of the conventional mind of enlightenment—aspiration and practical.

And there are twenty-two mind-generations by way of association.

གྲོགས་ཀྱི་སྒོ་ནས་ཉེར་གཉིས་ཡོད་པའི་ཕྱིར།

[On the paths of accumulation and preparation, mind-generations of engagement through belief][a]

1. mind-generation like earth [associated with aspiration in the continuum of a Bodhisattva on the lesser path of accumulation]

   Dan-ma-lo-chö: This mind-generation is said to be like earth in that just as the earth serves as the basis of the mobile and the immobile—all the things that grow and depend on it—so this mind-generation serves as the basis for developing all the higher qualities of the path.
2. mind-generation like gold [associated with contemplation in the continuum of a Bodhisattva on the medium path of accumulation]
3. mind-generation like a moon [associated with a special attitude in the continuum of a Bodhisattva on the greater path of accumulation]
4. mind-generation like fire [associated with training in the continuum of a Bodhisattva on the path of preparation]

[On the seven impure grounds, mind-generations of special pure

[a] The brackets in this section are drawn from Long-döl Ngag-wang-lo-sang's *Vocabulary Occurring in the Perfection of Wisdom,* 339.3/2a.3ff.

thought]

5. mind-generation like a treasure [associated with giving in the continuum of a first ground Bodhisattva]

    Dan-ma-lo-chö: The first grounder's mind is said to be like a treasure because the Bodhisattva at that stage possesses a special fulfillment of the perfection of giving that is like an inexhaustible treasure.

6. mind-generation like a jewel-mine [associated with ethics in the continuum of a second grounder]
7. mind-generation like an ocean [associated with patience in the continuum of a third grounder]

    Dan-ma-lo-chö: Just as a lake or ocean cannot be disturbed by a stone that is thrown into it, so third ground Bodhisattvas have a special fulfillment of the perfection of patience, whereby they cannot be moved by disturbances.

8. mind-generation like a diamond [associated with effort in the continuum of a fourth grounder]

    Dan-ma-lo-chö: A diamond can cut other things but other things cannot cut it. A Bodhisattva on the fourth ground has attained a special fulfillment of the practice of effort and cannot be diverted by laziness and so forth.

9. mind-generation like a mountain [associated with concentration in the continuum of a fifth grounder]

    Dan-ma-lo-chö: A mountain is not moved by the winds that blow against it; similarly, fifth grounders, due to having achieved a special fulfillment of the practice of concentration, have very firm meditative stabilization. Their mind will not fluctuate due to distraction, lethargy, excitement, and so forth.

10. mind-generation like medicine [associated with wisdom in the continuum of a sixth grounder]

    Dan-ma-lo-chö: If one takes medicine it is possible to cure diseases; similarly because sixth grounders have achieved a special fulfillment of the perfection of wisdom they are able to remove the afflictions from the root. The reason why a Buddha's exalted knower is called a perfection of wisdom despite the fact that it is the perfection of all qualities is just this—that it is able to overcome all obstructions. In dependence on the practice of the perfection of wisdom, the practices of giving, patience, ethics, effort, and concentration become causes of Buddhahood. The first five perfections—giving and so forth—are said to be like a blind person, whereas wisdom is like a person with eyes.

Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle"* says:[a]

Just as a person with eyes easily leads all
In a blind group to their desired destination,
So here also the mind [of wisdom], taking hold of qualities
Lacking the eye [of wisdom], goes to the state of a Conqueror.

11. mind-generation like a spiritual guide [associated with method in the continuum of a seventh grounder].

[On the three pure grounds, ripening mind-generations]

12. mind-generation like a wish-granting jewel [associated with the perfection of prayer-wishes in the continuum of an eighth grounder]
13. mind-generation like the sun [associated with the perfection of power in the continuum of a ninth grounder]
14. mind-generation like a pleasant song [associated with the perfection of pristine wisdom in the continuum of a tenth grounder]
15. mind-generation like a monarch [associated with the five clairvoyances in the continuums of Bodhisattvas abiding on the three pure grounds—eighth, ninth, and tenth]
16. mind-generation like a storehouse [associated with the two collections of merit and wisdom in the continuums of Bodhisattvas biding on the three pure grounds]
17. mind-generation like a highway [associated with the thirty-seven harmonies with enlightenment in the continuums of Bodhisattvas abiding on the three pure grounds]
18. mind-generation like a mount [associated with the compassion and special insight in the continuums of Bodhisattvas abiding on the three pure grounds]
19. mind-generation like a spring [associated with the retentions and courage in the continuums of Bodhisattvas abiding on the three pure grounds]

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[a] VI.2; *dbu ma la 'jug pa:*

།ཇི་ལྟར་ལོང་བའི་ཚོགས་ཀུན་བདེ་བླག་ཏུ།
།མིག་ལྡན་སྐྱེས་བུ་གཅིག་གིས་འདོད་པ་ཡི།
།ཡུལ་དུ་འཁྲིད་པ་དེ་བཞིན་འདིར་ཡང་བློས།
།མིག་ཉམས་ཡོན་ཏན་བླངས་ཏེ་རྒྱལ་ཉིད་འགྲོ།

In *bstan 'gyur* (*sde dge*), TBRC W23703.102, 204a.1-204a.2.

20. mind-generation like a lute [associated with the festival of doctrine in the continuum of a tenth ground Bodhisattva].

[In the continuum of a Buddha, mind-generations of one who has abandoned the obstructions]

21. mind-generation like a river [associated with the path of sole passage in the continuum mainly of an Enjoyment body]
22. mind-generation like a cloud [associated with skill in means in the continuum mainly of an Emanation Body].

1. ས་ལྟ་བུའི་སེམས་བསྐྱེད་དང་དེ་བཞིན་དུ་།
2. གསེར་ལྟ་བུའི་སེམས་བསྐྱེད།
3. ཟླ་བ་ལྟ་བུའི་དེ།
4. མེ་ལྟ་[4b.4]བུའི་དེ།
5. གཏེར་ལྟ་བུའི་དེ།
6. རིན་པོ་ཆེའི་འབྱུང་གནས་ལྟ་བུའི་དེ།
7. མཚོ་ལྟ་བུའི་དེ།
8. རྡོ་རྗེ་ལྟ་བུའི་དེ།
9. རི་ལྟ་བུའི་དེ།
10. སྨན་ལྟ་བུའི་དེ།
11. བཤེས་གཉེན་ལྟ་བུའི་དེ།
12. ཡིད་བཞིན་ནོར་བུ་ལྟ་བུའི་དེ།
13. ཉི་མ་ལྟ་[4b.5]བུའི་དེ།
14. གླུ་དབྱངས་ལྟ་བུའི་དེ།
15. རྒྱལ་པོ་ལྟ་བུའི་དེ།
16. མཛོད་ལྟ་བུའི་དེ།
17. ལམ་པོ་ཆེ་ལྟ་བུའི་དེ།

18. བཞོན་པ་ལྟ་བུའི་དེ།
19. བཀོད་མའི་ཆུ་ལྟ་བུའི་དེ།
20. སྒྲ་སྙན་ལྟ་བུའི་དེ།
21. ཆུ་བོ་ལྟ་བུའི་དེ།
22. སྤྲིན་ལྟ་བུའི་སེམས་[4b.6]བསྐྱེད་

དང་ཉེར་གཉིས་ཡོད།

Divided by way of state, there are four mind-generations:

1. mind-generation of engagement through belief
   Dan-ma-lo-chö: This mind-generation is so called because during the paths of accumulation and preparation the Bodhisattva realizes emptiness not directly, but by means of a conceptual image, or meaning generality.
2. mind-generation of special pure thought
   Dan-ma-lo-chö: These are the mind-generations of the seven impure grounds—the first through the seventh Bodhisattva grounds
3. ripening mind-generation
   Dan-ma-lo-chö: This is the mind-generation of Bodhisattvas on the three pure grounds—the eighth, ninth, and tenth. On these grounds one is accumulating the merit that will become the thirty-two major and eighty beauties of a Buddha, as well as the Buddha's pure land, and thus these are called mind-generations of ripening or fruition.
4. mind-generation of one who has abandoned the obstructions.
   Dan-ma-lo-chö: These are mind-generations in the continuum of a Buddha.

གནས་སྐབས་སྒོས་བཞིར་ཡོད་དེ།

1. མོས་པ་སྤྱོད་པའི་སེམས་བསྐྱེད།
2. ལྷག་བསམ་དག་པའི་སེམས་བསྐྱེད།
3. རྣམ་པར་སྨིན་པའི་སེམས་བསྐྱེད།
4. སྒྲིབ་པ་སྤངས་པའི་སེམས་[5a.1]བསྐྱེད་

དང་བཞི་ཡོད་པའི་ཕྱིར།

2nd Topic

2. Guidance

གཉིས་པ་གདམས་ངག་ནི།

> Dan-ma-lo-chö: Why should this topic follow the discussion on mind-generation? It is put in this order because a good thought is not sufficient to achieve Buddhahood—it is also necessary to engage in practice. In order to cause people to know that one should practice the achievings of the Great Vehicle path, the topic of guidance is presented next.

[Maitreya's *Ornament for the Clear Realizations,* I.21-22] says:[8]

> Concerning achieving, the truths,
> The three jewels—Buddha and so forth,
> Nonattachment, thorough nonwearying,
> Thoroughly maintaining the paths,
>
> The five eyes, the six qualities
> Of clairvoyance, the path of seeing,
> And meditation: guidances
> Are to be known as having a nature of ten.

སྒྲུབ་[a]དང་བདེན་པ་རྣམས་དང་ནི། །ཞེས་པ་ནས། བཅུ་ཡི་བདག་ཉིད་ཤེས་པར་བྱ། །ཞེས་གསུངས།

[*Ornament* I.21-22, 2b.6-2b.7]

།སྒྲུབ་དང་བདེན་པ་རྣམས་དང་ནི། །སངས་རྒྱས་ལ་སོགས་དཀོན་མཆོག་གསུམ།
།མ་ཞེན་ཡོངས་སུ་མི་ངལ་དང་། །ལམ་ནི་ཡོངས་སུ་འཛིན་པ་དང་།

།སྤྱན་ལྔ་དང་ནི་མངོན་ཤེས་ཀྱི། །ཡོན་ཏན་དྲུག་དང་མཐོང་ལམ་དང་།
།བསྒོམ་ཞེས་བྱ་ལ་གདམས་ངག་ནི། །བཅུ་ཡི་བདག་ཉིད་ཤེས་པར་བྱ།

With regard to guidance there are four: definition, divisions, boundaries, and mode of listening [to guidance].

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[a] The 2005 Mundgod (7.13) mistakenly inserts *pa*.

གདམས་[5a.2]ངག་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས། ཉན་ཚུལ་བཞི།

Definition [of guidance]

A pure means of expression that unerringly teaches a path of liberation is the definition of guidance.

དང་པོ་ནི། ཐར་ལམ་མ་ནོར་བར་སྟོན་པའི་རྗོད་བྱེད་རྣམ་དག་དེ། གདམས་ངག་གི་མཚན་ཉིད།

> Dan-ma-lo-chö: Liberation is a state of abandonment of the mental and physical aggregates that receive their impetus from contaminated actions and afflictions and is a state of liberation from their causes. What is taught is called a path because it leads to liberation. These will be explained later as the paths of Hearers, Solitary Realizers, and Great Vehicle practitioners or Bodhisattvas. It teaches a path of freedom unerringly, without mistake. The words or sounds that set these forth are *rjod byed,* means of expression. *Rnam dag* means “pure” in the sense of “complete;” it essentially means “good.”

A means of expression that unerringly teaches a method of attaining what is sought by a Great Vehicle mind-generation[a] is the definition of a Great Vehicle guidance.

ཐེག་ཆེན་སེམས་བསྐྱེད་ཀྱི་དོན་དུ་[5a.3]གཉེར་བྱ་ཐོབ་པའི་ཐབས་མ་ནོར་བར་སྟོན་པའི་རྗོད་བྱེད་དེ། ཐེག་ཆེན་གདམས་ངག་གི་མཚན་ཉིད།

> Dan-ma-lo-chö: An altruistic mind-generation seeks to attain the state of perfect Buddhahood in order to bring about others’ welfare; thus a Great Vehicle guidance is verbalizing sound that unerringly teaches a means for attaining this.

[a] The welfare of others and one’s own enlightenment.

Divisions [of guidance]

When divided, there are two by way of mode of guidance: guidance that guides and guidance that is subsequent teaching.

གཉིས་པ་ནི། དབྱེ་ན། གདམས་ཚུལ་གྱི་སྒོས་

1. གདམས་པའི་གདམས་ངག་དང་།
2. རྗེས་བསྟན་[5a.4]གྱི་གདམས་ངག་

གཉིས་ཡོད།

> Dan-ma-lo-chö: When Great Vehicle guidances are divided by their mode of guidance there are two: those guiding to the Great Vehicle for the sake of newly attaining previously unattained Great Vehicle qualities and those of subsequent Great Vehicle teachings for the sake of lifting higher already attained Great Vehicle qualities.

On this occasion there are ten guidances by way of subjects of expression because in terms of aspects of objects of observation of achievings there are ten:

1. guidance concerning the entities, the two truths [ultimate truths and obscurational truths]
2. guidance concerning the objects of observation, the four truths

> Dan-ma-lo-chö: Here, on this occasion of Maitreya's text, where the division is made by way of what is taught (*brjod bya*), there are ten in terms of the aspects of objects of observation of achievings. The objects of observation of Great Vehicle achievings are the bases for the elimination of superimpositions. And that refers to all phenomena. This division refers to various aspects of those objects, and the first, entity of achievings, indicates the division of all phenomena into the two truths, conventional and ultimate.
>
> The four noble truths are true sufferings, true sources, true cessations, and true paths. After Shākyamuni Buddha became enlightened at the Vajra Seat (Bodh Gaya) he went to Varanasi and turned the wheel of the doctrine. First, he turned the wheel of doctrine based on the four truths for the five good ascetics, 84,000 gods, and so forth. This was the first time he taught the four truths. The first of these are true sufferings; then he spoke

about true sources, true cessations, and true paths. For instance, when one wants to be cured of an illness, one must first identify what it is, and then one must give up its causes. One must seek the pleasure of release from that illness and take medicine for that purpose.

Thus, first of all it is necessary to view suffering as suffering and see it as faulty. If one does not know suffering as suffering one cannot generate an attitude wishing to abandon it. If, having seen suffering to be suffering, one turns away from it, then when one has analyzed what its causes are, one must seek the state of being free from that suffering. This is the way the wish to attain that liberation which is the state of having abandoned all suffering arises. The method for the attainment of this liberation is cultivation of the path realizing both coarse and subtle selflessness.

True sufferings are like the illness. True sources are like the causes of illness. True cessations are like the pacification of the causes of illness, and true paths are like the medicine.

3. guidance concerning the three jewels, the support [For Dan-ma-lo-chö's commentary, see the separate section after the list of ten guidances.]
4. guidance concerning thorough nonattachment, a cause of enhancing achieving

   Dan-ma-lo-chö: These are guidance exhorting to effort. Three types of effort are mentioned here; the first is nonattachment, which means not being attached to bad worldly activities. It is a case of initiating effort within nonattachment to bad worldly activities
5. guidance concerning thorough nonwearying, a cause of nonreversal from Great Vehicle achieving

   Dan-ma-lo-chö: Even if one has entered into achieving, it is still possible to reverse from that, to get tired and give it up. What would cause one to do so is laziness, a feeling that it is too much to accomplish, too difficult; what keeps ones courage up and keeps one from that reversal is nonwearying.
6. guidance concerning thoroughly maintaining Great Vehicle paths, a cause of nondegeneration from achieving

   Dan-ma-lo-chö: This is a case of exhorting persons to possess in their mental continuums a forceful effort that maintains all the Great Vehicle paths. One should not feel that one cannot accomplish practice, thinking it is impossible to do it. With effort, exertion and so forth it is possible to generate in one year the quali-

ties that one might think one might think one could not generate in one's continuum in even a hundred years.

7. guidance concerning the five eyes, causes of engaging in Great Vehicle achieving under one's own power

Dan-ma-lo-chö: The five eyes are the fleshly eye, divine eye, doctrine eye, wisdom eye, and Buddha eye. How do these come to cause one to engage in Great Vehicle practice under one's own power? The fleshly eye is probably so called because it depends on its empowering condition (*bdag rkyen, adhipatipratyaya*) the eye sense power; however, its uncommon dominant condition is meditative stabilization that is an actual concentration. Through this eye one is capable of seeing wherever one's trainees might be. There are trainees who are suited to hear one's own teaching of the doctrine, and one will be able to see them no matter where they are. With it one can see anything from 100 *yojanas* out to all the hundred billion worlds of this world system. It is not that you would necessarily always see everything, but you could see what you wanted to within that space. This ability comes through the cause of having cultivated meditative stabilization.

The divine eye can see, within the same abovementioned area, where beings die and where they are reborn, and whether their welfare is increasing or diminishing. One would be viewing one's own trainees in this way because within meditative stabilization one would have the motivation to know how one's own trainees are doing. It is not that the death, rebirth, transmigration, prosperity, and so forth are appearing to one simultaneously as they do to a Buddha, but one can know these if one wishes to do so within this sphere.

The eye of doctrine is posited from the factor of directly realizing the selflessness of persons and the selflessness of phenomena.

The eye of wisdom is a case of being able to see the sharpness or dullness of *wisdom* of these same beings that one perceives transmigrating and so forth with the divine eye. One can also see whether their *faith* is great or small, the extent of their *effort,* the greatness or smallness of their *mindfulness,* and their strength or weakness of *meditative stabilization*. The eye of wisdom should be applied to all five faculties. The five faculties are wisdom, faith, effort, mindfulness, and meditative stabilization.

The Buddha eye is an exalted-knower-of-all-aspects realiz-

ing all the diversity and modes directly. Thus it only exists in a Buddha.

These five are called causes for engaging in practice under one's own power because if one has these, one does not have to depend on others.

8. guidance concerning the six clairvoyances, causes of quickly achieving fruits

Dan-ma-lo-chö: If one has the six clairvoyances, one will know what kind of disposition and interest persons have and what path would be appropriate to those persons and would thus be able to teach them according to their capacity because the accumulators of the collections of merit and wisdom and the achievers of the fruit are the practitioners themselves. For instance, although emptiness is very profound and important, some people are frightened by it and thus are not suitable vessels for teaching on it. Someone with clairvoyance would know this and thus would not teach them about emptiness at that time. Further, even though the Great Vehicle is vast and profound, some become discouraged on hearing about it in consequence of which it is not suitable to teach the Great Vehicle to them; other paths should be taught. Therefore, in order to teach any doctrine one needs a suitable vessel. If one explains the doctrine to those who are not vessels for it, it can be harmful instead of helpful, and thus it is helpful to have clairvoyance; but even if one does not, one must estimate what kind of disposition, capacity, and so forth one's listeners have. The mere fact that one has heard a doctrine or knows it is not a sufficient reason to explain it to others, because teaching it could hurt them.

Clairvoyance in Tibetan is *mngon she*s*,* in Sanskrit *abhijñā*. The syllable *mngon* here means *shar* (appear), and because one knows (*shes*) what is appearing to another's mind, the two syllables together mean clairvoyance. Similarly, in Sanskrit *abhi* means "appear" and *jñā* means "know." This is the etymology, the name coming by way of the main of all clairvoyances—knowledge of others' minds. However, when clairvoyances are divided, there are six types:

1. clairvoyance of magical emanation, which is so called because it is a clairvoyance in which one has power over various emanations
2. clairvoyance of the divine ear which can hear subtle and gross distant sounds that are not heard by the ordinary ear

3. clairvoyance of memory of former lives, a knowledge of where oneself and other persons died in the former lifetime and where they took rebirth in this lifetime
4. clairvoyance of knowing others' minds, knowing whether others' minds are desirous or not desirous, whether persons have interest or faith in a doctrine that is to be taught, whether they are suitable vessels for teaching and so forth—one knows these specifics of others' minds
5. clairvoyance of divine eye, posited from the factor of the appearance of gross and subtle forms, just as they are, to the mind; these are forms not seen by the ordinary eye
6. clairvoyance of extinction of contamination, which is knowledge that one has removed all the contamination of the afflictions; it exists in the continuum of one who has completely overcome the afflictions, that is, a Foe Destroyer.

9. guidance concerning the path of seeing which abandons the artificial objects of abandonment as well as their seeds
10. guidance concerning the path of meditation which abandons the seeds of the innate objects of abandonment.[a]

སྐབས་འདིར་བརྗོད་བྱའི་སྒོ་ནས་བཅུ་ཡོད་དེ། སློབ་པའི་དམིགས་པའི་རྣམ་པའི་དབང་དུ་བྱས་ནས་

1. ངོ་བོ་བདེན་གཉིས་ལ་འདོམས་པ་དང་།
2. དམིགས་ཡུལ་བདེན་བཞི་ལ་འདོམས་པ་[5a.5]གཉིས་དང་།
3. རྟེན་དཀོན་མཆོག་གསུམ་ལ་འདོམས་པ་དང་།
4. སློབ་པ་ཁྱད་པར་དུ་འགྲོ་བའི་རྒྱུ་ཡོངས་སུ་མ་ཞེན་པ་[b]ལ་འདོམས་པ་དང་།
5. ཐེག་ཆེན་སློབ་པ་ལས་མི་ལྡོག་པའི་རྒྱུ་ཡོངས་སུ་མི་ངལ་བ་ལ་འདོམས་པ་དང་། [5a.6]

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[a] For details on these paths, see Elizabeth Napper, *Kön-chog-jig-may-wang-po's* Presentation of the Grounds and Paths *with Denma Locho's Commentary* and Hopkins, *Meditation on Emptiness*, 661-667.

[b] The 2005 Mundgod (8.8) reads *ba*.

6. སློབ་པ་མི་ཉམས་པའི་རྒྱུ་ཐེག་ཆེན་གྱི་ལམ་ཡོངས་སུ་
འཛིན་པ་ལ་འདོམས་པ་དང་།
7. ཐེག་ཆེན་གྱི་སློབ་པ་ལ་རང་དབང་དུ་འཇུག་པའི་རྒྱུ་སྐྱོན་
ཞི་ལ་འདོམས་པ་དང་།
8. འབྲས་བུ་མྱུར་དུ་འགྲུབ་པའི་རྒྱུ་མངོན་ཤེས་དྲུག་ལ་
[5b.1]འདོམས་པ་དང་།
9. སྤང་བྱ་ཀུན་བཏགས་ས་བོན་དང་བཅས་པ་སྤོང་བའི་
མཐོང་ལམ་འདོམས་པ་དང་།
10. སྤང་བྱ་ལྷན་སྐྱེས་ཀྱི་ས་བོན་སྤོང་བའི་སྒོམ་ལམ་ལ་
འདོམས་པའི་གདམས་ངག་

དང་བཅུ་ཡོད་པའི་ཕྱིར།

Dan-ma-lo-chö: I will expand a little on the three jewels—Buddha, the doctrine and the spiritual community. According to Buddhists, that which has the perfect and complete capacity of protecting oneself and others from fright are the three jewels. In Sanskrit, the word for "jewels" is *ratna,* which, translated literally into Tibetan, would be *rin po che* which means "jewel" or, more specifically, "precious substance." However, it was not translated this way in Tibetan because people might have become confused and think it meant gold, silver, or the like. Therefore, it was translated according to its meaning as *dkon mchog*. The syllable *dkon* means rare, and *mchog* means supreme. Thus, "supreme rarities." Hence the Tibetan name comes from their being both rare and supreme in the world. Maitreya's *Sublime Continuum of the Great Vehicle* says that the supreme rarities are similar to wish-granting jewels by way of six features:

1. Just as wish-granting jewels do exist in the world but are very rare, so the appearance of Buddha, his doctrine, and the spiritual community are rare.
2. Just as a wish-granting jewel is the best of all worldly

wealth, so are the three jewels.
3. Just as a wish-granting jewel is supreme among adornments of the world, so Buddha, his doctrine, and the spiritual community are the best of adornments for those seeking liberation.
4. Just as whoever possesses a wish-granting jewel is able to avoid poverty, so the three jewels can remove the sufferings of cyclic existence—the suffering of pain, the suffering of change, and the pervasive suffering of conditioning—from those who seek liberation.
5. Just as a wish-granting jewel is free from defilements such as rust and so forth, so the three jewels are free from the defilements of afflictions or any other stains of defects.
6. Just as a wish-granting jewel is unchangeable in the face of praise or blame, so are the three jewels of Buddha, doctrine, and spiritual community; they do not get better if they are praised, nor do they get worse if criticized.

From among these six, the first—its being rare—leads to the translation as *dkon,* rarity, and the second, its supremacy, leads to the translation as *mchog,* superior.

Why are there only three jewels? We are beings who from beginningless births have been caught in the sufferings of cyclic existence. We are like ill persons whose physical constituents have been consumed by disease. A person who has been wasted by illness for a long time needs three things: a skilled doctor, good medicine, and a good nurse. Without all three of these it is difficult to be cured. People caught in cyclic existence, like those with chronic illness, require the equivalent of a skilled doctor; this is the Conqueror Buddha who is free from all defects and has attained all auspicious attributes. Beings must take refuge in him as well as in the doctrine—the state of freedom from cyclic existence and the means for achieving that state. They also must follow the example of the supreme spiritual community—the previous superior beings—and practice the path just as they did. Buddha jewel is the revealer, or teacher, of refuge. The doctrine jewel is the actual refuge. The spiritual community jewel are the helpers to refuge.

In order to go for refuge to the three jewels it is necessary to know their qualities. Also one needs the causes of taking refuge, namely, (1) the faith that sees the qualities of the three jewels and (2) fear and concern for one's own suffering in cyclic exist-

ence. Unless one sees the qualities of the three jewels one does not have a wish to go to them for refuge. Also, if one has no wish to take refuge, one will not place hope in them.

Qualities of the Three Jewels: the Buddha Jewel

A Buddha has two types of qualities: qualities for one's own welfare (*rang don gyi yon tan*) and (2) qualities for others' welfare (*gzhan don gyi yon tan)*.

Qualities for one's own welfare

1. uncompounded naturally pure qualities (*'dus ma byas pa rang bzhin rnam dag gi yon tan*)
2. spontaneously accomplished qualities of purity from adventitious [defilements] (*lhun gyis grub pa glo bur rnam dag gi yon tan*)
3. the quality of the inability of thoroughly realizing these two qualities through terms and conceptuality (*yon tan de gnyis sgra rtog gis rdzogs pa'i tshul gyis rtogs mi nus pa'i yon tan*).

These are explained as:

1. the quality of the Nature Body of a Buddha that is the factor of natural purity
2. the quality of the Nature Body of a Buddha that is the factor of purity from adventitious [defilements]
3. feature of those two being profound and difficult to realize just as they are.

Qualities for others' welfare

1. qualities of exalted knowledge (*mkhyen pa'i yon tan*). A Buddha is able to perceive directly of all the various phenomena that exist just as we see a small item placed on a table in front of us. Whether it is something very far in the past, or hundreds of thousands of miles away, or many eons in the future, a Buddha sees all of these just we would see something placed directly in front of us, or like an olive in the palm of the hand.
2. qualities of empathy (*brtse ba'i yon tan)* as exemplified by the type of cherishing that a mother has for her sole, sweet child. A Conqueror Buddha has this for each and every sentient being, with no sense of nearness to some and distance from others. For instance, Shākyamuni Buddha had a continual opponent in Devadatta, who always opposed him. Be-

fore Buddha became a monk he had a son, Rahula, but Buddha made no difference between his son and his enemy. One day Devadatta saw Buddha take medicine in butter, and he decided to take as much as he had seen Buddha take. This was much more than Devadatta could handle because, as the doctor said, Buddha had accumulated the collections of merit and wisdom for three countless eons. Devadatta was unable to digest the medicine, and his stomach hurt a lot. Buddha said to him: "I make no difference between my own son and you. Due to the truth of this, may you Devadatta be cured immediately." Saying this Buddha put his hands on Devadatta's head and through the truth of Buddha's words Devadatta was cured. Even though Devadatta still had no faith at all in Buddha, all the others around him did. This is an example of Buddha's having no sense of intimacy or alienness with regard to any sentient being. A Buddha helps and fulfills the aims of everyone, those who help him and those who harm him. By having no sense of closeness or distance, he has compassion for all sentient beings.

3. qualities of removing faults and defects from trainees (*gdul bya'i nyes skyon bsel ba'i yon tan*). Buddhas teach what should be adopted and discarded to those suited for direct teaching. For those who are not suitable to train directly, such as those who do not believe in them, Buddhas first make them suitable for direct training by making magical displays to generate belief in them, and so forth, and later on teach the essentials of adopting and discarding.

Qualities of the Three Jewels: the Doctrine Jewel

The doctrine Jewel is comprised by true cessations and true paths, both of which have in common the quality of unthinkability by way of terms and thoughts as the four alternatives (*sgra rtog gis mu bzhir btags par mi nus pa'i bsam du med pa'i yon tan*). The four alternatives are: existent, nonexistent, both and neither.

A true cessation, the third of the four noble truths, is a removal forever of the object of abandonment that is abandoned by the uninterrupted path that serves as its antidote. This is not a case of temporary abandonment, but an eradication of it such that it will never come back again. In order to attain these true cessations it is necessary to cultivate the wisdom of meditative equipoise that directly realizes the selflessness of the person,

emptiness, and so forth.

For instance, if we take the path of seeing as an example, its uninterrupted path which is the actual antidote destroys at that time its object of abandonment, which here is the artificial apprehension of self. In the next moment, the time of the path of release of the path of seeing, one attains a stability that is a non-arising ever again of this object of abandonment. Simultaneous with the attainment of the path of release of the path of seeing is the attainment of the true cessation that is a state of having abandoned what is to be abandoned through the path of seeing. For example, if a robber had gotten inside someone's home, the uninterrupted path would be like throwing him outside, whereas the path of release is like locking the door so that the robber cannot return.

Qualities of the Three Jewels: the Spiritual Community Jewel

The spiritual community Jewel is comprised by Superiors (*'phags pa, ārya*) who have such true cessations in their continuum. The qualities of the spiritual community are knowledge (*rig pa'i yon tan*) and release (*grol ba'i yon tan*). There are three types of knowledge:

1. knowledge of suchness (*de kho na nyid*)
2. knowledge of conventional truths, that is, knowing the diversity of phenomena
3. realization of the matrix-of-One-Gone-Thus that exists in every sentient being's continuum.

There are also three types of release:

1. separation from the obstructions of desire and so forth
2. separation from the obstructions of impededness (*thogs pa'i sgrib pa*) This mainly prevents omniscience.
3. separation from obstructions to meditative equipoise.

The spiritual community is free from portions of these obstructions.

There are two ways of going to refuge, one causal and the other fruitional. Causal refuge is a case of observing the true cessations in the continuums of past or present Buddhas or Foe Destroyers, placing one's hope in them, and taking refuge in them. In this case one is observing true cessations in the continuums of those who are separate from oneself.

Regarding fruitional refuge, everyone is capable of becoming a Buddha, there is no one who is not. Even those who are not practicing now, such as hell-beings, bugs and so forth, will become Buddhas. The only difference lies in when they will achieve enlightenment. Everyone will become a Buddha, and when they do, just the same qualities existing for those who are now Buddhas will be generated in their continuums.

Although one's own Buddhahood does not exist now, it does exist in general. One's own thought that "I myself will actualize this as quickly as possible" is a case of fruitional refuge. One engages in virtuous activities upon thinking about the qualities that one will actualize: the Buddhahood that one will attain in the future as well as the true cessations that are to be actualized prior to becoming a Buddha and the true paths that are the means of attaining those true cessations. The intention to do whatever one can in order to attain the state of a Superior Being who possesses these qualities in one's mental continuum is a case of taking refuge in the effect, a fruitional refuge.

Boundaries [of guidance]

[Guidances] exist from before entering the path through the Buddha ground.

གསུམ་[5b.2]པ་ནི། ས་མཚམས་ལམ་མ་ཞུགས་ནས་སངས་རྒྱས་ཀྱི་ས་འི་བར་དུ་ཡོད།

Dan-ma-lo-chö: The boundaries begin before entering the path because prior to entering a path one could hear guidance and hold those teachings in mind.

Mode of listening [to guidance]

There are cases of Great Vehicle guidance being heard even by those who have not entered the path but who have pure karma and perception; it is explained that through relying on Buddhas or spiritual guides for many eons one [can] become a suitable vessel for hearing [Great Vehicle guidance].

བཞི་པ་ཐེག་ཆེན་གདམས་ངག་ནི། ལམ་དུ་མ་ཞུགས་པ་ལས་སྣང་དག་པས་ཀྱང་གསན་པ་ཡོད་ལ། སངས་རྒྱས་སམ་དགེ་བའི་

[a]བཤེས་[5b.3]གཉེན་བསྐལ་པ་[b]དུ་མར་བསྙེན་ནས་ཉན་པའི་སྣོད་དུ་རུང་བར་བཤད་དོ།།

Dan-ma-lo-chö: One needs to have faith in Buddha, faith and belief in the doctrine taught by Buddha, respect for a spiritual guide, and a wish to hear guidance. Through having such, one can become a suitable vessel for directly hearing guidance from Buddhas and Bodhisattvas.

[a] Correcting *pa'i* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (5b.2), the 2005 Mundgod (9.2), and the 2001 Kan su'u (95.8) to *ba'i* in accordance with the *dga' ldan pho brang* (3b.5).

[b] The 2005 Mundgod (9.2) reads *ba*.

3rd Topic

3. Limbs of Definite Discrimination

> Dan-ma-lo-chö: After the explanation of guidance comes that of the limbs of definite discrimination, which is another name for the path of preparation. Why is the path of preparation explained after the explanation of guidance? One first generates the good mind which is the altruistic aspiration to enlightenment and after that one must hear guidance either directly from a Buddha, or from Bodhisattvas or other teachers to whom the transmission of the teaching has passed without interruption. Then, having contemplated the meaning that one has heard over and over again, one develops wisdom arisen from thinking. After that one again and again meditates. In dependence on this, one achieves a stability of mind and thereby calm abiding induced by the bliss of physical and mental pliancy. Then, within calm abiding one engages in analysis, and when one attains the wisdom discriminating phenomena that is induced by the power of analyzing within the state of calm abiding and that is conjoined with pliancy, this is the attainment of special insight. The wisdom discriminating phenomena that is so qualified is called special insight. The attainment of meditative stabilization that is a union of calm abiding and special insight observing emptiness is simultaneous with the attainment of the path of preparation. Thus, the path of preparation is now explained.
>
> Since the object is emptiness, this is the path of preparation of the Great Vehicle. Because the Great Vehicle path of preparation arises when this meditative stabilization arises, the path of preparation is the next subject to be discussed. The four limbs of definite discrimination is another name for the path of preparation; it is also called the four concordances with a portion of definite discrimination.

To explain how the [Great Vehicle] four limbs of definite discrimination surpass the four [levels of] the path of preparation of the Lesser Vehicle, [Maitreya's *Ornament for the Clear Realizations* I.25-26] says:[9]

> By way of objects of observation, aspects,

Cause, and restrainers[a]
The entities of heat and so forth[b]
Of protective Bodhisattvas—

Having the four conceptions
[As objects of abandonment] accordingly
And [having divisions of] small, medium, and great—
Surpass those of Hearers as well as the Rhinoceros-like.

གསུམ་པ་ངེས་འབྱེད་ཡན་ལག་བཞི་ཐེག་དམན་གྱི་སྦྱོར་ལམ་བཞི་
ལས་ཁྱད་པར་འཕགས་ཚུལ་འཆད་པར།
དམིགས་པ་དང་ནི་རྣམ་པ་[5b.4]དང༌། ནས། བཅས་པ་དག་ལས་
ཁྱད་པར་འཕགས། །ཞེས་གསུངས།

[*Ornament* I.25-26, 3a.1-3a.2]

།དམིགས་པ་དང་ནི་རྣམ་པ་དང་། །རྒྱུ་[c]དང་ཡོངས་སུ་འཛིན་པ་ཡིས།
།བྱང་ཆུབ་སེམས་དཔའ་སྐྱོབ་པ་ཡི། །དྲོད་སོགས་བདག་ཉིད་ཇི་བཞིན་དུ།
།རྣམ་རྟོག་བཞི་པོ་ལྡན་བརྟེན་པ། །ཆུང་དང་འབྲིང་དང་ཆེན་པོ་རྣམས།
།ཉན་ཐོས་བསེ་རུ་ལྟ་བུ་དང་། །བཅས་པ་དག་ལས་ཁྱད་པར་འཕགས།

Dan-ma-lo-chö: The term “definite discrimination” (*nges par ’byed pa*) refers to the path of seeing. At the time of the path of seeing one realizes emptiness directly. Because the path of preparation is concordant with the definite discrimination of the path of seeing and because it is a method for attaining the path of seeing’s definite discrimination, its limbs are called the limbs of definite discrimination.

The entities of the Great Vehicle path of preparation are the four Great Vehicle limbs of definite discrimination. The explanation here is of the superiority of the Great Vehicle version to that of the Lesser Vehicle’s four limbs of definite discriminations.

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[a] As described below, restrainers include mentors, tutors, but also internal factors that keep one from suffering.

[b] That is, the other levels of the path of preparation, namely, peak, forbearance, and supreme mundane qualities.

[c] Correcting *sgyu* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* to *rgyu* (3a.1) in accordance with Ngag-wang-paldan’s *Meaning of the Words,* 11b.5, and also the *co ne,* 3a.1.

There are four levels to the path of preparation, and thus there are the four limbs of definite discrimination. Thus, the four Great Vehicle paths of preparation—heat, peak, forbearance, and supreme mundane qualities—are superior to those of the Lesser Vehicle. What is being explained is how (*tshul*) these surpass (*khyad par ’phags*) those of the Lesser Vehicle.

With regard to this there are four: definition, divisions, boundaries, and features such as object of observation, aspect, and so forth of a path of preparation.

འདི་ལ་སྦྱོར་ལམ་གྱི་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས། དམིགས་རྣམ་སོགས་ཀྱི་ཁྱད་པར་བཞི།

Definition [of a path of preparation]

A clear realization of the meaning that arises after its cause, a concordance with a portion of liberation is the definition of a path of preparation.[a]

དང་པོ་ནི། རང་རྒྱུ་ཐར་[5b.5]པ་ཆ་མཐུན་གྱི་རྗེས་སུ་བྱུང་བའི་དོན་མངོན་རྟོགས་དེ། སྦྱོར་ལམ་གྱི་མཚན་ཉིད།

Dan-ma-lo-chö: The definition begins with a reference to its own cause, which precedes it. This cause is a concordance with a portion of liberation, that is to say, is a path of accumulation. One must first attain a concordance with a portion of liberation and following that, the limbs of definite discrimination, or the path of preparation. The “meaning” that is realized, in terms of the Great Vehicle, is emptiness.

Path of preparation, clear realization of the meaning, limb of definite discrimination, and concordance with a portion of definite discrimination are synonymous equivalents.

སྦྱོར་ལམ་དང་དོན་མངོན་རྟོགས་དང་ངེས་འབྱེད་ཡན་ལག་དང་ངེས་འབྱེད་ཆ་མཐུན་རྣམས་དོན་གཅིག་མིང་གི་རྣམ་གྲངས་ཡིན། [5b.6]

[a] “Path of preparation” could also be translated as “path of connection” because it directly connects one to the path of seeing.

Dan-ma-lo-chö: The path of preparation is also called a "clear realization of the meaning" because one is realizing emptiness mainly by way of a meditative stabilization that is a union of calm abiding and special insight. A path of seeing is called "definite discrimination" (*nges 'byed*) because one is seeing emptiness directly, and the path of preparation is called the "limb of definite discrimination" because the meditative stabilization that is a union of calm abiding and special insight is like a part of that. Also, because of being concordant with or partially similar to (*cha mthun*) this discrimination for the same reason, it is called concordance with a portion of definite discrimination (*nges 'byed cha mthun*), that is, partially concordant with the path of seeing.

All these terms have the same meaning. For instance, the sun is called "lotus friend" because it opens the lotuses, but this name means the same thing as "sun." Similarly, "the hot one" and "land of the seven horses" also mean "sun." The latter name arises because, according to legend, the sun was drawn to its place by seven horses. It is also called the "jewel of the sky." In this way different forms of the name have one meaning.

There are paths of preparation of the three vehicles. Each of those three has the four—heat, peak, forbearance, and supreme mundane qualities.
དེ་ལ་ཐེག་པ་གསུམ་གྱི་སྦྱོར་ལམ་ཡོད། དེ་གསུམ་རེ་རེ་ལ་དྲོད་རྩེ་མོ་བཟོད་པ་ཆོས་མཆོག་བཞི་རེ་ཡོད།

Dan-ma-lo-chö: Each of the three vehicles—Hearer, Solitary Realizer, and Bodhisattva—has a path of preparation. Each of these has four levels; there is a Hearer heat path of preparation, a Hearer peak path of preparation, a Hearer forbearance path of preparation, and a Hearer supreme mundane qualities path of preparation. Similarly, Solitary Realizer and Bodhisattva paths of preparation each have these four levels.

A Great Vehicle clear realization of the meaning that is produced after its cause, the Great Vehicle path of accumulation is the definition of a Great Vehicle path of preparation. Great Vehicle path of preparation, Great Vehicle clear realization of the meaning, and Great Vehicle concordance with a portion of definite discrimination, and so forth are equivalent.

རང་རྒྱུ་ཐེག་ཆེན་གྱི་ཚོགས་ལམ་གྱི་རྗེས་སུ་སྐྱེས་པའི་[a]ཐེག་ཆེན་གྱི་དོན་མངོན་རྟོགས་ཏེ། ཐེག་ཆེན་སྦྱོར་[6a.1]ལམ་མཚན་ཉིད། ཐེག་ཆེན་གྱི་སྦྱོར་ལམ། ཐེག་ཆེན་གྱི་དོན་མངོན་རྟོགས། ཐེག་ཆེན་གྱི་ངེས་འབྱེད་ཆ་མཐུན་སོགས་དོན་གཅིག

Divisions [of paths of preparation]

When divided, there are four—heat, peak, forbearance, and supreme mundane qualities Great Vehicle paths of preparation endowed with five features. Since each of these is treated as three—lesser, medium, and greater forms, there are twelve.

གཉིས་པ་ནི། དབྱེ་ན། ཁྱད་པར་ལྔ་[6a.2]ལྡན་གྱི་ཐེག་ཆེན་གྱི་སྦྱོར་ལམ་དྲོད་རྩེ་མོ་བཟོད་པ་ཆོས་མཆོག་བཞི། དེ་རེ་རེ་ལ་ཆུང་འབྲིང་ཆེ་གསུམ་བྱས་པས་བཅུ་གཉིས་ཡོད།

Dan-ma-lo-chö: The five features are objects of observation, aspects, mode of acting as a cause, restrainers (*yongs 'dzin*), and divisions of lesser, medium, and greater [to be discussed below]. A restrainer holds one back from a source of fright and thus usually refers to teachers; here there are external and internal "holders-back." External restrainers are, for example, supreme Emanation Bodies or Bodhisattvas on the path of meditation that teach Bodhisattvas on the path of preparation the doctrine. Internal restrainers would be compassion and the wisdom realizing emptiness in the continuum of Bodhisattvas on the path of preparation because these hold them back from the extreme of cyclic existence (*srid mtha')* and the extreme of [solitary] peace (*zhi mtha'*).

Great Vehicle paths are also superior by way of having conceptions as objects of abandonment. This feature is not included in the list of five.

[a] The 2005 Mundgod (9.14) misreads *ba'i*.

Boundaries [of paths of preparation]

[Paths of preparation] exist from attaining special insight observing any of the three selflessnesses through to just before attaining the first ground.

གསུམ་པ་ནི། ས་མཚམས་བདག་མེད་གསུམ་གང་རུང་ལ་དམིགས་པའི་ལྷག་མཐོང་[6a.3]ཐོབ་པ་ནས་ས་དང་པོ་ཐོབ་ཁའི་བར་དུ་ཡོད།

Dan-ma-lo-chö: The three selflessnesses are:

1. the selflessness of persons, which Hearers mainly take as their object of meditation
2. the coarse selflessness of phenomena, an emptiness of duality—the absence of a difference of entity between apprehended-object and apprehending-subject—which Solitary Realizers mainly take as their object of meditation
3. the subtle selflessness of phenomena, the emptiness of true existence of phenomena, which Bodhisattvas take as their main object of meditation.

Features such as object of observation, aspect, and so forth [of paths of preparation]

A Great Vehicle path of preparation surpasses a Lesser Vehicle path of preparation by way of six features—(1) objects of observation, (2) aspects, (3) mode of acting as a cause, (4) restrainers, (5) ways of having conceptions as objects of abandonment, and (6) divisions of small, medium, and great.

བཞི་པ་ནི། ཐེག་དམན་གྱི་སྦྱོར་ལམ་དེ་ལས་ཐེག་ཆེན་གྱི་སྦྱོར་ལམ་ཁྱད་པར་དྲུག་གིས་འཕགས་པ་ཡིན་སྟེ།

1. དམིགས་པ་དང་།
2. རྣམ་པ་དང་།
3. རྒྱུ་བྱེད་ཚུལ་དང་།
4. ཡོངས་འཛིན་དང་། [6a.4]

5. སྣང་བྱར་རྣམ་རྟོག་ལྡན་ཚུལ་དང་།
6. ཆུང་འབྲིང་ཆེ་གསུམ་གྱི་དབྱེ་བ་
དྲུག་གིས་ཁྱད་པར་དུ་འཕགས་པའི་ཕྱིར་ཏེ།

[Maitreya's *Ornament for the Clear Realizations,* I.27-36] says:[10]

The objects of observation are impermanence and so forth
Based on the truths. The aspect
Is to stop manifest adherence and so forth;
Cause of attaining all three vehicles.

Forms and so forth devoid of coming together and decay, [inexpressible]
As devoid of abiding and as abiding; and the imputed as inexpressible.
Those[11] nonabiding forms and so forth
Are without inherent existence in their entity—

They are mutually one nature.
Those do not abide [ultimately] as impermanent and so forth.
They are empty of their nature.
They are mutually one nature.

Because phenomena are not apprehended
And those are not seen as signs [of true establishment],[a]
All thoroughly analyzed by wisdom
Are unobservable.

Forms[12] and so forth are natureless.
The absence of that is the nature.
Those are without production and deliverance;
Are pure; and those are signless.

Due to not relying on signs of them
There is no belief and discrimination of them.
Meditative stabilizations,[13] the functioning of those,
Prophecy, extinction of conceit.

The three are mutually one entity;
[Hence] nonconceptualization [as] meditative stabilization.

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[a] Brackets from Gung-tang Lo-drö-gya-tsho's *Annotations to (Haribhadra's) "Clear Meaning Commentary,"* 229.19.

In that way the concordances with a portion of definite discrimination
Are small, medium, and great.

དམིགས་པ་མི་རྟག་ལ་སོགས་པ། །ནས། དེ་ལྟར་ངེས་འབྱེད་ཆ་མཐུན་ནི། །ཆུང་དང་འབྲིང་དང་ཆེན་པོ་ཡིན། [6a.5]ནས། རྣམ་པ་ཀུན་ཏུ་ཡོངས་འཛིན་ཡིན། །ཞེས་གསུངས་སོ།།

[*Ornament* I.27-36, 3a.2-3a.6]

།དམིགས་པ་མི་རྟག་ལ་སོགས་པ། །བདེན་པའི་རྟེན་ཅན་དེ་ཡི་ནི།
།རྣམ་པ་མངོན་ཞེན་ལ་སོགས་འགོག །ཐེག་པ་གསུམ་ཆར་འཐོབ་པའི་རྒྱུ།

།གཟུགས་སོགས་འདུ་འགོད་གནས་བྲལ་དང་། །གནས་དང་བརྟགས་དང་བརྗོད་དུ་མེད།

།གཟུགས་སོགས་མི་གནས་དེ་དག་ནི། །དེ་ཡི་ངོ་བོ་རང་བཞིན་མེད།

།དེ་དག་གཅིག་གི་རང་བཞིན་གཅིག །དེ་མི་རྟག་སོགས་པར་མི་གནས།
།དེ་རྣམས་དེ་ཡི་ངོ་བོས་སྟོང་། །དེ་དག་གཅིག་གི་རང་བཞིན་གཅིག

།ཆོས་རྣམས་མི་འཛིན་གང་ཡིན་དང་། །དེ་དག་མཚན་མར་མི་མཐོང་ཕྱིར།
།ཤེས་རབ་ཀྱིས་ནི་ཡོངས་རྟོག[a]པ། །ཐམས་ཅད་དམིགས་སུ་མེད་པར་རོ།

།གཟུགས་སོགས་ངོ་བོ་ཉིད་མེད་ཉིད། །དེ་མེད་པ་ཉིད་ངོ་བོ་ཉིད།
།དེ་དག་སྐྱེ་མེད་ངེས་འབྱུང་མེད། །དག་དང་དེ་དག་མཚན་མ་མེད།

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[a] *sde dge* (3a.5), *co ne* (3a.6), *dpe bsdur ma* (6.12), and Āryavimuktasena's commentary (51a.6) read *rtogs* while *snar thang* (4b.1), Peking (3b.4), and Haribhadra's commentary (87a.4) read *rtog*. The corresponding Sanskrit stanza is:

anudgraho yo dharmāṇāṁ tannimittāsamīkṣaṇam |
parīkṣaṇaṃ ca prajñayā sarvasyānupalambhataḥ || I.30 ||

See Th. Stcherbatsky and E. Obermiller, eds., *Abhisamayālaṃkāra-Prajñāpāramitā-Upadeśa-Śāstra*, Bibliotheca Buddhica 23 (Osnabrück, Germany: Biblio Verlag, 1970), 9. Considering the meaning of the corresponding Sanskrit term *parīkṣa* (careful examination), *rtog,* one of the meanings of which is "examine" (or *brtag* as Ngag-wang-pel-den's *Meaning of the Words* glosses it), is the more accurate Tibetan translation.

།དེ་ཡི་མཚན་མར་མི་བརྟེན་པས། །སོས་མིན་འདུ་ཤེས་མེད་པ་ཡིན།
།ཏིང་འཛིན་དེ་ཡི་བྱེད་པ་ཉིད། །ལུང་སྟོན་པ་དང་རློམ་པ་ཟད།

།གསུམ་པོ་ཕན་ཚུན་ངོ་བོ་གཅིག །ཏིང་འཛིན་རྣམ་པར་མི་རྟོག་པ།
།དེ་ལྟར་ངེས་འབྱེད་ཆ་མཐུན་ནི། །ཆུང་དང་འབྲིང་དང་ཆེན་པོ་ཡིན།

།གཞི་དང་དེ་ཡི་གཉེན་པོ་ཡིས། །གཟུང་བར་རྟོག་པ་རྣམ་པ་གཉིས།
།རྨོངས་དང་ཕུང་སོགས་བྱེ་བྲག་གིས། །དེ་ནི་སོ་སོར་རྣམ་པ་དགུ
།རྫས་དང་བཏགས་པའི་རྟེན་ཅན་གྱིས། །འཛིན་པའང་རྣམ་པ་གཉིས་སུ་འདོད།
།རང་དབང་བདག་སོགས་ངོ་བོ་དང་། །ཕུང་སོགས་རྟེན་ལས་དེ་བཞིན་ནོ།
།སེམས་མི་འགོང་བ་ཉིད་ལ་སོགས། །ངོ་བོ་ཉིད་མེད་སོགས་སྟོན་བྱེད།
།དེ་ཡི་མི་མཐུན་ཕྱོགས་བོར་བ། །རྣམ་པ་ཀུན་ཏུ་ཡོངས་འཛིན་ཡིན།

Dan-ma-lo-chö: (1) *The feature of objects of observation.* The Lesser Vehicle path of preparation takes as its object of observation the four noble truths and their sixteen attributes, but even when a Great Vehicle path of preparation takes these four noble truths and the sixteen attributes of these truths as its object of observation, it does so by way of limitless forms of reasoning. Because Bodhisattvas are mostly interested in others' welfare, it is not sufficient merely for they themselves to realize the four noble truths and their sixteen aspects; they need to be able to explain these to others in accordance with their capacity. Therefore, they train in the four truths and the sixteen attributes by way of limitless approaches.

(2) *The feature of aspect.* "Aspect" here refers to the object, but in this case to the Bodhisattva's taking emptiness as the object of observation. The emptiness of all phenomena appears to the mind, not just through the route of one reasoning, but by way of a limitless number of reasonings. Emptiness is the "object-aspect" (*don rnam*) that is realized in terms of all phenomena, which are taken as the basis (*gzhi*), and it is realized by many different types of reasonings. Although realizing this through only one type of reasoning might be sufficient for oneself alone, it is not sufficient for a Bodhisattva. Again, this is because the Bodhisattva is mainly concerned with the welfare of others, and he or she wishes to be able to explain emptiness to others in accordance with their own capacity. Thus, one type of reasoning is not sufficient. For instance, the reasoning of the lack of being one or

many, or of dependent arising, or the reasoning that refutes production from the four extremes, or the reasoning of the vajra nodes is not sufficient for all types of trainees; therefore, the Bodhisattva trains in a limitless number of reasonings.

Sometimes "object of observation" and "aspect" refer to object and subject, respectively; however, this is not the case here. The object of observation here is the substratum (*khyad gzhi*), and the aspects are the attributes (*khyad chos*) of that substratum, which are to be understood in relation to it. Thus, in the root text the word "aspect" refers to the absence of true existence.

(3) *The feature of mode of acting as a cause.* This refers to the Great Vehicle path of preparation's acting as a cause for the Great Vehicle path of seeing which includes within it all the abandonments and realizations of the three vehicles. All the abandonments and realizations of the Hearer and Solitary Realizer paths are included within the functioning of the Great Vehicle's path of seeing.

Bodhisattvas on the path of preparation who sought to overcome all afflictions could, in place of going on to the path of seeing, achieve the state of a Lesser Vehicle Foe Destroyer. If they made an effort at realizing the selflessness of persons as a Hearer does, they could attain the path of no-more-learning of a Hearer, instead of the Great Vehicle path of seeing. This means they would attain the total abandonment of a conception of a self of person. Similarly, if Bodhisattvas on the path of preparation made an effort to meditate on the emptiness of the duality that is the lack of a difference of entity between apprehended-object and apprehending-subject as Solitary Realizers do, they could, instead of attaining the path of seeing, achieve a Solitary Realizer path of no-more-learning. As a Solitary Realizer Foe Destroyer, they would attain total abandonment of the conception of a difference of entity between apprehended-object and apprehending-subject. In this way, a Great Vehicle path of preparation acts as a cause of a Great Vehicle path of seeing that includes within it all of the types of realizations of the three vehicles and includes within it all functionings of the paths of the three vehicles. Thus, the feature of superiority here is the way the Great Vehicle path of preparation acts as a cause of a Great Vehicle path of seeing.

(4) *The feature of restrainers.* The external restrainer, or teacher, of Bodhisattvas on the path of preparation is a supreme

Emanation Body that teaches doctrine to them. For instance, there are Hearers and Solitary Realizers on the path of preparation who hear Great Vehicle guidance, but they cannot hear the full guidance on the entire range of method and wisdom of the Great Vehicle. Thus there are Hearers on the path of preparation who do hear guidance from the same Emanation Bodies, but those Emanation Bodies do not give them the full range of guidance on the profound and vast, the external and internal, of the Great Vehicle. This is how a Great Vehicle path of preparation surpasses that of a Lesser Vehicle by way of an external restrainer.

The internal restrainers are the great compassion, altruistic mind of enlightenment, and so forth that are in the continuum of a Bodhisattva on the Great Vehicle path of preparation. Hearer and Solitary Realizer Foe Destroyers have an abandonment of mental and physical aggregates appropriated through the force of contaminated actions and afflictions, and therefore do not fall into an extreme of cyclic existence. Hence, non-falling into an extreme of cyclic existence occurs not only in the Great Vehicle, but also in the Lesser Vehicle. However, there are two extremes: that of cyclic existence and that of peace. There are many usages of the word *mtha'* (end); one means "to be used up" or "consumed" like the edge of a table. Another meaning is "near," yet another "direction." It can also mean "lowly" and that is its meaning here—something that is considered to be low and looked down upon. That which is bad or looked down upon with respect to the extreme of peace (*zhi ba'i mtha'*) is an actualization of nirvāṇa for one's own sake alone. Hearers and Solitary Realizers do not dwell in the extreme of cyclic existence, but they do dwell in the extreme of peace. This is a bad, or low, type of peace, a low nirvāṇa. What causes Bodhisattvas not to fall into the extreme of peace? One cause is their great compassion that consists of the inability to bear the sufferings of all sentient beings [without doing something about it]. Once a person has a mind that cannot bear the suffering of others, one knows that if one abides in the sphere of cessation, sentient beings will be suffering while one remains there. Similarly, with the altruistic mind of enlightenment, one is seeking highest enlightenment for the sake of others and is willing to give up one's own welfare, seeking only the welfare of others; thus, this also keeps the Bodhisattva from falling into an extreme peace. Therefore, the in-

ternal restrainers of Bodhisattvas on the path of preparation are consciousnesses that keep them from being attached to a state of peace for their sake alone. These keep them from actions that discard others' welfare and seek only their own welfare.

Restrainer (*yongs 'dzin*) is an honorific word for virtuous spiritual friends (*dge ba'i bshes gnyen*), or spiritual guides, who are so called because they cause one to be joined to virtuous actions of body, speech, and mind in accordance with whatever one is able to do and also turn one away from non-virtuous actions; they provide methods for assuming good behavior and discarding bad behavior. This is why spiritual guides are considered to be very kind.

(5) *The feature of mode of having conceptions as objects of abandonment.* The conception of true existence is of two varieties—artificial (*kun btags*) and innate (*lhan skyes*). The artificial conception of true existence, as well as its seeds, is entirely and forever abandoned by the path of seeing. The artificial conception of true existence has four divisions, and even though artificial conceptions are actually abandoned by the path of seeing, one attains the capacity to suppress their manifest form on the path of preparation. The four artificial conceptions of true existence are:

Two conceptions of objects (*gzung rtog*) as truly existent

1. conception of afflicted phenomena (*kun nas nyon mongs gzung rtog*)
2. conception of pure phenomena (*rnam byang gzung rtog*)

Two conceptions of subjects (*'dzin rtog*) as truly existent

3. conception of a conceiver of substantial existence (*rdzas 'dzin rtog pa*)
4. conception of a conceiver of imputed existence (*btags 'dzin rtog pa*).

All four of these are conceptions of true existence. They are also all artificial conceptions of true existence. Therefore, what is a conception of true existence? First, the phenomena that are being conceived to truly exist are those that we see, hear, and so forth with undamaged consciousnesses that are not affected by superficial error—objects about which no one can deny their existence. In this Middle Autonomy system all these phenomena have a *common* mode of subsistence in that they (a) are posited by the

power of appearing to undamaged awarenesses and (b) are established from their own side. Therefore, all of these phenomena, whether they be called internal and external, or produced and nonproduced, are only posited through their appearing to an undamaged awareness. A consciousness that, on the contrary, conceives these phenomena as not just to be posited by way of appearing to the mind, but as existing by way of their own *uncommon* mode of subsistence, is called a conception of true existence.

The realization of the selflessness of phenomena is the realization—first through hearing, then through thinking, and then through meditating—that phenomena are posited only through appearing to an undamaged awareness and do not exist through their own uncommon objective mode of subsistence. The opposite of being posited through the force of appearing to an undamaged consciousness and not having their own uncommon mode of subsistence is true existence. Whereas there is no true existence, we conceive objects to truly exist, and this is the final reason why we have been cycling in cyclic existence until now and why we have not been able to attain Buddhahood.

Such conceptions of true existence are of two types: artificial and innate. An innate conception of true existence is a case of this misconception that does not depend on reasoning, but which arises of its own accord. This exists in our continuums even when we are sleeping. Artificial conceptions of true existence are cases of strong conceptions of true existence wherein one is thinking "This does truly exist." Thus, an artificial conception is a conception thinking that true existence is correct in dependence upon hearing teachings about true existence, or in dependence on following a nonvirtuous spiritual guide who teaches that phenomena do truly exist.

Within artificial conceptions of true existence, the mode of misapprehension is the same, but the objects of observation are different; thus, there are conceptions of objects and conceptions of subjects, as listed above. You know that there are objects (*yul*) and possessors of objects (*yul can*), which are subjects, but here the word for "object" is "the apprehended" (*gzung*), and the word for "subject" is "an apprehender" (*'dzin*). In the first case one is taking as one's object of observation (*dmigs pa*) an object that one conceives to be a truly existent object of use. However, in the case of the conception of a truly existent subject one takes

a subject, a consciousness, as one's object of observation and conceives that to be a truly existent user of objects. In the first case one is conceiving of truly existent objects of use, and in the second case one is conceiving of truly existent users of objects.

In the first type of misconception of objects, one is conceiving the true existence of not just any phenomenon, but of afflicted phenomena. These are misconceived to be truly existent objects of use. In the second type of misconception of objects, one takes as object of observation things included within the sphere of pure phenomena and considers them to be truly existent objects of use.

Within the conceptions of subjects, there are (3) the conception that a consciousness conceiving a substantially existent self truly exists, and (4) the conception that a consciousness conceiving an imputedly existent self truly exists. A consciousness conceiving a person to substantially exist is a wrong consciousness, whereas a consciousness conceiving a person to imputedly exist is a factually concordant or right consciousness. In the first type of misconception of subjects, one conceives the consciousness conceiving a person to substantially exist to be a truly existent user. In the second case one conceives the consciousness conceiving a person to imputedly exist to be a truly existent user.

Thus we have four conceptions of true existence. On the four levels of the path of preparation one attains the capacity to overcome the manifest form of these conceptions respectively.

1. heat—capacity to overcome the manifest form of the conception of afflicted phenomena as truly existent
2. peak—capacity to overcome the manifest form of the conception of pure phenomena as truly existent
3. forbearance—capacity to overcome the manifest form of the conception of the true existence of a consciousness conceiving a person as substantially existent
4. supreme mundane qualities—capacity to overcome the manifest form of the conception of the true existence of a consciousness conceiving a person as imputedly existent.

Why are there these stages? In terms of our conception of phenomena as truly existent, it is easier to overcome the conception of objects as truly existent than it is to overcome the conception of subjects as truly existent. Within the conception of the true existence of objects, it is easier to overcome the conception of the

true existence of afflicted phenomena than to overcome the conception of the true existence of pure phenomena. Similarly, since a consciousness conceiving a person to substantially exist is a wrong consciousness and since a consciousness conceiving the person to imputedly exist is a factually concordant, or right, consciousness, it is easier to overcome the conception of true existence with respect to the first than to the second. Thus, on the four levels of the path of preparation one attains the capacity to overcome the manifest forms of these four conceptions of true existence. This is the fifth feature of the Great Vehicle path of preparation's superiority over the Lesser Vehicle one—namely, its mode of having conceptions as objects of abandonment.

(6) *The feature of divisions of small, medium, and great.* With respect to the last feature of superiority, the Great Vehicle heat, peak, forbearance, and supreme mundane qualities paths of preparation each are divided into small, medium, and great, whereas the Lesser Vehicle versions of these four do not have these further divisions. Earlier there was mention of five features that did not include this sixth. There are some systems that posit five and some that posit all six. Whereas Jam-yang-shay-pa does it by way of six features, Paṇ-chen Sö-nam-drag-pa says "by either five or six."

There are other verbal designations for the Great Vehicle path of preparation:[a]

1. Heat is also called "the meditative stabilization of attaining perception of suchness" (*snang ba thob pa'i ting nge 'dzin*, *ālokalabdhasamādhi*)
2. Peak is called "meditative stabilization of the increase of the perception of suchness" (*snang ba mched pa'i ting nge 'dzin*, *ālokavṛddhisamādhi*)
3. Forbearance is called "meditative stabilization which understands suchness one-sidedly" (*de kho na nyid kyi phyogs gcig la zhugs pa'i ting nge 'dzin*, *tattvārthaikadeśānupraveśasamādhi*)
4. Supreme mundane qualities is called "uninterrupted meditative stabilization" (*bar chad med pa'i ting nge 'dzin*, *ānantaryasamādhi*)

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[a] See Geshe Lhundup Sopa and Jeffrey Hopkins, *Cutting through Appearances: The Practice and Theory of Tibetan Buddhism* (Ithaca, N.Y.: Snow Lion Publications, 1989), 129.

4th Topic

4. Naturally Abiding Lineage, the Basis of Great Vehicle Achievings

To explain the naturally abiding lineage which is the basis of Great Vehicle achieving [Maitreya's *Ornament for the Clear Realizations,* I.37-38] says:[14]

> The support of the six qualities of realization,
> Antidotes, abandonments,
> Finalizations of those,
> Wisdom together with empathy,
>
> Uncommonness with learners,
> Gradations of others' welfare,
> And operation of wisdom without exertion
> Is called lineage.

བཞི་པ་ཐེག་ཆེན་སྒྲུབ་པའི་རྟེན་རང་བཞིན་གནས་རིགས་འཆད་པར།
རྟོགས་པ་ཡི་ནི་ཆོས་དྲུག་དང་། །ནས། འདྲུག་པའི་རྟེན་ལ་རིགས་ཤེས་[a]བྱ། །ཞེས་[6a.6]གསུངས།

[*Ornament* I.37-38, 3b.1-3b.2]
།རྟོགས་པ་ཡི་ནི་ཆོས་དྲུག་དང་། །གཉེན་པོ་དང་ནི་སྤོང་བ་དང་།
།དེ་དག་ཡོངས་སུ་གཏུགས་པ་དང་། །ཤེས་རབ་སྙིང་བརྩེར་བཅས་པ་དང་།

།སློབ་མ་ཐུན་མོང་མིན་ཉིད་དང་། །གཞན་གྱི་དོན་གྱི་གོ་རིམས་དང་།
།ཡེ་ཤེས་རྩོལ་བ་མི་མངའ་བར། །འདྲུག་པའི་རྟེན་ལ་རིགས་ཤེས་བྱ།

With regard to lineage there are three: definition, divisions, and boundaries.

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[a] Correcting *zhes* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* to *shes* in accordance with the *sde dge Ornament* (3b.2) and the 2005 Mundgod (10.14).

རིགས་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of lineage]

The element of [a Superior's] attributes that, when purified, is suitable to become enlightenment is the definition of lineage.

དང་པོ་ནི། ཆོས་དབྱིངས་གང་སྦྱངས་ན་བྱང་ཆུབ་ཏུ་འགྱུར་རུང་ དེ་རིགས་ཀྱི་མཚན་ཉིད།

The element of [a Superior's] attributes that, when purified, is suitable to become enlightenment and also acts as the basis for Great Vehicle achieving is the definition of naturally abiding lineage that is the basis for Great Vehicle achieving.

ཆོས་དབྱིངས་གང་སྦྱངས་ན་བྱང་ཆུབ་ཏུ་འགྱུར་རུང་ཡང་ [6b.1]ཡིན། ཐེག་ཆེན་སྒྲུབ་པའི་རྟེན་གཞི་བྱེད་པ་དེ། ཐེག་ཆེན་སྒྲུབ་པའི་རྟེན་རང་བཞིན་གནས་རིགས་ཀྱི་མཚན་ཉིད།

Dan-ma-lo-chö: This is the reality, the emptiness, of the mind that is in the continuum of a person who has not completely abandoned defilements and that is suitable to become a Buddha's Nature Body. This is the definition of the naturally abiding lineage that is the basis of Great Vehicle practice.

Why is the emptiness of a mind that has still has obstructions called the basis of practice? It is because in dependence on meditating on the emptiness of the mind one advances over the paths of accumulation, preparation, seeing, and meditation. The emptiness of the mind is called the basis of these qualities because through meditating on it these qualities of the path increase.[a]

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[a] "Lineage" means the Buddha nature. What is the Buddha nature? It is emptiness. Not the emptiness of any phenomenon, such as that of a cup, but the emptiness of the mind that still has obstructions yet to be removed. By observing the emptiness of one's own mind and meditating on this one develops greater and greater qualities of mind. Not qualities of emptiness, but qualities of mind. From that viewpoint it is called a lineage because lineage means that which can grow something. If you have the lineage of a monarch, you can turn into a monarch.

Emptiness can grow nothing; it is just an absence of true existence or inherent existence; but meditation on it can produce something. Not meditation on emp-

Since there are thirteen types of minds as listed above, there are thirteen types of lineages. As there are many types of paths that are the means of practice, the emptiness of those paths or consciousnesses comes to be divided into many types. It is not a question of there being a difference in terms of ease or difficulty in realizing the respective emptiness. There cannot be any divisions at all made in terms of emptiness itself. Emptiness is the main object of meditation of the Great Vehicle, because one passes from a lower ground to a higher within meditative equipoise on emptiness.

Divisions [of lineage]

When lineages are divided terminologically, there are two—naturally abiding lineages (*rang bzhin gnas rigs, prakṛtisthaṃ gotram*) and developmental lineage (*rgyas gyur gyi rigs, paripuṣṭaṃ gotram*).

གཉིས་པ་ནི། རིགས་ལ་སྒྲས་བརྗོད་རིགས་ཀྱི་སྒོ་ནས་རང་བཞིན་གནས་རིགས་དང་རྒྱས་འགྱུར་གྱི་རིགས་[6b.2]གཉིས་ཡོད།

Dan-ma-lo-chö: This is a terminological division because, according to Jam-yang-shay-pa, a developmental lineage is not an actual lineage. Certain other scholars say that the emptiness of Bodhisattvas' paths is the naturally abiding lineage and that the Bodhisattvas' paths of accumulation, preparation, seeing, meditation, and Bodhisattvas' wisdom, method, and so forth are developmental lineages. They say that both of these are Buddha lineages. They are called lineages because they are bases, or sources, of turning into a Buddha. For instance, in the past when a king had a son, that child even from birth was suitable to become a king; he had the lineage of a king. According to Jam-yang-shay-pa, however, the developmental lineage is not an actual lineage. The paths are called developmental lineages because they increase and develop higher and higher.

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tiness in general, but on the emptiness of one's own mind, which, so to speak, turns into the Nature Body of a Buddha. The emptiness of our mind and the emptiness of a Buddha's mind is the same, but ours is not called a Nature Body. When our mind becomes purified of defilements its emptiness will be called a Nature Body. Thus the emptiness of the mind is imputed with different names as if it gets better and better, but it does not; it is the mind that improves.

When the naturally abiding lineage that is the basis of Great Vehicle achieving is divided, by way of dependent attributes there are [fourteen] naturally abiding lineages—the thirteen explicitly indicated [in Maitreya's *Ornament for the Clear Realizations*] and the support of Great Vehicle path of accumulation.[a]

ཐེག་ཆེན་སྒྲུབ་པའི་རྟེན་རང་བཞིན་གནས་རིགས་ལ་དབྱེ་ན། བརྟེན་པའི་ཆོས་ཀྱི་སྒོ་ནས་དངོས་བསྟན་བཅུ་གསུམ་དང་། ཐེག་ཆེན་ཚོགས་ལམ་གྱི་རྟེན་རང་བཞིན་གནས་རིགས་རྣམས་ཡོད་དེ།

> Dan-ma-lo-chö: Once the naturally abiding lineage is emptiness, it has no difference of subtlety and grossness as one proceeds along the path; consequently the emptiness of the heat path of preparation, the emptiness of the peak path of preparation, the emptiness of the forbearance path of preparation, the emptiness of the supreme mundane qualities path of preparation, the emptiness of the path of seeing, and the emptiness of the path of meditation are all the same. Therefore, the division of lineages is not made in terms of a difference in emptinesses. However, there are

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[a] The next stanza in Maitreya's *Ornament for the Clear Realizations* (I.39) says:

> The element of attributes has no divisions,
> Therefore the lineages are not fit to be different.
> Divisions of lineage are thoroughly imputed
> Through differences in the dependent phenomena.

Based on this statement, Tsong-kha-pa in his *Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Illumination of the Thought* says, "This indicates that [some] Hearers and Solitary Realizers also realize the nature of phenomena," and proceeds to explain that here the *Ornament*—and Āryavimuktasena's *Commentary on the "Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra"* and Haribhadra's *Explanation of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Illumination of (Maitreya's) "Ornament for the Clear Realizations*"—evince the view of the Consequence School that some Hearers and Solitary Realizers realize the subtle emptiness of the absence of inherent existence. His point is that Maitreya's *Ornament for the Clear Realizations* does not just present the view of the Yogic Practice Middle Way School. See Jeffrey Hopkins, *Compassion in Tibetan Buddhism* (Ithaca, N.Y.: Snow Lion Publications, 1980), 178-181; the portion of the book that is Tsong-kha-pa's *Illumination of the Thought* (chapters 1-5) is downloadable at: http://uma-tibet.org/edu/gomang/dbu_ma/middle.php.

phenomena which are as if attributes of the emptiness that is the nature of the mind and from this viewpoint there are divisions of lineages. Maitreya's *Ornament* explicitly indicates thirteen such divisions. To these thirteen, our text adds a fourteenth, the naturally abiding lineage which serves as the basis of a Great Vehicle path of accumulation.

This is because there are the thirteen consisting of those explicitly indicated [in Maitreya's *Ornament for the Clear Realizations*]:

1-6. six naturally abiding lineages that are bases of six qualities of realization—(1-4) heat, peak, forbearance, and supreme mundane qualities of the path of preparation, (5) the path of seeing, and (6) the path of meditation

7. naturally abiding lineage that is the basis of antidotal achievings

    Dan-ma-lo-chö: Antidotes are so called because they damage or remove the unfavorable. Since these paths are techniques (*thabs*) for removing the conception of true existence, they are called antidotes.

8. naturally abiding lineage that is the basis of achievings that are means of abandoning

    Dan-ma-lo-chö: This refers to the emptiness that is the basis of an uninterrupted path, and the next indicates the emptiness that is the basis of a path of release. The achieving that is a means of abandoning (*spong ba*) is the uninterrupted path that serves as the actual antidote to the conception of true existence, and the emptiness of this uninterrupted path is the naturally abiding lineage that serves as its basis.

9. naturally abiding lineage that is the basis of the paths of release that are the finalizations of those objects of abandonment

    Dan-ma-lo-chö: The previous item referred to the emptiness of that which is the cause of abandoning the conception of true existence. The present one refers to the subsequent state when it has been abandoned (*spangs pa*). This naturally abiding lineage is the emptiness that is the basis of the path of release that is the state of having gotten rid of the conception of true existence forever. It is a finalization, in the sense that it has been gotten rid of this such that it can never return, like throwing out garlic or onions so that not even the smell remains.

10. naturally abiding lineage that is the basis of wisdom and empathy

    Dan-ma-lo-chö: The pristine wisdom in the continuum of an eighth ground Bodhisattva is called an achieving of wisdom and

empathy. This naturally abiding lineage is the emptiness of that pristine wisdom. At the eighth ground Bodhisattvas have completely gotten rid of any possibility of a manifest conception of true existence. At that time there is no doubt that a mind directed towards one's own welfare would become manifest. Actually, such a mind does not become manifest even from the first Bodhisattva ground, but on the eighth there is not even a qualm that it might become manifest. That is why the emptiness of the pristine wisdom of an eighth ground Bodhisattva is called the naturally abiding lineage that is the basis of wise and empathetic practice. "Empathetic" here means compassionate.

11. naturally abiding lineage that is the basis of what is unshared with Hearer learners and so forth

    Dan-ma-lo-chö: This is the emptiness of the ninth grounder's pristine wisdom. On the ninth ground Bodhisattvas attain qualities that are not shared with Hearers; they attain the four right knowledges.

12. naturally abiding lineage that is the basis of the gradual effecting of the welfare of others

    Dan-ma-lo-chö: The twelfth type of natural lineage refers to the Bodhisattva on the tenth ground who is out of meditative equipoise; it is the emptiness of the wisdom subsequent to meditative equipoise of a tenth ground Bodhisattva. On this ground the Bodhisattva is able to effect the welfare of sentient beings in a manner that is very similar to that of a Buddha. Buddhas can tell the difference between a tenth grounder's activities and their own, but Hearers, Solitary Realizers, and lower Bodhisattvas cannot.

13. naturally abiding lineage that is the basis of the operation of pristine wisdom without exertion

    Dan-ma-lo-chö: Just before a tenth grounder's pristine wisdom turns into that of a Buddha, there is a path known as the uninterrupted path at the end of the continuum; this naturally abiding lineage is the emptiness of the uninterrupted path at the end of the continuum.

and a [fourteenth] naturally abiding lineage that is the basis of the path of accumulation.

དངོས་བསྟན་[6b.3]

1-6. སྦྱོར་ལམ་དྲོད་སོགས་བཞི། མཐོང་ལམ་སྒོམ་ལམ་གཉིས།

རྟོགས་པའི་ཆོས་དྲུག་གི་རྟེན་རང་བཞིན་གནས་རིགས་དྲུག་དང་།

7. གཉེན་པོ་སྒྲུབ་པའི་རྟེན་རང་བཞིན་གནས་རིགས་དང་།
8. སྤོང་བའི་སྒྲུབ་པའི་[རྟེན་རང་བཞིན་གནས་རིགས་]དེ་དང་།
9. སྤང་བྱ་དེ་[6b.4]དག་གཏུགས་པའི་རྣམ་གྲོལ་ལམ་གྱི་རྟེན་རང་བཞིན་གནས་རིགས་དང་།
10. ཤེས་རབ་སྙིང་བརྩེ་བའི་རྟེན་རང་བཞིན་གནས་རིགས་དང་།
11. སློབ་མ་ཉན་ཐོས་སོགས་དང་ཐུན་མོང་མ་ཡིན་པའི་རྟེན་རང་བཞིན་གནས་རིགས་དང་། [6b.5]
12. གཞན་དོན་གོ་རིམ་དུ་བྱེད་པའི་རྟེན་རང་བཞིན་གནས་རིགས་དང་།
13. ཡེ་ཤེས་རྩོལ་བ་མི་མངའ་བར་འཇུག་པའི་རྟེན་རང་བཞིན་གནས་རིགས་

དང་བཅུ་གསུམ། ཚོགས་ལམ་གྱི་རྟེན་རང་བཞིན་གནས་རིགས་རྣམས་ཡོད་[6b.6]པ་དེའི་ཕྱིར།

Boundaries [of lineage]

In general, [naturally abiding lineages of the Great Vehicle that are the bases of Great Vehicle achievings] exist from the Great Vehicle path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood], and [the naturally abiding lineages of the Great Vehicle that are the bases of Great Vehicle achievings] explicitly indicat-

ed [in Maitreya’s *Ornament for the Clear Realizations*] are from the heat [path of preparation] until the end of the continuum.

གསུམ་པ་ནི། ས་མཚམས་སྦྱོར་ཐེག་ཆེན་ཚོགས་ལམ་ནས་རྒྱུན་མཐའི་བར་དང་། དངོས་བསྟན་དྲོད་ནས་རྒྱུན་མཐའི་བར་དུ་ཡོད་དོ།

5th Topic

5. Objects of Observation of Great Vehicle Achievings

[In Maitreya’s *Ornament for the Clear Realizations,* I.40-41] the explanation of the objects of observation of Great Vehicle achievings is:[15]

> The objects of observation are all phenomena.
> Moreover, they are virtues and so forth,
> Worldly realizations,
> Those accepted as supramundane,
>
> Contaminated and uncontaminated qualities,
> Those compounded and uncompounded,
> Qualities shared with learners,
> And a Subduer’s unshared.

ལྔ་པ་ཐེག་ཆེན་སྒྲུབ་པའི་དམིགས་པ་འཆད་པ་ནི། དམིགས་པ་ཆོས་[7a.1]རྣམས་ཐམས་ཅད་དེ། །ནས། གང་དག་ཐུབ་པའི་ཐུན་མོང་མིན། །ཞེས་གསུངས།

[*Ornament* I.40-41, 3b.2-3b.3]
།དམིགས་པ་ཆོས་རྣམས་ཐམས་ཅད་དེ། །དེ་ཡང་དགེ་ལ་སོགས་པ་ཡིན།
།འཇིག་རྟེན་པ་ཡི་རྟོགས་པ་དང་། །གང་དག་འཇིག་རྟེན་འདས་འདོད་དང་།

།ཟག་བཅས་ཟག་པ་མེད་ཆོས་དང་། །གང་དག་འདུས་བྱས་འདུས་མ་བྱས།
།སློབ་མ་ཐུན་མོང་ཆོས་རྣམས་དང་། །གང་དག་ཐུབ་པའི་ཐུན་མོང་མིན།

With regard to objects of observation of Great Vehicle achievings there are three: definition, divisions, and whether or not there are boundaries.

ཐེག་ཆེན་སྒྲུབ་པའི་དམིགས་པ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་ཡོད་མེད་གསུམ།[7a.2]

Definition [of an object of observation of a Great Vehicle achieving]

An object to be known by a Great Vehicle achieving is the definition of an object of observation by a Great Vehicle achieving.

དང་པོ་ནི། ཐེག་ཆེན་སྒྲུབ་པའི་ཤེས་པར་བྱ་བ་དེ། ཐེག་ཆེན་སྒྲུབ་པའི་དམིགས་པའི་མཚན་ཉིད།

Dan-ma-lo-chö: An easy way to understand the topic of object of observation by a Great Vehicle practice, or achievings, is to consider it as the basis for the elimination of superimpositions. For instance, there is a consciousness that realizes sound to be impermanent. That consciousness eliminates the superimposition that sound is permanent. The basis for the removal of the superimposition of permanence by a mind that realizes sound to be impermanent is sound. Impermanent sound is not the basis for the elimination of the superimposition of permanence; sound is the basis. Impermanent sound is to be realized. Indeed, because all objects are bases for superimposition, any object can be an object of observation by a Great Vehicle practice. Thus, an alternative definition could be **a basis for the elimination of superimpositions by a Great Vehicle achieving**.

Divisions [of objects of observation of Great Vehicle achievings]

When divided, there are eleven because there are the eleven consisting of:

1-3. each of the three—virtues, non-virtues, and the neutral

Dan-ma-lo-chö: A virtue is that which issues forth happiness as its fruition. A nonvirture is that which issues forth suffering as its fruition. The full definitions of virtue and non-virtue are **that which abides in the type of issuing forth pleasure as its fruition** and **that which abides in the type of issuing forth suffering as its fruition**. The qualification "abides in the type" (*rigs su gnas pa*) is made because uncontaminated virtues do not issue forth their own *fruition.* "Fruition" (*rnam smin*) here does not just mean fruit (*'bras bu*); it is a technical term that has three features:

a. its entity is neutral

b. it is included in the [personal] continuum
c. its cause or causes are either contaminated virtues or non-virtues.

The main reason for this type of division into virtues that do and do not have fruitions is that uncontaminated virtues do not yield their fruits as a maturation in form—that is, as bodies and so forth—whereas contaminated virtues do. For instance, the pristine wisdoms of meditative equipoise (*mnyam bzhag ye shes*) of a Superior serve as causes of a pristine wisdom body of attributes (*ye shes chos sku*) and so forth, but not of forms and so forth.

The neutral refers to any phenomenon that is neither a virtue nor a non-virtue; thus it could be any other phenomenon, even an uncompounded phenomenon such as uncompounded space or a compounded phenomenon such as a table.

4. the aggregates of worldly common beings

    Dan-ma-lo-chö: These are five aggregates of beings who have not attained a Superior path, that is, who have not attained a path of seeing.

5. the [four] supramundane uncontaminated concentrations in the continuum of Superiors
6. the [five] contaminated appropriated aggregates

    Dan-ma-lo-chö: "Contaminated" here refers to the fact that these particular aggregates are produced by the power of contaminated actions and afflictions and are included within cyclic existence. They are called "appropriated aggregates" because they are appropriated through the power of contaminated actions and afflictions.

7. the uncontaminated [four] mindful establishments, and so forth, which are antidotes to the view of self

    Dan-ma-lo-chö: These are mindful establishments only in the continuum of a Superior.

8. true paths produced by causes not included within the three realms [desire, form and Formless Realms]

    Dan-ma-lo-chö: This refers to true paths directly realizing selflessness.

9. true cessations not compounded by causes and conditions
10. concentrations that are shared qualities existing in the continuums of all three Superiors [Hearer, Solitary Realizer, and Bodhisattva Superiors]
11. the ten unshared powers that exist only in Buddhas

གཉིས་པ་ནི། དབྱེ་ན་བཅུ་གཅིག་ཡོད།

1-3. དགེ་མི་དགེ་ལུང་མ་བསྟན་གསུམ་རེ་རེ་དང་།

4. འཇིག་རྟེན་སོ་སྐྱེའི་ཕུང་པོ་དང་། [7a.3]

5. འཇིག་རྟེན་ལས་འདས་པའི་འཕགས་རྒྱུད་ཀྱི་ཟག་མེད་བསམ་གཏན་དང་།

6. ཉེར་ལེན་གྱི་ཕུང་པོ་ཟག་བཅས་དང་།

7. བདག་ལྟའི་གཉེན་པོ་དྲན་སོགས་ཟག་མེད་དང་།

8. ཁམས་གསུམ་ལ་མ་གཏོགས་པའི་རྒྱུས་བསྐྱེད་པ་[7a.4]ལམ་བདེན་དང་།

9. རྒྱུ་རྐྱེན་གྱིས་འདུས་མ་བྱས་པའི་འགོག་བདེན་དང་།

10. འཕགས་པ་གསུམ་གའི་རྒྱུད་ལ་ཡོད་པའི་ཐུན་མོང་གི་ཡོན་ཏན་བསམ་གཏན་དང་།

11. སངས་རྒྱས་ཕོ་ན་ལ་ཡོད་པའི་ཐུན་མོང་མ་ཡིན་པ་སྟོབས་བཅུ་[7a.5]

སྟེ་བཅུ་གཅིག་ཡོད་པའི་ཕྱིར།

Whether or not there are boundaries [of objects of observation of Great Vehicle achievings]

Because all phenomena are necessarily objects of observation by Great Vehicle achievings, they have no boundaries.

གསུམ་པ་ནི། ཐེག་ཆེན་སྒྲུབ་པའི་དམིགས་པས་ཆོས་ཐམས་ཅད་ལ་ཁྱབ་པས་ས་མཚམས་མེད།

> Dan-ma-lo-chö: Once objects of observation by Great Vehicle practice pervade or apply to all phenomena, this topic cannot have any boundaries.

6th Topic

6. Objects of Intent of Great Vehicle Achievings

To explain the objects of intent of Great Vehicles achievings one stanza occurs [in Maitreya's *Ornament for the Clear Realizations,* I.42]:[16]

> The objects of intent of [Bodhisattvas] self-arisen
> By way of three greatnesses are to be known as the three—
> The mind that [makes a person endowed with it]
> The supreme of sentient beings, abandonment, and realization.

དྲུག་པ་ཐེག་ཆེན་སྒྲུབ་པའི་ཆེད་དུ་བྱ་བ་འཆད་པར། སེམས་ཅན་ཀུན་མཆོག་ཉིད་[7a.6]སེམས་དང་། །ཞེས་སོགས་ཚིགས་བཅད་གཅིག་བྱུང་།

> [*Ornament* I.42, 3b.3-3b.4]
> །སེམས་ཅན་ཀུན་མཆོག་ཉིད་སེམས་དང་། །སྤངས་དང་རྟོགས་དང་གསུམ་པོ་ལ།
> །ཆེན་པོ་གསུམ་གྱི་རང་བྱུང་གི །ཆེད་དུ་བྱ་བ་འདི་ཤེས་བྱ།

With regard to objects of intent of Great Vehicle achievings there are three: definition, divisions, and boundaries.

ཐེག་ཆེན་སྒྲུབ་པའི་ཆེད་དུ་བྱ་བ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

> Dan-ma-lo-chö: "Object of intent" means that for the sake of which one engages in practice, the reason why one enters into practice. One engages in Great Vehicle practice in order to attain complete abandonment (*spangs pa mthar thug*), complete realization (*rtogs pa mthar thug*), as well as complete qualities (*mthar thug gi yon tan*), and hence "objects of intent," are identified as:
>
> 1. great mind. This is the great compassion, mind-generation, and so forth in the continuum of a Buddha. These are final qualities that are posited as factors of method (*thabs kyi char 'jogs pa'i mthar thug gi yon tan*). These are final qualities of a Buddha (*yon tan mthar thug*), final objects of attainment

(*'thob bya mthar thug*), the completion of method.

2. great abandonment, which is the complete abandonment of obstructions in the continuum of a Buddha
3. great realization, which is the wisdom realizing emptiness in the continuum of a Buddha. This is the final quality included within the factor of wisdom (*shes rab kyis bsdus pa'i yon tan mthar thug*).

Definition [of an object of intent of a Great Vehicle achieving]

A final object of attainment for which a Bodhisattva engages in achieving is the definition of an object of intent of a Great Vehicle achieving.

དང་པོ་ནི། བྱང་སེམས་སྒྲུབ་པར་འཇུག་པའི་ཐོབ་བྱ་མཐར་ཐུག་དེ། [7b.1]ཐེག་ཆེན་སྒྲུབ་པའི་ཆེད་དུ་བྱ་བའི་མཚན་ཉིད།

Divisions [of objects of intent of Great Vehicle achievings]

When divided, there are three:

1. great mind
2. great abandonment
3. great realization

གཉིས་པ་ནི། དེ་ལ་དབྱེ་ན།

1. སེམས་ཆེན་པོ།
2. སྤང་བ་ཆེན་པོ།
3. རྟོགས་པ་ཆེན་པོ་

གསུམ་ཡོད།

Dan-ma-lo-chö: Great mind is so named because the main of these factors are included within method, the altruistic *mind* of enlightenment being the chief method. Great abandonment is the nonabiding nirvāṇa because this is a state of having abandoned all of the afflictive obstructions and the obstructions to omnisci-

ence. Great realization is an exalted knower in the continuum of Buddha that realizes the selflessness of persons and the emptiness of true existence with respect to all phenomena.

Boundaries [of objects of intent of Great Vehicle achievings]

[Objects of intent of Great Vehicle achievings] exist only on the Buddha ground.

གསུམ་པ་ནི། ས་མཚམས་སངས་རྒྱས་ཀྱི་ས་ཁོ་ནར་ཡོད་དོ།

7th Topic

7. Achievings through Armor

To explain achieving through armor [Maitreya's *Ornament for the Clear Realizations,* I.43] says:[17]

> Achieving through armor is explained exactly
> By including individually in six aspects
> Giving and so forth by way of
> Six divisions of six.

[7b.2]བདུན་པ་གོ་སྒྲུབ་བཤད་པར། དེ་དག་སོ་སོར་སྦྱིན་ལ་སོགས། །ནས། དྲུག་ཚན་དྲུག་གིས་ཇི་བཞིན་བཤད། །ཅེས་གསུངས།

> [*Ornament* I.43, 3b.4-3b.5]
> །དེ་དག་སོ་སོར་སྦྱིན་ལ་སོགས། །རྣམ་པ་དྲུག་ཏུ་བསྡུས་པ་ཡིས།
> །གོ་ཆའི་སྒྲུབ་པ་གང་ཡིན་དེ། །དྲུག་ཚན་དྲུག་གིས་ཇི་བཞིན་བཤད།

> Dan-ma-lo-chö: Because the next two sections are concerned Great Vehicle achievings, this section begins not with a definition of an achieving through armor but with a definition of a Great Vehicle achieving.

Definition [of a Great Vehicle achieving]

An activity of achieving the two aims for the sake of unsurpassed enlightenment in dependence on a Great Vehicle mind-generation is the definition of a Great Vehicle achieving.

ཐེག་ཆེན་སེམས་བསྐྱེད་ལ་བརྟེན་ནས་བླ་མེད་བྱང་ཆུབ་ཀྱི་ཆེད་དུ་དོན་གཉིས་སྒྲུབ་པའི་[7b.3]བྱ་བ་དེ། ཐེག་ཆེན་སྒྲུབ་པའི་མཚན་ཉིད།

> Dan-ma-lo-chö: Saying that this achieving arises in dependence on a Great Vehicle mind-generation indicates that the altruistic mind of enlightenment is its root. "Unsurpassed" means that

there is none higher; this activity is for the sake of attaining an enlightenment with respect to which there is none higher.

The “two aims” refers to the body of attributes, which is the fulfillment of one’s own welfare, and the form body which is the fulfillment of others’ welfare. Activities involved in achieving these are called Great Vehicle achievings, or practices.

Divisions [of Great Vehicle achievings]

When divided, there are four—achieving through armor, achieving through engagement, achieving through the collections, and definitely issuative achieving.

དབྱེ་ན།

1. གོ་སྒྲུབ།
2. འཇུག་སྒྲུབ།
3. ཚོགས་སྒྲུབ།
4. ངེས་འབྱུང་སྒྲུབ་པ་

བཞི་ཡོད།

Dan-ma-lo-chö: In the world when one engages in war in order to achieve a goal, one has to pass through various states. First, one has to put on tough armor. Similarly, in religious practice there is an achieving through armor, the seventh topic. Then one must enter into battle, throwing weapons and so forth. That is the achieving through engagement, the eighth topic. It is not sufficient to have only a few soldiers to help you, you need a whole army, a collection of soldiers, and similarly because Bodhisattvas must amass the collections of merit and wisdom in order to attain Buddhahood, Maitreya next speaks of achieving through collections, the ninth topic.

When one has done this well, one is able to defeat the enemy. If a Bodhisattva initially practices the achieving through armor, then practices the achieving through engagement, then achieving through collections, then in dependence on these three the wisdom of a Buddha which realizes all aspects will definitely arise, or emerge. Thus, definitely issuative achieving is placed last.

What one is achieving here is not, as the terminology might suggest, armor, engagement, and collections. One is achieving Buddhahood by way of these practices.[a]

With regard to achievings through armor there are three: definition, divisions, and boundaries.

དང་པོ་གོ་སྒྲུབ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of an achieving through armor]

A Bodhisattva's yoga that is conjoined with the wisdom of how to practice all six perfections completely within each of the six perfections is the definition of an achieving through armor.

དང་པོ་ནི། ཕྱིན་[7b.4]དྲུག་རེ་རེའི་ནང་དུ་དྲུག་དྲུག་ཚང་བར་བསྡུས་ནས་ཉམས་སུ་ལེན་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་སེམས་དཔའི་རྣལ་འབྱོར་དེ། གོ་སྒྲུབ་ཀྱི་མཚན་ཉིད།

Dan-ma-lo-chö: This wisdom need not be manifest; it is sufficient if the Bodhisattva's yogic consciousness is conjoined with the *force* of the wisdom of how to practice all six within each of the six.

How does one practice the six perfections within all of them? With respect to giving, one practices the giving of giving, the ethics of giving, the patience of giving, the effort of giving, the meditative stabilization of giving, and the wisdom of giving. The giving of giving is a pure form of giving that is without diminishment. To practice the ethics of giving means to restrain from bad behavior when engaging in giving; for example, one would not view the recipient of one's gift as lowly. Because this is a case of restraining ill behavior, it is called ethics, and because it is involved in giving, it is called the ethics of giving. The

[a] The first could be translated as achieving by way of putting on armor; the second and third as achieving by way of engagement and achieving by way of collections. Achieving through engagement refers to the practices that one undertakes in order to achieve Buddhahood; it is so called because one achieves Buddhahood by way of engaging in practices. And the third is so named because one achieves the final attainment, the omniscient consciousness of a Buddha, by way of many collections, the collections of wisdom, of merit, and so forth.

patience of giving is the ability to give an article that one prizes highly without any sense of fear or doubt. Bodhisattvas who have attained the grounds can give away even their own bodies; because they do so without fear, this activity is a patience of giving. The effort of giving is a case of being enthusiastic in giving; if someone requests something, you do not have a sense of "Oh, I *should* give it; it would be unsuitable if I did not" but instead feel an enthusiasm to give. One would not be giving just for the sake of attaining fame oneself. The concentration of giving is a case of giving in which the mind does not wander. One gives very carefully with an altruistic attitude and is conscientious in one's action. The wisdom of giving is a giving conjoined with wisdom realizing that the three spheres of giver, giving, and object given or recipient do not truly exist.

This format should be applied similarly to the other perfections. For example, the giving of ethics would be a case of turning away from ill deeds a person who is habituated to such deeds by convincing him or her that such activities are not helpful to him/her and would not help in the future and so on. If you understand how the six are applied with respect to giving, you can apply to this to ethics and so forth, and extend it to the thirty-six.

This [achieving through armor] and a Bodhisattva path are equivalent.
དེ་དང་བྱང་སེམས་ཀྱི་ལམ་དོན་གཅིག།

Dan-ma-lo-chö: All Bodhisattva paths are achievings through armor. It might seem strange that any Bodhisattva path would fulfill the definition of achieving through armor because, for instance, dull Bodhisattvas on the path of accumulation have not realized emptiness and, therefore, how could the compassion in their continuum—which is a Bodhisattva path—be a Bodhisattva's yoga conjoined with the wisdom of how to practice all six perfections within each of the six perfections? Indeed, dull Bodhisattvas do not have the wisdom *realizing* emptiness at this point, but they would have a *practice* of the wisdom realizing emptiness; thus, their compassion—though it could not *be* such a wisdom—would be conjoined with the force of a [rough] understanding of emptiness.

Divisions [of achievings through armor]

When divided, there are six—achieving through the armor of giving, ethics, patience, effort, concentration, and wisdom. When they are divided extensively, each has six, making thirty-six, because there are the six—ranging from achieving through the armor of the giving of giving on through achieving through the armor of the wisdom of giving—and likewise also for the other [perfections, that is, six for ethics, six for patience, six for effort, six for concentration, six for wisdom].

གཉིས་པ་དབྱེ་ན། སྦྱིན་པའི་[7b.5]གོ་སྒྲུབ་ནས་ཤེས་རབ་ཀྱི་གོ་སྒྲུབ་པར་དྲུག་ཡོད། །རྒྱས་པར་ཕྱེ་ན་དེ་རེ་རེ་ལ་དྲུག་དྲུག་སྟེ་སོ་དྲུག་ཡོད་དེ། སྦྱིན་པའི་སྦྱིན་པའི་གོ་སྒྲུབ་ནས། སྦྱིན་པའི་ཤེས་རབ་ཀྱི་གོ་སྒྲུབ་བར་དྲུག་དང་། དེ་བཞིན་དུ་གཞན་ལའང་ཡོད་[7b.6]པའི་ཕྱིར།

Boundaries [of achievings through armor]

[Achievings through armor] exist from the Bodhisattva path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].

གསུམ་པ་ནི། ས་མཚམས་བྱང་སེམས་ཚོགས་ལམ་ནས་རྒྱུན་མཐའི་བར་དུ་ཡོད་དོ།།

8th Topic

8. Achievings through Engagement

To explain achieving through engagement [Maitreya's *Ornament for the Clear Realizations,* I.44-45] says:[18]

> Achieving through engagement in the modes
> Of the concentrations and formlessness [absorptions], giving and so forth,
> Paths, love and so forth,
> That endowed with unapprehendability,
>
> Thorough purity of the three spheres,
> Objects of intent, the six clairvoyances,
> And an exalted-knower-of-all-aspects
> Is to be known as ascending in the Great Vehicle.

བརྒྱད་པ་འཇུག་སྒྲུབ་བཤད་པར།
བསམ་གཏན་གཟུགས་མེད་སྦྱིན་སོགས་དང་། །ནས། །འཛེག[a]་པ་ཡིན་པར་[8a.1]ཤེས་པར་བྱ། ཞེས་གསུངས།

[*Ornament* I.44-45, 3b.5-3b.6]
།བསམ་གཏན་གཟུགས་མེད་སྦྱིན་སོགས་དང་། །ལམ་དང་བྱམས་ལ་སོགས་པ་དང་།
།དམིགས་པ་མེད་དང་ལྡན་པ་དང་། །འཁོར་གསུམ་རྣམ་པར་དག་པ་དང་།
།ཆེད་དུ་བྱ་དང་མངོན་ཤེས་དྲུག །རྣམ་ཀུན་མཁྱེན་པའི་ཚུལ་ལ་ནི།
།འཇུག་པའི་སྒྲུབ་པ་ཐེག་ཆེན་ལ། །འཛེག[b]་པ་ཡིན་པར་ཤེས་པར་བྱ།

With regard to achievings through engagement there are three: definition, divisions, and boundaries.

འཇུག་སྒྲུབ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

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[a] Correcting *'dzog* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (7b.6) and *'dzig* (14.7) in the 2005 Mundgod and *'dzogs* in the *sde dge Ornament* (3b.6) to *'dzeg* in accordance with Ngag-wang-pal-dan's *Meaning of the Words* (23a.2), and also the *co ne,* 3b.7.

[b] See the previous footnote.

Definition of an achieving through engagement

An activity engaging in any Great Vehicle causes and effects from the approach mainly of states arisen from meditation is the definition of an achieving through engagement.

དང་པོ་ནི། སྒོམ་བྱུང་གཙོ་བོར་གྱུར་པའི་སྒོས་ཐེག་ཆེན་གྱི་རྒྱུ་འབྲས་ཅི་རིགས་ལ་འཇུག་[8a.2]པའི་བྱ་བ་དེ། འཇུག་སྒྲུབ་ཀྱི་མཚན་ཉིད།

Divisions of achievings through engagement

When divided, there are nine because there are the nine:

1. the achieving through engagement that engages in the concentrations and formless [absorptions motivated by the precious] mind of enlightenment

   Dan-ma-lo-chö: This means to engage in the actual concentrations and formless absorptions, these being four concentrations and four formless absorptions.
2. the achieving through engagement that engages in the six perfections
3. the achieving through engagement that engages in the Superior paths [of seeing and meditation of the Great Vehicle]
4. the achieving through engagement that engages in the four immeasurables [of love, compassion, joy, and equanimity]

   Dan-ma-lo-chö: There are four possibilities between great compassion and immeasurable compassion. In order to generate an immeasurable compassion in one's mental continuum it is necessary to achieve an actual concentration. The immeasurable compassion in the continuums of a Hearer or Solitary Realizer Superior is an immeasurable compassion but is not a great compassion. The great compassion in the continuum of a Bodhisattva on the lesser path of accumulation—this being a Bodhisattva who has not attained an actual concentration—is a great compassion that is not an immeasurable compassion. A great compassion in the continuum of a Bodhisattva Superior is both a great compassion and an immeasurable compassion; such a compassion is necessarily an immeasurable compassion because there is no case of the degeneration of a Bodhisattva's attainment of an actual concentration. A pot or a pillar is neither great compassion

nor immeasurable compassion.

In brief, love is the wish to establish other sentient beings in happiness. Compassion is a wish to free other sentient beings from suffering. Joy is to take delight in other sentient beings' possessing happiness. Equanimity is to abide without bias—without becoming desirous toward those who have helped you or your friend or without having hatred toward those who have harmed you or your friend.

An immeasurable compassion occurs for one who has attained an actual concentration and observes an immeasurable number of beings within the wish that they be free from suffering. Such empathy is called an immeasurable compassion. Because one is here observing a limitless number of sentient beings, immeasurable merit is accumulated. That is why such compassion is called immeasurable.

5. the achieving through engagement that engages what is endowed with nonapprehendability

   Dan-ma-lo-chö: All phenomena are without true existence; therefore, all phenomena are unapprehendable as being truly existent.

6. the achieving through engagement that engages in the thorough purity of the three spheres [of agent, object, and activity]

   Dan-ma-lo-chö: The agent here is the meditator, the object is that which is being meditated upon, and the activity is meditation. This means to engage in meditation without manifesting the conception of true existence with regard to meditator, meditated, and meditating.

7. the achieving through engagement that engages in [practicing the paths for the sake of] the objects of intent [great mind, great abandonment, and great realization]
8. the achieving through engagement that engages in [generating] the [six] clairvoyances
9. the achieving through engagement that engages in [meditation mainly for the sake of attaining] an exalted-knower-of-all-aspects

གཉིས་པ་ནི། དབྱེ་ན་དགུ་ཡོད་དེ།

1. བྱང་སེམས་ཀྱི་བསམ་གཏན་གཟུགས་མེད་ལ་འཇུག་པའི་དེ་དང་།
2. ཕར་ཕྱིན་དྲུག་ལ་འཇུག་པའི་དེ་དང་།

3. འཕགས་ལམ་ལ་འཇུག་པའི་དེ།
4. ཚད་[8a.3]མེད་བཞི་ལ་འཇུག་པའི་དེ།
5. མི་དམིགས་པ་དང་ལྡན་པའི་འཇུག་པའི་དེ།
6. འཁོར་གསུམ་ཡོངས་སུ་དག་པའི་འཇུག་པའི་དེ།
7. ཆེད་དུ་བྱ་བའི་འཇུག་པའི་དེ།
8. མངོན་པར་ཤེས་པའི་འཇུག་སྒྲུབ་དང་།
9. རྣམ་མཁྱེན་དུ་[8a.4]འཇུག་པའི་འཇུག་སྒྲུབ་
སྟེ་དགུ་ཡོད་པའི་ཕྱིར།

Boundaries of achievings through engagement

[Achievings through engagement] exist from the heat level of [the path of preparation within the levels of] engagement through belief until the end of the continuum [as a sentient being, just prior to Buddhahood].

གསུམ་པ་ནི། ས་མཚམས་མོས་སྤྱོད་ཀྱི་སྦྱོར་ལམ་དྲོད་ནས་རྒྱུན་མཐའི་བར་རོ།།

Dan-ma-lo-chö: The levels of engagement through belief are the paths of accumulation and preparation; at those times one is still a common being. These are called engagements through belief because one is not realizing emptiness directly but by way of belief.

9th Topic

9. Achievings through Collections

[Maitreya's *Ornament for the Clear Realizations,* I.46-47] says:[19]

> Empathy, giving and so forth six,
> Calm abiding, special insight,
> The path of union [of calm abiding and special insight],
> Skill in means,
>
> Pristine wisdom, merit,
> Paths, retentions, the ten grounds,[a]
> And antidotes are to be known as being
> The stages of achieving through collections.

དགུ་པ་ཚོགས་སྒྲུབ་བཤད་པ་ནི།

བརྩེ་དང་སྦྱིན་ལ་སོགས་པ་དྲུག །ནས། །རིམ་པ་[8a.5]ཡིན་པར་ཤེས་པར་བྱ། །ཞེས་གསུངས།

[*Ornament* I.46-47, 3b.6-3b.7]
།བརྩེ་དང་སྦྱིན་ལ་སོགས་པ་དྲུག །ཞི་གནས་ལྷག་མཐོང་བཅས་པ་དང་།
།ཟུང་དུ་འབྲེལ་པའི་ལམ་གང་དང་། །ཐབས་ལ་མཁས་པ་གང་ཡིན་དང་།
།ཡེ་ཤེས་དང་ནི་བསོད་ནམས་དང་། །ལམ་དང་གཟུངས་[b]དང་ས་བཅུ་དང་།

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[a] The ten grounds of Bodhisattvas are:

1. very joyful (*rab tu dga' ba, pramuditā*)
2. stainless (*dri ma med pa, vimalā*)
3. luminous (*'od byed pa, prabhākarī*)
4. radiant (*'od 'phro ba, arciṣmatī*)
5. difficult to overcome (*sbyang dka' ba, sudurjayā*)
6. manifest (*mngon du gyur ba, abhimukhī*)
7. gone afar (*ring du song ba, dūraṃgama*)
8. immovable (*mi g.yo ba, acalā*)
9. good intelligence (*legs pa'i blo gros, sādhumatī*)
10. cloud of doctrine (*chos kyi sprin rnams, dharmamegha*).

[b] *dpe bsdur ma* (8.3), Peking (8a.8), Haribhadra's *Clear Meaning* (91a.5), and *co ne* (3b.8) read ***gzungs***; *snar thang* (5a.3) reads ***gzung.*** Among the editions of Āryavimuktasena's commentary, only the *sde dge* (68b.7) reads ***gzugs,*** while *co*

།གཉེན་པོ་ཚོགས་ཀྱི་སྒྲུབ་པ་ལ་ཡི། །རིམ་པ་ཡིན་པར་ཤེས་པར་བྱ།

With regard to achievings through collections there are three: definition, divisions, and boundaries.

ཚོགས་སྒྲུབ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of an achieving through collections]

An activity that abides in a type directly issuing forth a great enlightenment[a] as its own fruit is the definition of an achieving through collections.

དང་པོ་ནི། རང་འབྲས་བྱང་ཆེན་དངོས་སུ་འབྱིན་པའི་རིགས་གནས་ཀྱི་བྱ་བ་དེ། ཚོགས་སྒྲུབ་ཀྱི་མཚན་ཉིད། [8a.6]

Divisions [of achievings through collections]

When divided, there are seventeen because there are [seventeen] ranging over:

1. [achieving through] the collection of great compassion

   Dan-ma-lo-chö: Great compassion is an empathetic consciousness that, within observing all sentient beings, wishes for them to be free from suffering. The difference between immeasurable compassion and great compassion lies in their objects of observation. Indeed, you could not number the sentient beings that are being observed by immeasurable compassion, but it is not an observation of *all* sentient beings as it is in great compassion. Hearers and Solitary Realizers are indeed not nasty people; they have removed harmful thoughts from their continuums, but they only have immeasurable compassion. This is because they do not have compassion for each and every sentient being, specifically

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ne (73a.3), *snar thang* (72b.5), Peking (79a.1), and *dpe bsdur ma* (159.3) read ***gzungs***. Āryavimuktasena’s commentary (*dpe bsdur ma,* 637.15) reads ***lam dang sa bcu gang yin dang*** *//*.

[a] There is a final great enlightenment, which is Buddhahood, and temporary great enlightenments (*gnas skabs kyi byang chen*), the first of which occurs at the start of the path of seeing; thus, the level of the path of preparation called the great supreme mundane qualities is the first direct issuer forth of a great enlightenment and marks the initial boundary of an achieving through collections.

for extremely nasty ones with regard to whom they feel, “I could never help such an intractable person.” If one feels that way toward any sentient being, one does not have great compassion.

2. [achieving through] the collection of giving

    Dan-ma-lo-chö: Giving itself is a collection; the word “collection” here means “many” and indicates that there are many varieties of giving.

3. [achieving through] the collection of ethics
4. [achieving through] the collection of patience
5. [achieving through] the collection of effort
6. [achieving through] the collection of concentration
7. [achieving through] the collection of wisdom
8. [achieving through] the collection of calm abiding

    Dan-ma-lo-chö: **A meditative stabilization that spontaneously and without exertion engages in its own object of observation by way of being conjoined with pliancy** is the definition of calm abiding.

9. [achieving through] the collection of special insight

    Dan-ma-lo-chö: Special insight is a thorough discrimination of phenomena conjoined with pliancy and induced by the power of having analyzed from within calm abiding.

10. [achieving through] the collection of a union of those [that is, calm abiding and special insight]
11. [achieving through] the collection of skill in means
12. [achieving through] the collection of pristine wisdom
13. [achieving through] the collection of merit
14. [achieving through] the collection of the [Great Vehicle] paths [of seeing and meditation]
15. [achieving through] the collection of retentions

    Dan-ma-lo-chö: A retention (*gzung, dhāraṇi*) here is a consciousness, specifically either mindfulness or wisdom that is able to hold scriptural words and meanings without forgetting them for an eon (*gsung rab kyi tshig don bskal pa’i bar du mi brjed par ’dzin nus pa’i dran pa dang shes rab gang rung*). This is different from the mantras that are called *dhāraṇi* although such mantras are often done for this purpose. Here a *dhāraṇi* is a consciousness, either mindfulness or wisdom.

16. [achieving through] the collection of the [ten] grounds
17. [achieving through] the collection of antidotes.

གཉིས་པ་ནི། དབྱེ་ན་བཅུ་བདུན་ཡོད་དེ།

1. སྙིང་རྗེ་ཆེན་པོའི་ཚོགས་དང་།
2. སྦྱིན་པའི་ཚོགས་དང་།
3. ཚུལ་ཁྲིམས་ཀྱི་ཚོགས་དང་།
4. བཟོད་པའི་ཚོགས་དང་།
5. བརྩོན་འགྲུས་ཀྱི་ཚོགས་དང་།
6. བསམ་གཏན་གྱི་ཚོགས་[8b.1]དང་།
7. ཤེས་རབ་ཀྱི་ཚོགས་དང་།
8. ཞི་གནས་ཀྱི་ཚོགས་དང་།
9. ལྷག་མཐོང་གི་ཚོགས་དང་།
10. དེ་ཟུང་འབྲེལ་གྱི་ཚོགས་དང་།
11. ཐབས་མཁས་ཀྱི་ཚོགས་དང་།
12. ཡེ་ཤེས་ཀྱི་ཚོགས་དང་།
13. བསོད་ནམས་ཀྱི་ཚོགས་དང་།
14. ལམ་[8b.2]གྱི་ཚོགས་དང་།
15. གཟུངས་ཀྱི་ཚོགས་དང་།
16. སའི་ཚོགས་དང་།
17. གཉེན་པོའི་ཚོགས་

ཀྱི་བར་ཡོད་པའི་ཕྱིར།

Boundaries [of achievings through collections]

Although mere collections exist from the ground of a beginner [namely, a Bodhisattva on the small path of accumulation, the collections] explicitly indicated here [in Maitreya's *Ornament for the Clear Realizations*] exist from the great supreme mundane qualities [level of the path of preparation] until the end of the continuum [as a sentient being, just prior

to Buddhahood]. This is because the lowest point of the first fifteen exists on the great supreme mundane qualities [level of the path of preparation] and the collections of grounds and antidotes exist on the ten grounds.

གསུམ་པ་ནི། ས་མཚམས་ཚོགས་ཙམ་ཞིག་ལས་[a]དང་པོ་[b]བའི་ས་ན་ཡོད་ཀྱང་། དངོས་བསྟན་ནི་ཆོས་མཆོག་[8b.3]ཆེན་པོ་ནས་རྒྱུན་མཐའི་བར་ཡོད་དེ། དང་པོ་བཅོ་ལྔའི་ས་མཐའ་ཆོས་མཆོག་ཆེན་པོ་ན་ཡོད་ཅིང་། ས་དང་གཉེན་པོའི་ཚོགས་གཉིས་ས་བཅུ་ན་ཡོད་པའི་ཕྱིར།

[a] The 2001 Kan su'u (101.3) incorrectly reads *lam*.

[b] The 2001 Kan su'u (101.3) incorrectly reads *bo*.

10th Topic

10. Definitely Issuative Achievings

To indicate definitely issuative achievings [Maitreya's *Ornament for the Clear Realizations,* I.72-73] says:[20]

> These having the nature of eight aspects
> Of definite issuance having as objects—
> Objects of intent, equality,
> The welfare of sentient beings, nonstriving,
>
> Definite issuance passed beyond extremes,
> Definite issuance having the character of attainment,
> Exalted-knower-of-all-aspects, and path—
> Are to be known as "definitely issuative achievings."

བཅུ་པ་ངེས་འབྱུང་སྒྲུབ་པ་སྟོན་པར།
ཆེད་དུ་བྱ་དང་མཉམ་[8b.4]ཉིད་དང་། །ནས། ངེས་འབྱུང་སྒྲུབ་པ་
ཡིན་ཞེས་བྱ། །ཞེས་གསུངས།

[*Ornament* I.72-73, 4b.6-4b.7]
།ཆེད་དུ་བྱ་དང་མཉམ་ཉིད་དང་། །སེམས་ཅན་དོན་དང་འབད་མེད་དང་།
།མཐའ་ལས་འདས་པར་ངེས་འབྱུང་དང་། །ཐོབ་པའི་མཚན་ཉིད་ངེས་འབྱུང་དང་།

།རྣམ་པ་ཐམས་ཅད་མཁྱེན་ཉིད་དང་། །ལམ་གྱི་ཡུལ་ཅན་ངེས་འབྱུང་སྟེ།
།རྣམ་པ་བརྒྱད་ཀྱི་བདག་ཉིད་འདི། །ངེས་འབྱུང་སྒྲུབ་པ་ཡིན་ཞེས་བྱ།

With regard to definitely issuative achievings there are three: definition, divisions, and boundaries.

ངེས་འབྱུང་སྒྲུབ་པ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a definitely issuative achieving]

A Bodhisattva's yoga on a pure ground that will definitely issue forth an exalted-knower-of-all-aspects is the definition of a definitely issuative achieving.

དང་པོ་ནི། རྣམ་མཁྱེན་གནོན་མི་ཟ་བར་ངེས་པར་འབྱིན་[a]པའི་དགེ་སའི་[8b.5]སེམས་དཔའི་རྣལ་འབྱོར་དེ། ངེས་འབྱུང་སྒྲུབ་པའི་མཚན་ཉིད།

Dan-ma-lo-chö: This is a practice that will itself definitely, unquestionably, issue forth the great enlightenment; there can be no obstacles, no interruptions.

Divisions [of definitely issuative achievings]

When divided, there are eight because there are the eight:

1. definitely issuative [achieving] for the sake of the three objects of intent
2. [definitely issuative achieving] of equality
3. [definitely issuative achieving] of the welfare of sentient beings
4. [definitely issuative achieving] of spontaneity
   Dan-ma-lo-chö: Spontaneity refers to the achieving itself; it is an achieving that involves spontaneity without striving.
5. [definitely issuative achieving] of passing beyond extremes
6. [definitely issuative achieving] of the character of attainment
7. definitely issuative achieving into an exalted-knower-of-all-aspects
8. definitely issuative achieving of the path.

གཉིས་པ་ནི། དབྱེ་ན་བརྒྱད་ཡོད་དེ།

1. ཆེད་དུ་བྱ་བ་གསུམ་གྱི་དོན་དུ་ངེས་པར་འབྱུང་བ་དང་།
2. མཉམ་པ་ཉིད་ཀྱི་[ངེས་པར་འབྱུང་བའི་སྒྲུབ་པ་]དེ།
3. སེམས་ཅན་དོན་གྱི་[ངེས་པར་འབྱུང་བའི་སྒྲུབ་པ་]དེ།
4. ལྷུན་[8b.6]གྱིས་གྲུབ་པའི་[ངེས་པར་འབྱུང་བའི་སྒྲུབ་པ་]དེ།
5. མཐའ་འདས་ཀྱི་[ངེས་པར་འབྱུང་བའི་སྒྲུབ་པ་]དེ།
6. ཐོབ་པའི་མཚན་ཉིད་ཀྱི་[ངེས་པར་འབྱུང་བའི་སྒྲུབ་

[a] Correcting *'byid* in the 1995 Mundgod revision of Ngawang Gelek *bla brang* (8b.4) to *'byin* in accordance with the 2011 TBRC *bla brang* (8b.4), the 1973 Ngawang Gelek (8b.4), and the 2005 Mundgod (16.5).

པ་]དེ།

7. རྣམ་མཁྱེན་དུ་ངེས་པར་འབྱུང་བའི་སྒྲུབ་པ་དང་།

8. ལམ་གྱི་ངེས་འབྱུང་སྒྲུབ་པ་

སྟེ་བརྒྱད་ཡོད་པའི་ཕྱིར།

Boundaries [of definitely issuative achievings]

Definitely issuative achievings exist on the three pure grounds.

གསུམ་པ་ནི། ས་མཚམས་དག་ས་གསུམ་[9a.1]ན་[a]ཡོད།

> Dan-ma-lo-chö: The pure grounds are the eighth, ninth, and tenth grounds. They are called pure because they are pure of the manifest conception of true existence. Because it has been completely overcome, there is no opportunity at all for a manifest form of the conception of true existence to occur.

The ten phenomena characterizing an exalted-knower-of-all-aspects have been explained.

རྣམ་མཁྱེན་མཚོན་བྱེད་ཀྱི་ཆོས་བཅུ་བཤད་ཟིན་ཏོ།། ༈ །

> Dan-ma-lo-chö: These ten phenomena characterize an exalted-knower-of-all-aspects by way of being its objects. Through these explicit explanations of the ten phenomena of mind-generation and so forth you can implicitly understand the final exalted knower that knows these directly.

[a] The 1999 Tōyō Bunko CD-ROM reads *kho nar* (9a.1) for *na.* See Tōyō Bunko, "Tibetan texts of don bdun bcu of 'jam dbyangs bzhad pa and rigs lam 'phrul gyi lde mig of dkon mchog bstan pa'i sgron me," in *the Toyo Bunko Database CD Release II* (Tokyo, Japan: Tōyō Bunko, 1999), CD-ROM.

Chapter II. Explaining the eleven phenomena characterizing knowers of paths

To indicate the eleven phenomena characterizing knowers of paths[a] [Maitreya's *Ornament for the Clear Realizations,* I.7-9] says:[21]

Making lusterless and so forth;
Paths of learners and the rhinoceri;
[Great Vehicle] paths of seeing greatly beneficial
By way of qualities in this and other [lives];

Paths of meditation—function, taking to mind belief,
Praise-extolling-lauding,
Dedication, admiration,
Achieving the unsurpassed,

And completely pure:
A knower of paths
Of the wise Bodhisattvas
Is described as such.

གཉིས་པ་ལམ་ཤེས་མཚོན་བྱེད་ཀྱི་ཆོས་བཅུ་གཅིག་སྟོན་པར། མོག་མོག་པོར་བྱེད་ལ་སོགས་དང་། །ནས་[9a.2]ལམ་ཤེས་ཉིད་ནི་དེ་འདྲར་བཤད། །ཅེས་གསུངས།

[*Ornament* I.7-9, 2a.3-2a.5]
།མོག་མོག་པོར་བྱེད་ལ་སོགས་དང་། །སློབ་མ་བསེ་རུའི་ལམ་གང་དང་།
།འདི་དང་གཞན་པའི་ཡོན་ཏན་གྱིས། །ཕན་ཡོན་ཆེ་བ་མཐོང་བའི་ལམ།

།བྱེད་པ་དང་ནི་མོས་པ་དང་། །བསྟོད་དང་བཀུར་དང་བསྔགས་པ་དང་།
།བསྔོ་དང་རྗེས་སུ་ཡི་རང་བ། །ཡིད་ལ་བྱེད་པ་བླ་མེད་དག །

།སྒྲུབ་དང་ཤིན་ཏུ་དག་པ་ཞེས། །བྱ་བ་འདི་ནི་སྒོམ་པའི་ལམ།
།བྱང་ཆུབ་སེམས་དཔའ་མཁས་རྣམས་ཀྱི། །ལམ་ཤེས་ཉིད་ནི་དེ་འདྲར་བཤད།

[a] Since Bodhisattvas must take care of all three types of beings—Hearers, Solitary Realizers, and Bodhisattvas—they must know their paths, and to do this they must have a consciousness that knows their paths. That consciousness is called a knower of paths.

There are eleven phenomena characterizing a knower of paths because there are the eleven:[a]

1. limbs of knowers of paths (*lam shes kyi yan lag, mārgajñatāṅgāni*)
2. knowers of paths that know learner Hearer paths (*slob ma nyan thos kyi lam shes pa'i lam shes, śrāvakamārgajñānamayī mārgajñatā*)
3. knowers of paths that know Rhinoceros Solitary Realizer paths (*bse ru rang rgyal gyi lam shes pa'i lam shes, prateyajinamārga-jñānamayī mārgajñatā*)
4. Great Vehicle paths of seeing, greatly beneficial in this and future lives (*'di phyir phan yon che ba'i theg chen mthong lam, mahānuśaṃso mahāyānadarśanamārgaḥ*)
5. functions of a [Great Vehicle] path of meditation (*sgom lam gyi byed pa, bhāvanāmārgasya kāritraṃ*)
6. [Great Vehicle] paths of meditation of belief (*mos pa'i sgom lam, adhimuktalakṣaṇo bhāvanāmārgaḥ*)
7. praise, extolling, and lauding of the benefits of that [Great Vehicle path of meditation of belief] (*de'i phan yon bstod bkur bsngags gsum, stutistomapraśaṃsāḥ*)
8. [Great Vehicle] paths of meditation of dedication (*bsngo ba sgom lam, pariṇāmanālakṣaṇo bhāvanāmārgaḥ*)
9. [Great Vehicle] paths of meditation of admiration (*rjes su yi rang sgom lam, anumodalakṣaṇo bhāvanāmārgaḥ*)
10. [Great Vehicle] paths of meditation of achieving (*sgrub pa sgom lam, abhinirhārasvabhāvo bhāvanāmārgaḥ*)
11. [Great Vehicle] paths of meditation of complete purity (*rnam dag sgom lam, atyantaviśuddhisvabhāvo bhāvanāmārgaḥ*).

ལམ་ཤེས་མཚོན་བྱེད་ཀྱི་ཆོས་བཅུ་གཅིག་ཡོད་དེ།

1. ལམ་ཤེས་ཀྱི་ཡན་ལག་དང་།
2. སློབ་མ་ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་དང་།
3. བསེ་རུ་རང་[9a.3]རྒྱལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་དང་།
4. འདི་ཕྱིར་ཕན་ཡོན་ཆེ་བའི་ཐེག་ཆེན་མཐོང་ལམ་དང་།

[a] In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa's text, whereas the Sanskrit follows Obermiller, *Analysis of the Abhisamayālaṃkāra;* hence, the discrepancies.

5. སྒོམ་ལམ་གྱི་བྱེད་པ་དང་།
6. མོས་པ་སྒོམ་ལམ་དང་།
7. དེའི་ཕན་ཡོན་བསྟོད་བཀུར་བསྔགས་གསུམ་དང་།
8. བསྔོ་བ་[9a.4]སྒོམ་ལམ་དང་།
9. རྗེས་སུ་ཡི་རང་སྒོམ་ལམ་དང་།
10. སྒྲུབ་པ་སྒོམ་ལམ་དང་།
11. རྣམ་དག་སྒོམ་ལམ་

སྟེ་བཅུ་གཅིག་ཡོད་པའི་ཕྱིར།

11th Topic

1. Limbs of Knowers of Paths

To indicate limbs of knowers of paths [Maitreya’s *Ornament for the Clear Realizations,* II.1] says:[22]

> With light making gods lusterless
> In order to make them suitable,
> Limited places, pervasion,
> Nature, and its function.

དང་པོ་[ལམ་ཤེས་ཀྱི་ཡན་ལག་]སྟོན་པར།
ལྷ་རྣམས་རུང་བར་བྱ་བའི་ཕྱིར། །ནས། རང་བཞིན་དང་ནི་དེ་ཡི་
[9a.5]ལས། །ཞེས་གསུངས།

> [*Ornament* II.1, 5a.1]
> །ལྷ་རྣམས་རུང་བར་བྱ་བའི་ཕྱིར། །འོད་ཀྱིས་མོག་མོག་པོར་མཛད་དང་།
> །ཡུལ་ངེས་པ་དང་ཁྱབ་པ་དང་། །རང་བཞིན་དང་ནི་དེ་ཡི་ལས།

With regard to limbs of knowers of paths there are three: definition, divisions, and boundaries.

ལམ་ཤེས་ཀྱི་ཡན་ལག་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a limb of a knower of paths]

A quality that serves as a factor bringing a knower of paths to completion is the definition of a limb of a knower of paths.

དང་པོ་ནི། ལམ་ཤེས་རྫོགས་བྱེད་ཀྱི་ཆ་ཤས་སུ་གྱུར་པའི་[a]ཡོན་
ཏན་དེ། ལམ་ཤེས་ཀྱི་ཡན་ལག་གི་མཚན་[9a.6]ཉིད།

> Dan-ma-lo-chö: These factors are included within the causes, entity, or fruits of a knower of paths. There are limbs of knowers of paths before entering the path, but they do not exist prior to the

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[a] The 2005 Mundgod (17.10) misreads *ba*.

generation of great compassion.

A quality in a Bodhisattva's continuum that serves as a factor bringing a knower of paths to completion is the definition of a limb of a knower of paths that is explicitly indicated here on this occasion [in Maitreya's *Ornament for the Clear Realizations*].

ལམ་ཤེས་རྫོགས་བྱེད་ཀྱི་ཆ་ཤས་སུ་གྱུར་པའི་སེམས་དཔའི་རྒྱུད་ཀྱི་ཡོན་ཏན་དེ། སྐབས་འདིར་དངོས་སུ་བསྟན་པའི་ལམ་ཤེས་ཀྱི་ཡན་ལག་གི་མཚན་ཉིད།

Dan-ma-lo-chö: A limb of a knower of paths can serve as a factor for a knower of paths that has not been generated to be generated, for one that has been generated to remain, or for one that has been generated to increase high to higher. What distinguishes this definition from the previous one and causes it to be specified as indicated explicitly in Maitreya's text is the inclusion of the phrase "in a Bodhisattva's continuum."

Divisions [of limbs of knowers of paths]

There are five limbs of knowers of paths[a] because there are the five consisting of:

1. separating the support from the hindrance of manifest pride

   Dan-ma-lo-chö: "Support" refers to a person who could generate

[a] The first point that Maitreya discusses about knowers of paths are the limbs of a knower of paths. Such limbs are not necessarily knowers of paths, but they have something to do with knowers of paths. If you reflect on points that are related to knowers of paths, you will come to know about knowers of paths. Two and one half of these limbs have to do with the *causes* of a knower of paths; the other half of the third one—the natural lineage—has to do with its *entity* itself. The last two have to do with the *effects* of a knower of paths. By reflecting on the causes, entity, and effects of a knower of paths, you will understand about a knower of paths. These causes, entity, and effects are called limbs. Thus, whatever is a limb of a knower of paths is not necessarily a knower of paths. Dan-ma-lo-chö called them factors fulfilling the knower of paths.

Among the factors involved in producing a knower of paths is the first limb which is to get rid of pride, a hindrance to its generation. The second limb, generation of an altruistic intention to become enlightened, is a cooperative condition.

a knower of paths, and here refers primarily to gods of the Desire and Form Realms. "Hindrance" means "obstacle," specifically an obstacle to generating a knower of paths, and that obstacle is manifest pride. Maitreya's *Ornament for the Clear Realizations* above says, "with light making the gods lusterless in order to make them suitable." This is a reference to a passage from the *Eight Thousand Stanza Perfection of Wisdom Sūtra*, which says at the beginning of the section on Knowers of Paths, "When the Ones-Gone-Thus emit their natural light, the light of the gods, which is produced from the ripening of their karma, is overwhelmed by its magnificence."

The light of the Buddhas is a natural light due to having brought to completion the two accumulations of merit and wisdom, whereas the light of the gods is due to the ripening of past karma. Because the gods usually emit a great radiance, they become very proud. However, when the gods arrive in the presence of the more powerful radiance of a One-Gone-Thus, their light is not seen at all. It is like the way we see the light of fireflies at night, but during the day do not. That is the meaning of "lusterless"—their light is no longer manifest, no longer seen. And this causes the pride of the gods to be undermined.

How does this relate to being a limb of a knower of paths? This passage is cited in the *Perfection of Wisdom Sūtra* at the point of beginning the discussion of knowers of paths. If one has manifest pride, then it is not possible to generate a knower of paths in one's mental continuum. If someone is completely full of themselves and how great they are, then even if you teach them about knowers of paths, it will not help them. Their pride prevents this. Hence, a Buddha helps these gods by overcoming their pride so that they become suitable vessels for being taught this and can then generate a knower of paths.

Therefore, from among causes, entity, and fruit, this limb is posited from the viewpoint of cause. Thus, all **limbs** of knowers of paths are not knowers of paths.

2. cooperative condition, an [altruistic] mind-generation

Dan-ma-lo-chö: For instance, in making a golden pot, gold is the substantial cause (*nyer len*, *upādana*) and the hands and the hammer of the goldsmith are cooperative conditions (*lhan cig byed rkyen*, *sahakāripratyaya*). An altruistic mind-generation acts as a cooperative condition for the generation of a knower of paths in one's continuum.

3. cause, the pervasion [of all sentient beings] by [the Buddha] lineage

Dan-ma-lo-chö: The Buddha lineage is the naturally abiding lineage and the developmental lineage.[a] What is being established here is that all sentient beings are capable of becoming Buddhas. All sentient beings are suitable to become Buddhas because the Buddha lineage exists in the continuums of all. Why does it follow that because the Buddha lineage exists in all sentient beings' continuums they are necessarily all able to become Buddhas? The fact that this lineage exists in all beings means that the minds of all sentient beings are empty of true existence; therefore, any consciousness that conceives the mind or any other phenomenon to truly exist is a wrong consciousness (*log shes*), erroneously misconceiving what does not accord with the mode of subsistence. Therefore, the conception of true existence itself and the afflictions induced by that conception do not dwell within the very entity, or nature, of the mind itself. Since these are twisted consciousnesses involved in perverse modes of misconception, they can gradually be overcome by delineating what the mode of subsistence of phenomena actually is.

Hence, based on the fact that the Buddha lineage exists in the minds of all sentient beings, one can prove that all sentient beings are suitable to become enlightened. All sentient beings have the naturally abiding lineage, which is the mind's emptiness of true existence, and they have the developmental lineage, which is the clear light nature of the mind.

The first point is that the Buddha lineage exists in all sentient beings and the second is that the defilements that exist in sentient beings' continuums—the conceptions of true existence and all the afflictions induced by it—are suitable to be separated from the mind. Based on these two reasons, it can be proved that all beings are suitable to become Buddhas.

In the Hearer schools of tenets three final vehicles are asserted, but in the Middle system only one final vehicle is asserted.

[a] The naturally abiding lineage is the emptiness of the mind accompanied by defilement. This emptiness will become a Buddha's Nature Body when one achieves Buddhahood, that is, when the mind becomes free of defilements. The emptiness of the mind exists in all sentient beings, and it is from that point of view that the third limb indicates the final entity of a knower of paths. The mind that is becoming free of defilement is the developmental lineage; this becomes a compounded Buddha body; therefore, it is that which is suitable to turn into a Form Body.

Hearer schools assert three final vehicles because they hold that some sentient beings become Foe Destroyers who at death pass into a nirvāṇa without remainder, a state in which nothing is done and from which there is no advancement. This is not asserted in the Middle systems because they maintain that the Buddhas rouse Foe Destroyers who have passed into a remainderless nirvāṇa by snapping their fingers and saying to them, "Rise from the meditative equipoise. You have only abandoned a portion of defects, not all of them, and you have not attained all beneficial attributes. Therefore, you should generate the altruistic mind of enlightenment, enter into the Great Vehicle, and make effort to attain the state of Buddhahood." Due to this exhortation they enter into the Great Vehicle. Thus, there is no sentient being who will not eventually become a Buddha. Consequently, there is in fact only one final vehicle.

4. the nature of not discarding cyclic existence

   Dan-ma-lo-chö: A knower of paths brings about the purposes of sentient beings, and this not discarding of cyclic existence arises in dependence upon a knower of paths. Bodhisattvas take birth in cyclic existence for the sake of helping sentient beings through the power of compassion and prayer petitions, and it is included with the fruits, or effects, of a knower of paths because it is only upon becoming a Bodhisattva Superior that one *can* take rebirth in cyclic existence through the force of great compassion. From their own viewpoint, Bodhisattvas do not have to take rebirth in cyclic existence, and taking rebirth there would not please them, since they see nothing good about it. However, due to the power of great compassion they are unable to bear the suffering of sentient beings within cyclic existence and so they make the prayer petition, "May I be reborn in cyclic existence along with those sentient beings," and take rebirth there. This is the nature of not discarding cyclic existence.

5. the function of gathering others into one's circle and so forth

   Dan-ma-lo-chö: This means, for instance, a Bodhisattva's taking rebirth as a Universal Monarch, having many consorts and many children and then causing those children to help the Buddha's teaching and so forth. The Bodhisattva here is intentionally seeking a contamination [the desire involved in copulation] for the sake of having children, which is included within the Desire Realm, but he turns this activity into a limb of the achievement of others' welfare. Such arises in dependence upon a knower of

paths; thus, it is a limb of a knower of paths included within the fruits, or effects, of a knower of paths.

གཉིས་པ་ནི། ལམ་ཤེས་ཀྱི་ཡན་ལག་ལ་ལྔ་[9b.1]ཡོད་དེ།

1. རྟེན་གེགས་ང་རྒྱལ་མངོན་གྱུར་དང་བྲལ་བ་དང་།
2. ལྷན་ཅིག་བྱེད་རྐྱེན་སེམས་བསྐྱེད་པ་དང་།
3. རྒྱུ་རིགས་ཀྱིས་ཁྱབ་པ་དང་།
4. འཁོར་བ་མི་འདོར་བའི་རང་བཞིན་དང་།
5. གཞན་འཁོར་དུ་སྡུད་པ་སོགས་ཀྱི་བྱེད་ལས་

དང་[9b.2]ལྔ་ཡོད་པའི་ཕྱིར།

Boundaries [of limbs of knowers of paths]

[Limbs of knowers of paths] exist from before entering the path through the Buddha ground.

གསུམ་པ་ནི། ལམ་ཤེས་ཀྱི་ཡན་ལག་ནི་ལམ་མ་ཞུགས་ནས་སངས་རྒྱས་ཀྱི་སའི་བར་དུ་ཡོད།

> Dan-ma-lo-chö: As already mentioned, the bottom line of "before entering the path" is the point of generating great compassion.

The limbs of knowers of paths that are explicitly indicated in Maitreya's *Ornament for the Clear Realizations* exist from the path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].

དངོས་བསྟན་གྱི་ཡན་ལག་ཚོགས་ལམ་ནས་རྒྱུན་མཐའི་བར་དུ་ཡོད།

12th Topic

2. Knowers of Paths that Know Hearer Paths

To indicate knowers of paths that know Hearer paths[a] [Maitreya's *Ornament for the Clear Realizations,* II.2] says:[23]

> With regard to the mode of knowers of paths,
> By way of the nonapprehension [of the true existence]
> Of the aspects of the four noble truths
> These paths of Hearers are to be known.

གཉིས་པ་ཉན་ཐོས་ཀྱི་ལམ་ཤེས་[9b.3]པའི་ལམ་ཤེས་སྟོན་པར། ལམ་ཤེས་ཉིད་ཀྱི་ཚུལ་ལ་ནི། །ནས། ཉན་ཐོས་ལམ་འདི་ཤེས་པར་

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[a] What do knowers of paths know? Bodhisattvas themselves are realizing the absence of true existence of subject and object, the four truths, and so forth, but they must generate knowledge of the sixteen attributes of the four truths in their continuum in order to be able to help others. Thus, they must intimately know Hearer paths, the second topic. What they generate in their continuum is not a Hearer's version of these but a Bodhisattva's version; nevertheless, they generate a wisdom that takes the four noble truths and their attributes as its object, whereby they will be able to help those of this particular lineage who cannot fit the Great Vehicle paths into their minds.

A knower of paths has to be a Great Vehicle Superior's clear realizer; therefore, it can only begin from the Great Vehicle path of seeing. It could not exist in the continuum of a Lesser Vehicle practitioner. Thus, there are paths of seeing that are knowers of Hearer paths, paths of meditation that are knowers of Hearer paths, and—in the continuum of a Buddha—paths of no-more-learning that know Hearer paths. There are also those that know Solitary Realizer paths as well (the next topic); a Bodhisattva specifically realizes, for example, the emptiness of duality because this is what Solitary Realizers want to do. Hence, Bodhisattvas must generate such a realization themselves, and not merely recognize it as a topic out there as a topic in the universe of knowledge. Again, Bodhisattvas do not generate a Solitary Realizer's version of it; they generate a Great Vehicle version of it. Bodhisattvas do have the Great Vehicle paths and, of course, can teach them to others; however, knowers of Hearer and Solitary Realizer paths are indicated here because a Bodhisattva must specifically train in them although they are not their own path. Bodhisattvas' own paths of seeing and meditation are explained in this chapter in topics four through eleven below.

བྱ། །ཞེས་གསུངས།

[*Ornament* II.2, 5a.1-5a.2]
།ལམ་ཤེས་ཉིད་ཀྱི་ཚུལ་ལ་ནི། །འཕགས་པའི་བདེན་པ་བཞི་དག་གི
།རྣམ་པ་མི་དམིགས་སྒོ་ནས་ནི། །ཉན་ཐོས་ལམ་འདི་ཤེས་པར་བྱ།

With regard to a knower of paths that knows learner Hearer paths there are three: definition, divisions, and boundaries.

སློབ་མ་ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་ལ། མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་[9b.4]གསུམ།

Definition [of a knower of paths that knows learner Hearer paths]

A Great Vehicle Superior's clear realization—dwelling in a Hearer type of realization—that is posited from the factor of observing any of the four truths and thereupon directly realizing any of the [sixteen] aspects, impermanence and so forth, this being for the sake of taking care of trainees having the Hearer lineage is the definition of a knower of paths that knows Hearer paths.

དང་པོ་ནི། གདུལ་བྱ་ཉན་ཐོས་ཀྱི་རིགས་ཅན་རྗེས་སུ་བཟུང་བའི་ཆེད་དུ་དམིགས་པ་བདེན་བཞི་གང་རུང་ལ་དམིགས་ནས་རྣམ་པ་མི་རྟག་སོགས་གང་རུང་མངོན་སུམ་དུ་རྟོགས་པའི་ཆ་ནས་བཞག་པའི་ཉན་ཐོས་ཀྱི་[9b.5]རྟོགས་རིགས་སུ་གནས་པའི་ཐེག་ཆེན་འཕགས་པའི་མངོན་རྟོགས་དེ། ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་ཀྱི་མཚན་ཉིད།

Dan-ma-lo-chö: Bodhisattvas must bring about the aims of all three types of trainees—those having the Hearer, Solitary Realizer, and Great Vehicle lineages. Thus, Bodhisattvas must help those who wish to enter the Hearer path; if such persons ask a Bodhisattva to teach them, the Bodhisattva must respond by doing so.

Here, the "object of observation" is the substratum, the four

noble truths; the "aspect" here refers to the attributes of those substrata, the attributes of the four truths. There are four attributes to each of the four truths:

- The attributes of the first, true sufferings, are impermanence, misery, emptiness, and selflessness.
- The attributes of the second, true origins, are cause, origin, strong production, and condition.
- The attributes of the third, true cessations, are cessation, pacification, auspiciousness, and definite emergence from a portion of the obstructions.
- The attributes of the fourth, true paths, are path, reasonableness, achievement, and deliverance.[a]

To directly realize these means that these are realized not through meaning-generalities, that is, conceptual images, but directly. Such a clear realization exists in the continuum of Bodhisattvas. They do not know Hearer paths in the sense of generating those Hearer paths in their continuum; rather, the general realization of the sixteen aspects of the four noble truths must be generated in the Bodhisattva's continuum.

Bodhisattvas do not generate an exalted knower that directly realizes the four noble truths and their sixteen attributes in the form in which this realization exists in a Hearer's continuum, for the pristine wisdom in a Hearer's continuum is not a consciousness to be generated in a Bodhisattva's continuum. In that case, why is this clear realization called a knower of paths that knows Hearer paths? It is a pristine wisdom knowing the four truths and so forth that Hearers take as their main object of cultivation.

Divisions [of knowers of paths that know Hearer paths]

When divided by way of aspect, there are sixteen; and when divided by way of paths there are three—paths of seeing, meditation, and no-more-learning that are themselves [that is, that are knowers of paths that know Hearer paths].

གཉིས་པ་ནི། དབྱེ་ན་རྣམ་པའི་སྒོ་ནས་བཅུ་དྲུག་དང་། ལམ་གྱི་སྒོ་

[a] For discussion of the sixteen attributes see Appendix 1, which is drawn from Hopkins, *Meditation on Emptiness,* 292-296.

རང་ཡིན་གྱི་[9b.6]མཐོང་སྒོམ་མི་སློབ་ལམ་གསུམ་ཡོད།

Boundaries [of knowers of paths that know Hearer paths]

[Knowers of paths that know Hearer paths] exist from the Great Vehicle path of seeing through the Buddha ground. According to a literal reading of Tsong-kha-pa's *Golden Garland*[a] and according to some Indian texts it must be taken that these exist from the Great Vehicle path of accumulation through the Buddha ground.

གསུམ་པ་ནི། ཐེག་ཆེན་མཐོང་ལམ་ནས་སངས་རྒྱས་ཀྱི་སའི་བར་དུ་ཡོད། གསེར་འཕྲེང་ཚིག་ཟིན་དང་རྒྱ་གཞུང་ལ་ལ་ལྟར་ན་ཐེག་ཆེན་ཚོགས་ལམ་ནས་སངས་རྒྱས་ཀྱི་སའི་[10a.1]བར་བྱེད་དགོས་སོ།།

[a] *legs bshad gser gyi 'phreng ba.*

13th Topic

3. Knowers of Paths that Know Solitary Realizer Paths

To indicate knowers of paths that know Solitary Realizer paths [Maitreya's *Ornament for the Clear Realizations,* II.6-8] says:[24]

> Because the self-arisen realize [enlightenment] by themselves,
> They also do not need to be taught by others,
> [Whereby] it is said that the wisdom
> Of the rhinoceros-like is also more profound.
>
> Whatsoever meanings about which
> [Their trainees] want to hear
> Appear accordingly to them
> Even though there are no sounds.
>
> It is to be known that the paths of the rhinoceros-like
> Are included completely within abandoning conceptualization
> Of apprehended-objects [as external objects], not abandoning
> [conceptualization
> Of] apprehenders [as truly existent], and the support.

གསུམ་པ་རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་སྟོན་པར། རང་བྱུང་བདག་ཉིད་རྟོགས་པའི་ཕྱིར། །ནས། ཡང་དག་བསྡུས་པར་[a]ཤེས་པར་བྱ། །ཞེས་གསུངས།

[*Ornament* II.6-8, 5a.3-5a.5]

།རང་བྱུང་བདག་ཉིད་རྟོགས་པའི་ཕྱིར། །གཞན་གྱིས་བསྟན་ཡང་མི་དགོས་ལ།
།བསེ་རུ་ལྟ་བུའི་ཡེ་ཤེས་ནི། །ཟབ་པ་ཉིད་དུ་མངོན་པར་བརྗོད།

།གང་གང་དོན་ནི་གང་གང་ལ། །ཇི་ལྟ་ཇི་ལྟར་ཉན་འདོད་པ།
།དེ་དེ་ལ་དོན་དེ་དང་དེ། །སྒྲ་མེད་ཀྱང་དེ་དེ་ལྟར་སྣང་།

།གཟུང་དོན་རྟོག་པ་སྤོང་ཕྱིར་དང་། །འཛིན་པ་མི་སྤོང་ཕྱིར་དང་ནི།
།རྟེན་གྱིས་བསེ་རུ་ལྟ་བུའི་ལམ། །ཡང་དག་བསྡུས་པར་ཤེས་པར་བྱ།

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[a] The 2005 Mundgod (19.1) misreads *bar*.

With regard to knowers of paths that know Rhinoceros Solitary Realizer paths there are three: definition, divisions, and boundaries.

[10a.2]བསེ་རུ་རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a knower of paths that knows Solitary Realizer paths]

A Great Vehicle Superior's path—dwelling in a Solitary Realizer type of realization—that is posited from the factor of observing the twelve sense-spheres[a] and thereupon directly realizing, as its subjective aspect, that these are devoid of external objects of apprehension, this being for the sake of trainees who are Solitary Realizers is the definition of a knower of paths that knows Solitary Realizer paths.

དང་པོ་ནི། གདུལ་བྱ་རང་རྒྱལ་གྱི་ཆེད་དུ་དམིགས་པ་སྐྱེ་མཆེད་བཅུ་གཉིས་ལ་དམིགས་ནས་རྣམ་པ་གཟུང་བྱ་ཕྱི་[10a.3]དོན་གྱིས་དབེན་པར་[b]མངོན་སུམ་དུ་རྟོགས་པའི་ཆ་ནས་བཞག་པའི་རང་རྒྱལ་གྱི་རྟོགས་རིགས་སུ་གནས་པའི་ཐེག་ཆེན་འཕགས་ལམ་དེ། རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་ཀྱི་མཚན་ཉིད།

Dan-ma-lo-chö: Bodhisattvas must take care of Solitary Realizers. Therefore, they take as their object of observation here the twelve sense-spheres, the six external and six internal sense-spheres, these being the six objects and the six sense powers:

object	*sense power*
(visible) form	eye sense power
sound	ear sense power

[a] See Hopkins, *Meditation on Emptiness,* 428 ff. Sense-spheres (*skye mched, ayatana*) could more literally be translated as "sources" since etymologically they are so named because they open the way for the production of the six consciousnesses.

[b] The 2005 Mundgod (19.5) misreads *bar*.

odor	nose sense power
taste	tongue sense power
tangible object	body sense power
phenomenon	mind sense power[a]

These twelve are the substrata, and their subjective aspect is realization that they are empty of being different substantial entities. According to the Yogic Autonomy Middle School, an object must appear to a subject by way of the activation of internal predispositions; otherwise there is no way for an object to appear. Thus the positing of the existence of object and subject is done through the force of an activation of predispositions, due to which all objects are said to be of the nature, or entity, of consciousness. There is no mode of existence of something that is not of the same entity as a consciousness. Bodhisattvas here are realizing the emptiness of a difference of entity of apprehended-object and apprehending-subject. This knower is a path in the continuum of a Great Vehicle Superior and is included within the type of realization of a Solitary Realizer.

The term "which is posited from the factor of…" is used in order to accommodate the fact that although a Buddha's exalted-knower-of-all-aspects knows all phenomena, an exalted-knower-of-all-aspects that, for instance, realizes the selflessness of the person is posited by way of its realizing the selflessness of the person, and similarly, an exalted-knower-of-all-aspects that knows the emptiness of a difference of entity between subject and object is posited by way of its realization of this non-duality. Also similarly, an exalted-knower-of-all-aspects that realizes the selflessness of phenomena is posited by way of its realization of the selflessness of phenomena. Indeed, all three of these are mutually inclusive; whatever is the one is the other, but the way that they are expressed and the way they appear to conceptuality are different.

[a] The mind sense power is a previous moment of any of the six consciousnesses that acts as the support of a mental consciousness much as a physical sense power acts as the support of a sense consciousness; thus, the six consciousnesses are included in the category mind sense power.

Divisions [of knowers of paths that know Solitary Realizer paths]

When divided, there are three—paths of seeing, meditation, and no-more-learning [that are knowers of paths that know Solitary Realizer paths].

གཉིས་པ་ནི། དབྱེ་[10a.4]ན་མཐོང་སྒོམ་མི་སློབ་ལམ་གསུམ་ཡོད།

Boundaries [of knowers of paths that know Solitary Realizer paths]

[Knowers of paths that know Solitary Realizer paths] exist from the Great Vehicle path of seeing through the Buddha ground.

གསུམ་པ་ནི། ས་མཚམས་ཐེག་ཆེན་མཐོང་ལམ་ནས་སངས་རྒྱས་ཀྱི་སའི་བར་དུ་ཡོད།

14th Topic

4. Great Vehicle Paths of Seeing, Greatly Beneficial in This and Future Lives

To indicate Great Vehicle paths of seeing as well as their benefits [Maitreya's *Ornament for the Clear Realizations,* II.11-16] says:[25]

This path of seeing as well as its benefits
Is described about knowers of paths
From the viewpoint that each of the truths has four aspects
That are moments of forbearance and knowledge.

(1) Nonassertion of thusness and Buddhas
As enumerations since support and supported
Mutually do not exist in them,
(2) Greatness [of emptiness], (3) nonexistence of valid cogni-
tions,

(4) Measurelessness, (5) absence of extremes,
(6) Definite apprehension of forms and so forth
As buddha by those abiding in that
And (7) as without adopting and discarding, and so forth,

(8) Love and so on, (9) emptinesses,
(10) Attainment of Buddhahood,
(11) Thorough inclusion of all the pure,
(12) Removal of all fright and disease,

(13) Pacification of apprehension of nirvāṇa,
(14) Being guarded by Buddhas and so forth,
(15) Oneself abiding in an exalted-knower-of-all-aspects
Such as not killing and so forth

And setting other sentient beings,
And (16) dedicating giving and so forth
To complete enlightenment
Are the moments of knowers of paths.

བཞི་པ་ཐེག་ཆེན་མཐོང་ལམ་ཕན་ཡོན་དང་བཅས་པ་སྟོན་པར། བདེན་དང་བདེན་[10a.5]ལ་བཟོད་པ་དང་། །ནས། ལམ་ཤེས་ཉིད་

ཀྱི་སྐད་ཅིག་མ། །ཞེས་གསུངས།

[*Ornament* II.11-16, 5a.6-5b.2]
།བདེན་དང་བདེན་ལ་བཟོད་པ་དང་། །ཤེས་པའི་སྐད་ཅིག་རྣམ་བཞི་ཡིས།
།ལམ་ཤེས་ཉིད་ལ་མཐོང་བའི་ལམ། །ཕན་ཡོན་བཅས་པ་འདི་བཤད་དོ།

།དེ་བཞིན་ཉིད་དང་སངས་རྒྱས་དང་། །ཕན་ཚུན་རྟེན་[a]པ་བརྟེན་མེད་ཕྱིར།
།རྣམ་གྲངས་ཁས་མི་ལེན་པ་དང་། །ཆེན་པོ་ཚད་མ་མེད་བཅས་དང་།

།ཚད་མེད་པ་དང་མཐའ་མེད་དང་། །དེར་གནས་གཟུགས་ལ་སོགས་པ་ལ།
།སངས་རྒྱས་ཉིད་དུ་ངེས་འཛིན་དང་། །བླང་མེད་དོར་བ་མེད་སོགས་དང་།

།བྱམས་ལ་སོགས་པ་སྟོང་ཉིད་དང་། །སངས་རྒྱས་ཉིད་ནི་འཐོབ་པ་དང་།
།རྣམ་པར་བྱང་ཀུན་ཡོངས་བཟུང་དང་། །ཉམ་ང་བ་དང་ནད་ཀུན་སེལ།

།མྱ་ངན་འདས་འཛིན་ཞི་ཉིད་དང་། །སངས་རྒྱས་རྣམས་ཀྱིས་བསྲུང་ལ་སོགས།
།སྲོག་མི་གཅོད་པ་ལ་སོགས་པ། །རྣམ་པ་ཀུན་མཁྱེན་ཚུལ་ལ་ནི།

།བདག་ཉིད་གནས་ཏེ་སེམས་ཅན་དག །འགོད་དང་སྦྱིན་པ་ལ་སོགས་པ།
།རྫོགས་པའི་བྱང་ཆུབ་ཏུ་བསྔོ་བ། །ལམ་ཤེས་ཉིད་ཀྱི་སྐད་ཅིག་མ།

With regard to Great Vehicle paths of seeing there are three: definition, divisions, and boundaries.

ཐེག་ཆེན་གྱི་མཐོང་ལམ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

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[a] *sde dge* (5a.6), *co ne* (5b.1), *dpe bsdur ma* (11.15), and Haribhadra's commentary (97b.5) read *rten,* while *snar thang* (6b.3), Peking (6a.5), Āryavimuktasena's commentary (100a.6) read *brten.* The corresponding Sanskrit stanza is:

ādhārādhyeyatābhāvātthatābuddhayormithaḥ |
paryāyeṇānanujñānaṃ mahattā sāpramāṇatā || II.12 ||

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra,* 12. Considering the meaning of the corresponding Sanskrit term *ādhāra* (support), *brten* is the more accurate Tibetan reading.

Definition [of a Great Vehicle path of seeing]

A clear realization of the truth that negates the two extremes of mundane existence and [solitary] peace is the definition of a Great Vehicle path of seeing.

དང་པོ་ནི། སྲིད་ཞིའི་མཐའ་གཉིས་འགོག་པའི་བདེན་་[10a.6]པ་མངོན་རྟོགས་དེ། ཐེག་ཆེན་མཐོང་ལམ་གྱི་མཚན་ཉིད།

> Dan-ma-lo-chö: A Great Vehicle path of seeing negates, or prevents, the two extremes of mundane existence and solitary peace. The extreme of cyclic existence is to fall powerlessly into cyclic existence due to the power of contaminated actions and afflictive emotions. The extreme of peace is to abandon the purposes of others and for one's own sake alone to enter into nirvāṇa. A Great Vehicle path of seeing is a clear realization of the truth that negates, or prevents, these two. So it is a common locus of being that which stops the two extremes and is a manifest realization of the truth.

Divisions [of Great Vehicle paths of seeing]

When divided, there are two—pristine wisdoms of meditative equipoise and pristine wisdoms subsequent [to meditative equipoise].

གཉིས་པ་ནི། དབྱེ་ན།

1. མཉམ་བཞག་ཡེ་ཤེས་དང་།
2. རྗེས་ཐོབ་ཡེ་ཤེས་

གཉིས།

> Dan-ma-lo-chö: Some systems assert a third division that is neither a pristine wisdom of meditative equipoise nor a pristine wisdom subsequent to meditative equipoise. In this system of two divisions, consciousnesses such as compassion and love are included in a pristine wisdom subsequent to meditative equipoise.

When Great Vehicle paths of seeing are divided by way of type of realization, there are three—paths of seeing knowing Hearer paths, paths of seeing knowing Solitary Realizer paths, and paths of seeing knowing

Great Vehicle paths.

རྟོགས་རིགས་ཀྱིས་ཕྱེ་ན་

1. ཉན་ཐོས་ཀྱི་ལམ་ཤེས་[10b.1]པའི་[a]མཐོང་ལམ།
2. རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་མཐོང་ལམ།
3. ཐེག་ཆེན་གྱི་ལམ་ཤེས་པའི་མཐོང་ལམ་

Dan-ma-lo-chö: The first of these, a path of seeing knowing Hearer paths, would be a Bodhisattva's abiding in meditative equipoise on the subtle selflessness of the person; this type of realization is included within a Hearer type of realization. The second type of path of seeing is one realizing the emptiness of a difference of substantial entity between apprehended-object and apprehending-subject. A path of seeing that knows Great Vehicle paths is a path of seeing that is in meditative equipoise directly realizing the selflessness of phenomena.

When [Great Vehicle paths of seeing are] divided by way of objects of observation and isolates [that is, conceptually isolatable factors], there are sixteen—the eight forbearances and the eight knowledges.

གསུམ་དང་། དམིགས་པ་དང་ལྡོག་པས་ཕྱེ་ན་བཟོད་པ་བརྒྱད་དང་། ཤེས་པ་བརྒྱད་དེ་བཅུ་དྲུག་ཡོད་དོ།། [10b.2]

(See the stanzas cited above from Maitreya's *Ornament for the Clear Realizations* and the accompanying backnote and Appendix 2.)

Dan-ma-lo-chö: There are eight forbearances and eight knowledges. (See chart next page.)

[a] The 2005 Mundgod (20.1) misreads *ba'i*.

subsequent knowledge
(*rjes shes*)

subject
(*yul can*)

subsequent forbearance
(*rjes bzod*)

1. true sufferings
(*sdug bsngal bden pa*)

doctrinal knowledge
(*chos shes*)

object
(*yul*)

doctrinal forbearance
(*chos bzod*)

On the far left is the first noble truth, true sufferings. (The same structure as is shown for the first noble truth pertains to the other three truths—origins, cessations, and paths). The objects of observation are the four noble truths, but the meditator realizes them to be empty of true existence. "Subject" refers to the doctrinal forbearances themselves, the consciousnesses realizing the four truths to be empty of true existence. Those very same forbearance consciousnesses realize themselves to be empty of true existence, but this knowledge of the doctrinal forbearances as empty of true existence is called a *subsequent* forbearance, even though it occurs at the same time. This one doctrinal forbearance, or uninterrupted path, of a path of seeing is all four of the doctrinal forbearances and all four of the subsequent forbearances. That is why Jam-yang-shay-pa says that they are "divided by way of objects of observation and isolates" [conceptually isolatable factors].

In the term "doctrinal forbearance" the word "doctrine" (*chos*) refers to the four truths themselves. "Doctrinal knowledge" is the same as a path of release that follows upon an uninterrupted path, and "subsequent knowledge" is another name for a path of release that follows an uninterrupted path realizing a doctrinal forbearance itself to be empty of true existence. By

teaming these up with all four noble truths, you get a total of eight forbearances and eight knowledges. All eight forbearances are the one uninterrupted path of the Great Vehicle path of seeing, and all eight knowledges are the one path of release of the Great Vehicle path of seeing.[a]

Boundaries [of Great Vehicle paths of seeing]

[Great Vehicle paths of seeing] exist only on the path of seeing.
གསུམ་པ་ས་མཚམས་མཐོང་ལམ་ཁོ་ན་ཡོད།

[a] This complexity is involved due to how the Low Vehicle systems of tenets assert a system a gradual procedure of sixteen steps over the path of seeing; see Appendix 2.

15th Topic

5. Functions of a [Great Vehicle] Path of Meditation

To indicate the functions of a [Great Vehicle] path of meditation [Maitreya's *Ornament for the Clear Realizations,* II.17] says:[26]

> Thoroughly pacifying, bowing to all,
> Overcoming the afflictions,
> Not being affected by harmers,
> Enlightenment, foundations of worship.

ལྔ་པ་སྒོམ་ལམ་གྱི་བྱེད་པ་སྟོན་པར། ཀུན་ནས་ཞི་དང་ཐམས་ཅད་ལ། །ནས། བྱང་ཆུབ་དང་ནི་རྟེན་མཆོད་ཉིད། །ཅེས་གསུངས།

[*Ornament* II.17, 5b.2-5b.3]
།ཀུན་ནས་ཞི་དང་ཐམས་ཅད་ལ། །འདུད་[a]དང་ཉོན་མོངས་ལས་རྒྱལ་དང་།
།གནོད་པས་བརྫི་བ་མེད་ཉིད་དང་། །བྱང་ཆུབ་དང་ནི་རྟེན་མཆོད་ཉིད།

With regard to the functions of a Great Vehicle path of meditation there are three: definition, divisions, and boundaries.

ཐེག་ཆེན་སྒོམ་ལམ་[10b.3]གྱི་བྱེད་པ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

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[a] *co ne* (5b.3), *dpe bsdur ma* (12.3), Peking (6a.8), and *sde dge* editions (5b.2) read ***bdud*** *dang nyon mongs las rgyal dang,* but Haribhadra (98b.4) cites it as ***'dud*** *dang nyon mongs las rgyal dang*, and Ngag-wang-pal-dan uses ***'dud*** as indicated in the backnote; the latter is correct since the meaning is "bowing," not "demon." The Sanskrit stanza is:

> *sarvato damanaṃ nāmaḥ sarvataḥ kleśanirjayaḥ* |
> *upakramāviṣaklatvaṃ bodhirādhārapūjyatā* || II.17 ||

The corresponding Sanskrit term is "*nāmaḥu*" meaning "*bowing*."

Definition [of a function of a Great Vehicle path of meditation]

A benefit attained through the force of having cultivated a Great Vehicle path of meditation is the definition of a function of a Great Vehicle path of meditation.

དང་པོ་ནི། ཐེག་ཆེན་སྒོམ་ལམ་བསྒོམས་པའི་སྟོབས་ཀྱིས་ཐོབ་པའི་ཕན་ཡོན་དེ། ཐེག་ཆེན་སྒོམ་ལམ་གྱི་བྱེད་པའི་མཚན་ཉིད།

> Dan-ma-lo-chö: There is a slight verbal fault in this definition that would make it difficult to hold in debate, because it is possible to cultivate a Great Vehicle path of meditation before achieving it. Thus it should be understood that what is meant here is that these benefits arise when one has cultivated a Great Vehicle path of meditation after one has achieved it.

Divisions [of the functions of a Great Vehicle path of meditation]

When divided, there are six functions of the [Great Vehicle] path of meditation:

1. the function of pacifying the mind of pride and so forth

   Dan-ma-la-chö: This is a function of pacifying, that is, removing, the afflictions of pride, haughtiness, inflation, and so forth in the continuum of that person.
2. the function of causing humility in all ways

   Dan-ma-lo-chö: This refers to the meditator showing respect in all ways and at all times for the teacher who has shown himself or herself the path.
3. the function of definitely overcoming afflictions

   Dan-ma-lo-chö: This means that the afflictions of desire, hatred, and so forth cannot affect one. It does not mean that one has finished overcoming afflictions but means +that the process of removing forever from one's continuum certain levels of the afflictions begins on this path.
4. function of not being affected by harmers

   Dan-ma-lo-chö: For example, being harmed by poisonous weapons, demons, and so forth. Again this is not a case of forever being rid of the possibility of such harm, but one has begun to

achieve the capacity to prevent some instances of harm.

5. function of bringing about perfect complete enlightenment
6. the function of making the places where one practices the perfection of wisdom become objects of worship [by humans, gods, and so forth].

གཉིས་པ་[10b.4]དབྱེ་ན་དྲུག་ཡོད་དེ།

1. ཀུན་ནས་ང་རྒྱལ་སོགས་ཞི་བའི་བྱེད་པ་དང་།
2. རྣམ་པ་ཐམས་ཅད་དུ་འདུད་པའི་བྱེད་པ་དང་།
3. ཉོན་མོངས་ལས་ངེས་པར་རྒྱལ་བའི་བྱེད་པ་དང་།
4. གནོད་པས་[a]མི་བརྫི་བའི་བྱེད་པ་དང་།
5. ཡང་[10b.5]དག་རྫོགས་པའི་བྱང་ཆུབ་ཀྱི་བྱེད་པ་དང་།
6. ཤེར་ཕྱིན་རྟེན་པའི་ཡུལ་མཆོད་པར་བྱ་བ་ཉིད་དུ་བྱེད་པའི་

སྒོམ་ལམ་བྱེད་པ་སྡེ་དྲུག་ཡོད།

Boundaries [of functions of a Great Vehicle path of meditation]

[Functions of a Great Vehicle path of meditation] exist from the first [Bodhisattva] ground through the tenth ground.

གསུམ་པ་ནི། ས་མཚམས་ས་དང་པོ་ནས་བཅུ་པའི་བར་ཡོད།

Dan-ma-lo-chö: There are three possibilities (*mu gsum*) between a path of seeing and a first ground: Whatever is a path of seeing is necessarily a first ground, but whatever is a first ground is not necessarily a path of seeing because there is a case of a first ground that is a path of meditation.

Attaining the path of seeing and attaining the first ground are simultaneous. There is the uninterrupted path of the path of seeing and then the path of release of the path of seeing, and after that there is a mere meditative stabilization that occurs on the

[a] The 2005 Mundgod (20.12) misreads *bas*.

first ground and is a path of meditation. This is the function of a Great Vehicle path of meditation that occurs on the first ground.

When one goes from the path of seeing to the path of meditation, one goes from subsequent attainment to meditative equipoise; when one goes from one ground to the next ground one goes from meditative equipoise to meditative equipoise. Therefore, after the exalted wisdom of subsequent attainment of the path of seeing there is a mere meditative stabilization that is a path of meditation and a first ground and that serves as the basis for passing to the second ground. It is not long in duration, merely a moment. It is followed by the uninterrupted path of the path of meditation of the second ground.

Chart 3: Progression from path of seeing to path of meditation

(read chart from bottom to top for temporal order)

path of meditation	3. path of release 2. uninterrupted path 1. non-conceptual mere meditative equipoise on emptiness
path of seeing	2. path of release 1. uninterrupted path

6. Paths of Meditation

With regard to [Great Vehicle] paths of meditation there are three: definition, divisions, and boundaries.

དྲུག་པ་སྒོམ་[10b.6]ལམ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a Great Vehicle path of meditation]

A Great Vehicle subsequent clear realization is the definition of a Great Vehicle path of meditation.

དང་པོ་ནི། ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་རྟོགས་དེ། ཐེག་ཆེན་སྒོམ་ལམ་གྱི་མཚན་ཉིད།

> Dan-ma-lo-chö: It is called a subsequent realization because it is generated subsequent to the Great Vehicle path of seeing. It is, of course, in the continuum of a Superior.

Subsequent clear realization and path of meditation are equivalent.

རྗེས་ལ་མངོན་རྟོགས་དང་སྒོམ་ལམ་དོན་གཅིག།

Divisions [of Great Vehicle paths of meditation]

When divided, there are two—contaminated (*zag bcas, sāsrava*) and uncontaminated (*zag med, anāsrava*) [Great Vehicle] paths of meditation.

གཉིས་པ་ནི་[11a.1]དབྱེ་ན་ཟག་བཅས་སྒོམ་ལམ་དང་ཟག་མེད་སྒོམ་ལམ་གཉིས།

The first [that is, contaminated path of meditation] and conceptual path of meditation are equivalent. The second [that is, uncontaminated path of meditation] and path of meditation devoid of conceptuality are equivalent.

དང་པོ་དང་རྟོག་པར་གྱུར་པའི་སྒོམ་ལམ་དོན་གཅིག །གཉིས་པ་དང་རྟོག་བྲལ་གྱི་སྒོམ་ལམ་དོན་གཅིག།

> Dan-ma-lo-chö: A conceptual path of meditation is one that is not a case of meditative equipoise in which one directly realizes

> selflessness. Thus, all conceptual paths of meditation are paths of meditation subsequent to meditative equipoise. It is easy to posit a definition for conceptual and nonconceptual Great Vehicle paths of meditation by affixing to it the definitions for conceptual and non-conceptual; the definition of a conceptual Great Vehicle path of meditation is **a subsequent Great Vehicle clear realization involving a determinative knower apprehending sound- and meaning-generalities in a manner suitable for association**, and the definition of nonconceptual Great Vehicle path of meditation is **a subsequent Great Vehicle clear realization** not involving **a determinative knower apprehending sound- and meaning-generalities in a manner suitable for association**.

Regarding the first [that is, contaminated, or conceptual, paths of meditation], there are three—paths of meditation of belief, dedication, and admiration.

དང་པོ་ལ་མོས་[11a.2]བསྔོ་རྗེས་སུ་ཡི་རང་བའི་སྒོམ་ལམ་གསུམ་ཡོད།

16th Topic

Paths of Meditation of Belief

To indicate [Great Vehicle] paths of meditation of belief [Maitreya's *Ornament for the Clear Realizations,* II.18-19] says:[27]

> Belief is to be known as having three aspects—
> Consisting of one's own welfare,
> The welfare of oneself and others, and others' welfare.
> Also, it is asserted individually as the three aspects
>
> Of the small, medium, and great.
> Also, through the divisions of the small of the small and so forth
> Those have three aspects, thus it is asserted
> That there are twenty-seven aspects.

དང་པོ་མོས་པ་སྒོམ་ལམ་སྟོན་པར།

མོས་པ་རང་གི་དོན་དང་ནི། །ནས། རྣམ་པ་ཉི་ཤུ་བདུན་དུ་

འདོད། །ཅེས་གསུངས།

[*Ornament* II.18-19, 5b.3-5b.4]
།མོས་པ་རང་གི་དོན་དང་ནི། །རང་གཞན་དོན་དང་གཞན་དོན་དང་།
།རྣམ་གསུམ་ཤེས་བྱ་དེ་ཡང་ནི། །ཆུང་དང་འབྲིང་དང་ཆེན་པོ་སྟེ།
།སོ་སོར་རྣམ་པ་གསུམ་དུ་འདོད། །ཆུང་ངུའི་ཆུང་སོགས་དབྱེ་བ་ཡིས།
།དེ་ཡང་རྣམ་གསུམ་དེ་ལྟར་ན། །རྣམ་པ་ཉི་ཤུ་བདུན་དུ་འདོད།

[Definition of a Great Vehicle path of meditation of belief]

A subsequent Great Vehicle clear realization posited from the factor of faith believing in the Mothers[a] as sources of the three welfares [of oneself, others, and both] is the definition of a Great Vehicle path of meditation of belief.

ཡུམ་དོན་གསུམ་གྱི་འབྱུང་གནས་སུ་ཡིད་[11a.3]ཆེས་པའི་དད་པའི་ཆ་ནས་བཞག་པའི་ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་རྟོགས་དེ། ཐེག་ཆེན་གྱི་མོས་པ་སྒོམ་ལམ་གྱི་མཚན་ཉིད།

Dan-ma-lo-chö: Practitioners believe that in dependence on the three Mothers—the textual, path, and fruit perfections of wisdom—their aims will be accomplished, the welfares of oneself, of others, and of both. The ultimate of one's own aims is attainment of complete abandonment and realization, a Buddha's body of attributes and form bodies. Others' welfare here means to set others in the non-abiding nirvāṇa. "Both welfares" is not to be identified as something separate, but the composite of these two. The greater of the purposes is to achieve Buddhahood and establish others in it, but even smaller purposes such as a long lifetime that would enable one to practice are aided by the three Mothers. This purpose can be achieved by taking an interest and having faith in the perfection of wisdom. In a similar way, if in the next lifetime one attains a good physical support, one can practice the path well; one could take this as one's aim and with that in mind read a text on the perfection of wisdom and so forth. In this way,

[a] The textual, path, and fruit perfections of wisdom.

within one's own aims there are greater and smaller ones, and the same is so with regard to others' aims.

This is a general discussion of one's own and others' welfare; a Bodhisattva on the path of meditation might have no need for some of the aims just mentioned.

[Divisions of Great Vehicle paths of meditation of belief]

When divided, there are three:

1. [Great Vehicle paths of meditation of belief] interested in one's own welfare
2. [Great Vehicle paths of meditation of belief] interested in the welfare of both
3. [Great Vehicle paths of meditation of belief] interested in others' welfare.

དབྱེ་ན་

1. རང་དོན་མོས་པའི་[ཐེག་ཆེན་གྱི་མོས་པ་སྒོམ་ལམ་]དེ།
2. གཉིས་དོན་མོས་པའི་[ཐེག་ཆེན་གྱི་མོས་པ་སྒོམ་ལམ་]དེ།
3. གཞན་དོན་མོས་པའི་[ཐེག་ཆེན་གྱི་མོས་པ་སྒོམ་ལམ་]དེ་

གསུམ། [11a.4]

Dan-ma-lo-chö: In the case of a Bodhisattva Superior on the path of meditation, these three are equivalent. They are only mentioned separately for the factor of conceptuality; there are no separate examples to set forth for them since whatever is the one is the other. Any Great Vehicle path of meditation of belief accomplishes all three aims—of oneself, both oneself and others, and others.

Also, each of those is divided into small, medium, and great, making nine; and each of those also is divided into small of the small and so forth, making twenty-seven.

དེ་རེ་རེ་ལའང་ཆུང་ངུ་འབྲིང་ཆེན་པོ་གསུམ་སྟེ་དགུ་དང་། དེ་རེ་རེ་ལའང་ཆུང་ངུའི་ཆུང་ངུ་སོགས་གསུམ་གསུམ་ཕྱེ་བས་ཉེར་

བདུན་ཡོད།

Boundaries [of Great Vehicle paths of meditation]

[Great Vehicle paths of meditation] exist from the first ground through the tenth ground.

ས་མཚམས་ས་དང་པོ་ནས་ས་བཅུ་པའི་[a]བར་དུ་ཡོད།

> Dan-ma-lo-chö: The only thing that is a path of meditation and is a first ground is a state of mere meditative equipoise that is non-conceptual.

[a] The 2005 Mundgod (21.13) misreads *ba'i*.

17th Topic

7. Praise, Extolling, and Lauding of the Benefits of That [Path of Meditation of Belief]

To indicate the praise, extolling, and lauding of the benefits of that [Great Vehicle path of meditation of belief Maitreya's *Ornament for the Clear Realizations,* II.20] says:[28]

> It is asserted that praising, extolling, and lauding
> Is made by way of three groups of nine
> During the occasions of belief
> In the perfections of wisdom.

བདུན་པ་དེའི་ཕན་ཡོན་[11a.5]བསྟོད་བཀུར་བསྔགས་གསུམ་སྟོན་པར།

ཤེས་རབ་ཕ་རོལ་ཕྱིན་པ་ལ། །ནས། བཀུར་བ་དང་ནི་བསྔགས་པར་འདོད། །ཅེས་གསུངས།

[*Ornament* II.20, 5b.4]
།ཤེས་རབ་ཕ་རོལ་ཕྱིན་པ་ལ། །མོས་པའི་གནས་སྐབས་རྣམས་ལ་ནི།
།དགུ་ཚན་གསུམ་གྱིས་བསྟོད་པ་དང་། །བཀུར་བ་དང་ནི་བསྔགས་པར་འདོད།

> Dan-ma-lo-chö: All three—praise, extolling, and lauding—are named by way of activities of speech.

[Definition of a benefit of a path of meditation of belief included within the three—praise, extolling, and lauding]

A quality that is included within (1) a factor pleasing Buddhas and higher Bodhisattvas with regard to a Bodhisattva's cultivating the three paths of meditation of belief or (2) a factor expressing the qualities of one abiding in the fact of those is posited as the definition of a benefit of a path of meditation of belief included within the three—praise, extolling, and lauding.

མོས་པ་སྒོམ་ལམ་གསུམ་སྒོམ་པའི་བྱང་སེམས་ལ་སངས་རྒྱས་བྱང་
[11a.6]སེམས་གོང་མ་རྣམས་དགྱེས་པའི་ཚ་དང་དེའི་དོན་གནས་ཀྱི་
ཡོན་ཏན་བརྗོད་པའི་[a]ཚ་གང་ཞུང་གིས་བསྔུས་པའི་ཡོན་ཏན་དེ།
མོས་པ་སྒོམ་ལམ་གྱི་ཕན་ཡོན་བསྟོད་བཀུར་བསྔགས་གསུམ་གྱིས་
བསྡུས་པའི་ཕན་ཡོན་གྱི་[11b.1]མཚན་ཉིད་དུ་འཇོག།

Dan-ma-lo-chö: When Bodhisattvas generate the twenty-seven divisions of the path of meditation of belief in their continuums, the Buddhas and higher Bodhisattvas become pleased with them and praise them. This praise is called "praise, extolling, and lauding of the benefits." The qualities being praised are also called by these names; therefore, a benefit of a path of meditation of belief does not necessarily have to be speech.

[Divisions of benefits of a path of meditation of belief included within the three—praise, extolling, and lauding]

When divided, there are twenty-seven.
དབྱེ་ན་ཉེར་བདུན་ཡོད།

[Boundaries of benefits of a path of meditation of belief included within the three—praise, extolling, and lauding]

The boundaries correspond to those [of the path of meditation] of belief.[b]
ས་མཚམས་མོས་པ་དང་འདྲ།།

[a] The 2005 Mundgod (22.1) misreads *ba'i*.

[b] See backnote 27.

18th Topic

8. Paths of Meditation of Dedication

To indicate paths of meditation of dedication three stanzas occur [in Maitreya's *Ornament for the Clear Realizations,* II.21-23]:[29]

> The function of special thorough
> Dedications is more supreme.
> Having the aspect of unapprehendability;
> The character of non-erroneousness;
>
> Voidness; having the sphere of activity
> Of mindfulness of the nature
> Of the collection of a Buddha's merit,
> Having skill in means; signless; admired by Buddhas;
>
> Not contained within the three realms;
> Three aspects of other dedications—
> Small, medium, great—
> Giving rise to great merit.

བརྒྱད་པ་བསྔོ་བ་སྒོམ་ལམ་སྟོན་པར།
ཡོངས་སུ་བསྔོ་བ་ཁྱད་པར་ཅན། །ནས། བསོད་ནམས་ཆེ་འབྱུང་
བདག་ཉིད་དོ། །ཞེས་[11b.2]ཚིགས་བཅད་གསུམ་བྱུང་།

[*Ornament* II.21-23, 5b.4-5b.6]
།ཡོངས་སུ་བསྔོ་བ་ཁྱད་པར་ཅན། །དེ་ཡི་བྱེད་པ་མཆོག་ཡིན་ནོ།
།དེ་ནི་དམིགས་མེད་རྣམ་པ་ཅན། །ཕྱིན་ཅི་མ་ལོག་མཚན་ཉིད་དོ།

།དབེན་དང་སངས་རྒྱས་བསོད་ནམས་ཚོགས། །རང་བཞིན་དྲན་པའི་སྤྱོད་ཡུལ་ཅན།
།ཐབས་བཅས་མཚན་མ་མེད་པ་དང་། །སངས་རྒྱས་རྗེས་སུ་ཡི་རང་དང་།

།ཁམས་གསུམ་གཏོགས་[a]པ་མ་ཡིན་དང་། །ཆུང་དང་འབྲིང་དང་ཆེན་པོ་ཡི།

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[a] The *sde dge* (5b.6) and *co ne* (5b.6) read *rtogs;* however, *snar thang* (7a.2), Peking (6b.5), *dpe bsdur ma* (12.14), Āryavimuktasena's commentary (106a.3), and Haribhadra's *Clear Meaning* (99b.1) correctly read *gtogs.* For, the corresponding Sanskrit stanza is:

།བསྔོ་བ་གཞན་ནི་རྣམ་གསུམ་པོ། །བསོད་ནམས་ཆེ་འབྱུང་བདག་ཉིད་དོ།

[Definition of a Great Vehicle path of meditation of dedication]

A Great Vehicle subsequent conceptual clear realization that transforms one's own and others' virtuous roots into a branch of complete enlightenment is the definition of a Great Vehicle path of meditation of dedication.

རང་གཞན་གྱི་དགེ་རྩ་རྫོགས་བྱང་གི་ཡན་ལག་ཏུ་སྒྱུར་བར་བྱེད་པའི་ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་རྟོགས་རྟོག་བཅས་དེ། ཐེག་ཆེན་གྱི་བསྔོ་བ་སྒོམ་ལམ་གྱི་མཚན་ཉིད།

> Dan-ma-lo-chö: "One's own" refers to the Bodhisattva herself or himself. "Others" refers to all those of a different continuum from oneself. "Virtuous roots" are virtuous activities themselves—the paths and also all other virtues of body, speech, and so forth—as well as latent tendencies they leave. All of these virtuous roots, whether done by oneself or by others, grow into enlightenment when they are dedicated as a cause of enlightenment. They are dedicated so that that they will not be wasted, but rather be transformed into causes of enlightenment.

[Divisions of Great Vehicle paths of meditation of dedication]

When [Great Vehicle paths of meditation of dedication] are divided, there are twelve, for there are the twelve:

1. path of meditation of special thorough dedications
2. path of meditation of dedications having the aspect of unapprehendability

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> *traidhātukāprapannaśca pariṇāmo 'parastridhā* |
> *mṛdumadhyādhimātraśca mahāpuṇyodayātmakaḥ* ||II.23||

Since *traidhātukāprapannaḥ* means "not contained/included [within] the three realms, its corresponding Tibetan should be *gtogs pa* (include, contain)*,* not *rtogs pa* (realize).

3. path of meditation of dedications having a character of non-erroneousness
4. path of meditation of dedications devoid [of ultimate existence]
5. path of meditation of dedications mindful of the nature of a Buddha's merit
6. path of meditation of dedications having skill in means
7. path of meditation of dedication of signless dedications
8. path of meditation of dedications admired[a] by Buddha
9. path of meditation of dedications not contained within the three realms
10. path of meditation of small dedications giving rise to great merit
11. path of meditation of medium dedications [giving rise] to great merit
12. path of meditation of great dedications [giving rise]to great merit.

དབྱེ་ན་བཅུ་གཉིས་[11b.3]ཡོད་དེ།

1. ཡོངས་སུ་བསྔོ་བ་ཁྱད་པར་ཅན་གྱི་སྒོམ་ལམ་དང་།
2. དམིགས་མེད་རྣམ་པ་ཅན་གྱི་བསྔོ་བ་སྒོམ་ལམ་དང་གཉིས།
3. ཕྱིན་ཅི་མ་ལོག་པའི་མཚན་ཉིད་ཅན་གྱི་བསྔོ་བ་སྒོམ་ལམ་དང་གསུམ།
4. དབེན་པའི་བསྔོ་བ་[11b.4]སྒོམ་ལམ་དང་བཞི།
5. སངས་རྒྱས་བསོད་ནམས་རང་བཞིན་དྲན་པའི་བསྔོ་བ་སྒོམ་ལམ་དང་།
6. ཐབས་ལ་མཁས་པའི་བསྔོ་བ་སྒོམ་ལམ་དང་།
7. མཚན་མ་མེད་པའི་བསྔོ་བ་སྒོམ་ལམ་དང་།
8. སངས་རྒྱས་ཀྱིས་[b]རྗེས་[11b.5]སུ་གནང་[c]བའི་བསྔོ་བ་སྒོམ་

[a] See two footnotes below.

[b] The 2005 Mundgod (22.16) reads *kyi*.

[c] All of the editions of Jam-yang-shay-pa's *Seventy Topics* consulted—2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (11b.4), 1987 Go-mang Lhasa (7b.2), 2011 Kan su'u (107.5), 1999 Gomang

ལམ་དང་།

9. ཁམས་གསུམ་དུ་གཏོགས་པ་མ་ཡིན་པའི་བསྔོ་བ་སྒོམ་ལམ་དང་།

10. བསོད་ནམས་ཆེན་པོ་འབྱུང་བའི་བསྔོ་བ་ཆུང་ངུའི་སྒོམ་ལམ་དང་།

11. བསོད་ནམས་ཆེན་པོའི་འབྲིང་གི་བསྔོ་བ་[11b.6]སྒོམ་ལམ་དང་།

12. བསོད་ནམས་ཆེན་པོའི་བསྔོ་བ་ཆེན་པོའི་སྒོམ་ལམ་དང་བཅུ་གཉིས་ཡོད་དོ།།

Boundaries [of Great Vehicle paths of meditation of dedication]

[Paths of meditation of dedication] exist from the first through tenth grounds.

(18.14), and 2005 Gomang (22.16) read *rjes su **gnang**;* however, all editions of the *sde dge Ornament* consulted read *rjes su **yi rang**: snar thang* (7a.2), *co ne* (5b.6), Peking (6b.5), and *dpe bsdur ma* (12.4) as well as Āryavimuktasena's commentary (106a.3), Haribhadra's *Clear Meaning* (99a.7), and Ngag-wang-pal-dan's *Meaning of the Words,* 36b.3. The corresponding Sanskrit stanza is:

vivikto buddhapuṇyaghasvabhāvasmṛtigocaraḥ |
sopāyaṣcānimitraśca buddhairabhyanumodhitaḥ || II.22 ||

The meanings of the Sanskrit term *anumodhitaḥ* according to Monier-Williams are "pleased, delighted, applauded, agreeable, acceptable"; thus, *rjes su **yi rang*** seems the more appropriate Tibetan translation. However, *rjes su **gnang*** as meaning "authorized" accords somewhat with the latter three meanings ("applauded, agreeable, acceptable"), and thus *sangs rgyas kyis rjes su gnang ba* as a translation for *buddhairabhyanumodhitaḥ* and meaning "authorized by the Buddhas" may be possible and may be a deliberate choice by Jam-yang-shay-pa who knew Sanskrit well; or it may simply be a slip up. The translation here, however, follows *rjes su **yi rang*** and thus is "admired by the Buddhas."

ས་མཚམས་ས་དང་པོ་ནས་བཅུ་པའི་བར་རོ།།

Dan-ma-lo-chö: It could be that Jam-yang-shay-pa has a particular reason for setting the boundaries this way, but to be consistent with the presentation with which I am familiar they should be from the second through the tenth grounds since, as mentioned above, the only thing that is a path of meditation and is a first ground is a state of mere meditative equipoise that is non-conceptual.

19th Topic

9. Paths of Meditation of Admiration

To indicate paths of meditation of admiration one stanza occurs [in Maitreya's *Ornament for the Clear Realizations,* II.24]:[30]

> Admiration of roots of virtue
> With skill in means and nonobservation
> Is said here to be meditation
> Taking admiration to mind.

དགུ་པ་རྗེས་སུ་ཡི་རང་སྒོམ་ལམ་སྟོན་པར། ཐབས་དང་མི་དམིགས་པ་[12a.1]དག་གིས། །ནས། །སྒོམ་པ་ཡིན་པར་འདིར་བརྗོད་དོ། །ཞེས་པའི་ཚིགས་བཅད་གཅིག་བྱུང་།

[*Ornament* II.24, 5b.6]
།ཐབས་དང་མི་དམིགས་པ་དག་གིས། །དགེ་བའི་རྩ་ལ་ཡི་རང་བ།
།རྗེས་སུ་ཡི་རང་ཡིད་བྱེད་པ། །བསྒོམ་པ་ཡིན་པར་འདིར་བརྗོད་དོ།

[Definition of a Great Vehicle path of meditation of admiration]

A Great Vehicle subsequent conceptual clear realization that manifestly rejoices in one's own and others' virtue is the definition of a Great Vehicle path of meditation of admiration.

རང་གཞན་གྱི་དགེ་བ་ལ་མངོན་པར་དགའ་བའི་ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་རྟོགས་རྟོག་[12a.2]བཅས་དེ། ཐེག་ཆེན་གྱི་རྗེས་སུ་ཡི་རང་སྒོམ་ལམ་གྱི་མཚན་ཉིད།

[Divisions of Great Vehicle paths of meditation of admiration]

When divided, there are two—admirations of one's own and others' virtue; or admirations that have as their objects the conventional and the ultimate.

དབྱེ་ན་རང་གཞན་གྱི་དགེ་བ་ལ་ཡི་རང་གཉིས་སམ་ཀུན་རྫོབ་
དང་དོན་དམ་པའི་ཡུལ་ཅན་གྱི་ཡི་རང་གཉིས་ཡོད།

Dan-ma-lo-chö: The latter division refers to admiring consciousnesses that have conventional or ultimate objects. An example of admiration of an ultimate object would be to think, "Oh, how valuable it is to abide in meditative equipoise directly realizing emptiness."

Even though a path of meditation of admiration can be possessed only by a Superior, it is good for us also to admire virtues. Although it is unsuitable once one has done a virtuous act to become proud and inflated about it thinking "What a terrific thing I have done," one can rejoice in it, whereby its power will increase. If someone else engages in a virtuous act, it is unsuitable either to be jealous of it or competitive about it, but if one rejoices in it, it will become very easy for oneself to generate that particular quality.

If one dedicates whatever virtue one does as a cause of happiness coming to others and of one's own Buddhahood, the fruit of that virtue will not be lost but will be very great. Buddha said that if a pot of water is poured into the ocean, it will stay forever.[a] Similarly, virtuous roots that are dedicated for the sake of achieving the state of Buddhahood will not be wasted—with the exception of being undermined by actions of great hatred—until their fruit at Buddhahood. In other words, they will bear fruit.

Shāntideva says in his *Engaging in the Bodhisattva Deeds* that virtuous actions conjoined with an altruistic intention to become enlightened or dedicated to highest enlightenment are like a field that will forever bear crops. Whatever virtuous activity a practitioner engages in, whether to memorize or read a text or to meditate, should be dedicated to highest enlightenment.

[Boundaries of Great Vehicle paths of meditation of admiration]

The boundaries of paths of meditation of belief, dedication, and admiration are similar.

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[a] This is based on the old-fashioned notion that it will not evaporate in a large body of water.

མོས་བསྔོ་ཡི་རང་གི་སྒོམ་[12a.3]ལམ་གསུམ་གྱི་ས་མཚམས་འདྲ།

Dan-ma-lo-chö: Even though the paths of meditation of belief, dedication, and admiration occur high on the path, people such as us can engage in belief, dedication and admiration from right now, and it is extremely helpful for us to do so.

20th Topic

10. Paths of Meditation of Achieving

To indicate paths of meditation of achieving one stanza occurs [in Maitreya's *Ornament for the Clear Realizations,* II.25]:[31]

Its nature, supremacy,
Non-composition of all,
Bestowal of nonobservation
Of phenomena, great purpose.

བཅུ་པ་སྒྲུབ་པ་སྒོམ་ལམ་སྟོན་པར།
དེ་ཡི་ངོ་བོ་ཉིད་མཆོག་ཉིད། །ནས། གཏོད་པར་[a]བྱེད་པ་དོན་ཆེན་ཉིད། །ཅེས་ཤོ་ལོ་ཀ་གཅིག་བྱུང་།

[*Ornament* II.25, 5b.6-5b.7]
།དེ་ཡི་ངོ་བོ་ཉིད་མཆོག་ཉིད། །ཀུན་ལ་མངོན་པར་འདུ་མི་བྱེད།
།ཆོས་རྣམས་དམིགས་སུ་མེད་པར་ནི། །གཏོད་པར་[b]བྱེད་པ་དོན་ཆེན་ཉིད།

Dan-ma-lo-chö: In general, an achieving is an act of attaining higher qualities that have not yet been attained. A Buddha possesses in his continuum a final realization that can be called an exalted knower that knows the modes and an exalted knower that knows the diversity, though there are other divisions of it that

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[a] All consulted editions of Jam-yang-shay-pa's text read *gtod par* as do all consulted editions of the Tibetan of Maitreya's *Ornament for the Clear Realizations—sde dge* (5b.6), *snar thang* (7a.3), Peking (6b.7), *cone* (6a.1), and *dpe bsdur ma* (12.19) as well as Āryavimuktasena's commentary (108a.1) and Haribhadra's commentary (100a.3), whereas Ngag-wang-pal-dan's *Meaning of the Words* (see backnote 31) when citing the stanza and when giving commentary uses *gtong bar*. The corresponding Sanskrit stanza is:

svabhāvaḥ śreṣṭhatā tasya sarvasyānabhisaṃskṛtiḥ |
nopalambhena dharmāṇām ***arpaṇā*** *ca mahārthatā* || II.25 ||

See Stcherbatsy and Obermiller, *Abhisamayālaṃkāra,* 14. Since the meaning of the corresponding Sanskrit term *arpaṇā* is "entrust," "bestow," and so forth, both Tibetan translations are suitable.

[b] See the previous footnote.

will be considered in the eighth category. In any case, an achievement, or achieving, is an action aimed at achieving this final state.

[Definition of a Great Vehicle path of meditation of achieving]

An uncontaminated Great Vehicle subsequent clear realization that sets up the imprint of the final realization is the definition of a Great Vehicle path of meditation of achieving.

ཟག་མེད་ཐེག་ཆེན་གྱི་རྗེས་[12a.4]ལ་མངོན་རྟོགས་གང་རྟོགས་པ་མཐར་ཐུག་གི་ལག་རྗེས་འཇོག་བྱེད་དེ། ཐེག་ཆེན་གྱི་སྒྲུབ་པ་སྒོམ་ལམ་གྱི་མཚན་ཉིད།

Dan-ma-lo-chö: The word "uncontaminated" indicates that it is free from being a determinative knower in which sound- and meaning-generalities are suitable to be associated. "Great Vehicle" indicates that it does not exist in the continuum of a Hearer or Solitary Realizer, but only in the continuum of a Great Vehicle practitioner. Within the Great Vehicle itself, it does not exist in the continuum of a common being but only in that of a Superior that is, it does not occur on occasions of the paths of accumulation and preparation. Further, among Great Vehicle Superiors it is not found in the continuums of those on the Great Vehicle path of seeing, but only during the path generated after, that is, subsequent to, the Great Vehicle path of seeing, namely the path of meditation.

To explain "final realization:" Buddhas know suchness well; beyond this, they know it completely, and furthermore they are not miserly with respect to it but teach it to others just as they know it. An exalted-knower-of-all-aspects is a final exalted knower knowing suchness just as it is—that it has these three qualities.

The Great Vehicle path of meditation is said to set up the imprint of final realization because it is that realization's cause, much as when one presses one's hand into something, the imprint of the hand remains. Because such a final pristine wisdom arises in dependence upon cultivation of the wisdom of meditative equipoise of the three pure grounds [the eighth, ninth, and

tenth Bodhisattva grounds], this exalted-knower-of-all-aspects and the uncontaminated paths of meditation are in a relationship of effect and cause. Therefore, these uncontaminated paths of meditation are causes of this exalted-knower-of-all-aspects that is the effect of them.

Not only are these paths the causes of an exalted-knower-of-all-aspects, they are its main or substantial causes. For instance, there are many causes for the production of a sprout, but the main among them—the substantial cause of the sprout—is the seed. These uncontaminated paths of meditation are the positors of that imprint, which is an exalted-knower-of-all-aspects. The wisdom that is an exalted-knower-of-all-aspects is the main effect of the cultivation of the uncontaminated paths of meditation. In Tibetan we say, "What is the imprint of such and such an activity?" meaning, "What is the main effect?"

[Divisions of Great Vehicle paths of meditation of achieving]

When divided, there are five because there are the five consisting of:

1. the nature of a path of meditation of achieving realization that all phenomena are not truly existent

   Dan-ma-lo-chö: "All phenomena" here refers to those ranging from forms through to omniscient consciousnesses; all these phenomena are being realized as not truly existent. Because the rank, or state, of an exalted-knower-of-all-aspects is achieved by way of realizing all phenomena to be not truly existent, this is called a path of meditation of achieving realizing all phenomena as not truly existent.
2. the supremacy of the path of meditation of achieving the perfection of wisdom

   Dan-ma-lo-chö: Due to the fact that it achieves the perfection of wisdom, it is the supremacy of a path of meditation. Such a path of meditation does not discriminate any phenomena as truly existent; thus, the next division is:
3. the non-composition, by that path of meditation, of all phenomena as truly existent

   Dan-ma-lo-chö: Never mind conceiving phenomena to truly exist, phenomena do not even appear to such a path of meditation to truly exist. This path of meditation not only does not consider

phenomena to be truly existent, but considers them to be without true existence; thus, the next division is:

4. the consideration, by that path of meditation, of all phenomena as unobservable as truly existent
5. the great purpose of attaining the fruit, Buddhahood, through that path of meditation.

   Dan-ma-lo-chö: This path of meditation has the capacity of causing the attainment of the Buddhahood that is extinguishment of all defects and attainment of all attributes in dependence upon cultivating it; thus, it is called the great purpose of attaining the fruit.

དབྱེ་ན་ལྔ་ཡོད་དེ།

1. ཆོས་ཐམས་ཅད་བདེན་མེད་དུ་རྟོགས་པའི་སྒྲུབ་པ་སྒོམ་ལམ་དེའི་ངོ་བོ་[12a.5]ཉིད་དང་།
2. ཤེར་ཕྱིན་གྱི་སྒྲུབ་པ་སྒོམ་ལམ་གྱི་མཆོག་ཉིད་དང་།
3. སྒོམ་ལམ་དེས་ཆོས་ཐམས་ཅད་བདེན་གྲུབ་ཏུ་འདུ་མི་བྱེད་པ་དང་།
4. སྒོམ་ལམ་དེས་ཆོས་ཐམས་ཅད་བདེན་གྲུབ་ཀྱི་དམིགས་པ་མེད་པར་[12a.6]གཏོད་པ་དང་།
5. སྒོམ་ལམ་དེས་འབྲས་བུ་སངས་རྒྱས་ཐོབ་པའི་དོན་ཆེན་པོ་ཉིད་

དང་ལྔ་ཡོད་པའི་ཕྱིར།

Boundaries [of Great Vehicle paths of meditation of achieving]

[Paths of meditation of achieving] exist from the first through tenth grounds.

ས་མཚམས་ས་དང་པོ་ནས་བཅུ་པའི་བར་རོ།།

21st Topic

11. Paths of Meditation of Complete Purity

To indicate the definition as well as the divisions with regard to a path of meditation of complete purity three stanzas occur [in Maitreya's *Ornament for the Clear Realizations,* II.28-30]:[32]

> The purity of the fruit is the very purity
> Of forms and so forth because
> Those two are not different
> And are not distinguishable, whereby they are called pure.
>
> Because of withering (1) the afflictions, (2) the obstructions to omniscience,
> And (3) the three paths, there are the purities of (1) Learners,
> (2) The Rhinoceri, and (3) Conqueror Children.
> Buddhas are the utmost from all aspects.
>
> The paths, small of the small and so forth,
> Antidotes to the defilements
> Regarding the nine levels—the big of the big
> And so forth—are the purifiers.

བཅུ་གཅིག་པ་རྣམ་དག་སྒོམ་ལམ་ལ་མཚན་ཉིད་དབྱེ་[12b.1]བ་དང་བཅས་སྟོན་པར།

འབྲས་བུ་དག་པ་གཟུགས་ལ་སོགས། །ནས། སོགས་པའི་ལམ་ནི་དག་པ་ཡིན། །ཞེས་ཤློ་ཀ་གསུམ་བྱུང་།

[*Ornament* II.28-30, 6a.1-6a.3]

།འབྲས་བུ་དག་པ་གཟུགས་ལ་སོགས། །དག་པ་ཉིད་དེ་གང་གི་ཕྱིར།
།དེ་གཉིས་ཐ་དད་མ་ཡིན་ཞིང་། །བཅད་དུ་མེད་པས་དག་པར་བརྗོད།

།ཉོན་མོངས་ཤེས་བྱ་ལམ་གསུམ་གྱི། །ཉམས་ཕྱིར་སློབ་མ་བསེ་རུ་དང་།
།རྒྱལ་སྲས་རྣམས་ཀྱི་དག་པ་སྟེ། །སངས་རྒྱས་རྣམ་ཀུན་ཤིན་ཏུ་བ།

།ས་དགུ་ལ་ནི་ཆེན་པོ་ཡི། །ཆེན་པོ་ལ་སོགས་དྲི་མ་ཡི།
།གཉེན་པོ་ཆུང་ངུའི་ཆུང་ངུ་ལ། །སོགས་པའི་ལམ་ནི་དག་པ་ཡིན།

[Definition of a Great Vehicle path of meditation of complete purity]

An uncontaminated Great Vehicle subsequent clear realization that sets up the imprint of the final [state of] abandonment is the definition of a Great Vehicle path of meditation of complete purity.

ཟག་མེད་ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་རྟོགས་གང་སྤངས་པ་མཐར་ཐུག་གི་[12b.2]ལག་རྗེས་འཇོག་བྱེད་དེ། ཐེག་ཆེན་གྱི་རྣམ་དག་སྒོམ་ལམ་གྱི་མཚན་ཉིད།

Dan-ma-lo-chö: As was mentioned earlier, this path is uncontaminated because there is no appearance of true existence and because it does not involve any conceptuality. It is said to be a subsequent clear realization of the Great Vehicle because it is in the continuum of a person who has generated the wish to attain highest enlightenment for the sake of all sentient beings and that wish has not degenerated; thus, the person is a Great Vehicle practitioner. It is called a *subsequent* realization because it is a realization generated after the new realization of the truth on the path of seeing.

Buddhas have in their continuum an extinguishment that is a state of the removal of all obstructions: the afflictive obstructions, the obstructions to omniscience, the obstructions to meditative absorption, and so forth. Buddhas have abandoned these obstructions well, much as one gradually gets rid of a cold. They have furthermore abandoned all types of defects, not just some, but all whatsoever in such a way that they will never return. Therefore, a Buddha is One-Gone-to-Bliss (*bde bar gshegs pa, sugata*), who has these three features.

[Divisions of Great Vehicle paths of meditation of complete purity]

When divided, there are the nine cycles of antidotes to the nine cycles of objects of abandonment by the path of meditation. There are nine ranging from [the small of the small path of meditation of complete purity that is] the antidote to the big of the big objects of abandonment by the path of meditation through to the big of the big path of meditation of complete purity that is the antidote to the small of the small [objects of abandon-

ment by the path of meditation].

དབྱེ་ན། སྒོམ་སྤང་སྐོར་དགུའི་གཉེན་པོ་སྐོར་དགུ་ཡོད། སྒོམ་སྤང་ཆེན་པོའི་ཆེན་པོའི་གཉེན་པོ། ནས། ཆུང་ངུའི་ཆུང་ངུའི་གཉེན་[12b.3]པོ་རྣམ་དག་སྒོམ་ལམ་ཆེན་པོའི་ཆེན་པོའི་བར་དགུ་ཡོད།

Dan-ma-lo-chö: The nine cycles of the objects to be abandoned are related to the nine levels of cyclic existence (see the chart on the next page). We have afflictions with respect to all of these levels; therefore, we have objects to be abandoned with respect to them. The nine objects to be abandoned with respect to each of the nine levels are each divided in turn into nine, making eighty-one in total. Thus there are eighty-one abandonments, or paths of release that are states of the abandonment of the eighty-one objects to be abandoned. To this can be added the eight abandonments of the path of seeing—four doctrinal knowledges and four subsequent knowledges—making eighty-nine abandonments or true cessations. For the nine cycles of the objects abandoned by the path of meditation there are the nine cycles of the path of meditation that are their antidotes, or uninterrupted paths.

The series of objects to be abandoned go from the big to the small. First the big of the big, then the medium of the big, and the small of the big; then the big of the medium, the medium of the medium, and the small of the medium; then the big of the small, the medium of the small, and the small of the small. The antidotes, however, begin with the small and go to the big. The small of the small comes first, then the medium of the small, and the big of the small; then the small, medium, and big of the medium, and so on.

There are some who dispute this, saying that if the objects of abandonment are arranged from larger to smaller and the paths that abandon them from the smaller to the larger, it is unsuitable because a lesser path of meditation cannot overcome a greater object of abandonment, and because one does not need to cultivate a greater path of meditation in order to overcome a lesser object of abandonment. The disputant's thought is that a small fighter cannot overcome a big opponent and a big opponent is not necessary to overcome a small fighter. In our own system this is not the case; when cleansing the mind of defilements, one

Chart 4: The three realms and nine levels of cyclic existence[a]

(from the highest levels to the lowest)

III. Formless Realm (*gzugs med khams, ārūpyadhātu*)
- 9. Peak of Cyclic Existence (*srid rtse, bhavāgra*)
- 8. Nothingness (*ci yang med, ākiṃcaya*)
- 7. Limitless Consciousness (*rnam shes mtha' yas, vijñānānantya*)
- 6. Limitless Space (*nam mkha' mtha' yas, ākāśānantya*)

II. Form Realm (*gzugs khams, rūpadhātu*)
- 5. Fourth Concentration (*bsam gtan bzhi pa, caturthadhyāna*)
- 4. Third Concentration (*bsam gtan gsum pa, tritīyadhyāna*)
- 3. Second Concentration (*bsam gtan gnyis pa, dvitīyadhyāna*)
- 2. First Concentration (*bsam gtan dang po, prathamadhyāna*)

I. and 1. Desire Realm (*'dod khams, kāmadhātu*)
- Gods of the Desire Realm (*'dod khams kyi lha, kāmadhātudeva*)
  - Those Who Make Use of Others' Emanations (*gzhan 'phrul dbang byed, paranirmitavaśavartin*)
  - Those Who Enjoy Emanation (*'phrul dga', nirmāṇarati*)
  - Joyous Land (*dga' ldan, tuṣita*)
  - Land Without Combat (*'thab bral, yāma*)
  - Heaven of Thirty-Three (*sum cu rtsa gsum, trayastriṃśa*)
  - Four Great Royal Lineages (*rgyal chen rigs bzhi, cāturmahārājakāyika*)
- Demigods (*lha ma yin, asura*)
- Humans (*mi, manuṣya*)
- Animals (*dud 'gro, tiryañc*)
- Hungry ghosts (*yi dvags, preta*)
- Hell-beings (*dmyal ba, nāraka*)

must purify the coarser first. For example, if you wash a piece of clothing that is extremely dirty, the grosser dirt is removed first and after a while only the smaller or subtler stains remain and are harder to remove. (See chart next page.)

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[a] Chart adapted from Leah Zahler, *Study and Practice of Meditation: Tibetan Interpretations of the Concentrations and Formless Absorptions* (Ithaca, N.Y.: Snow Lion Publications, 2009), 192.

Chart 5: Afflictive emotions to be abandoned in terms of the three realms and nine levels

(Read from bottom to top)

afflictive emotions pertaining to the Formless Realm	Peak of Cyclic Existence (ninth level)		73-81
	Nothingness (eighth level)		64-72
	Infinite Consciousness (seventh level)		55-63
	Infinite Space (sixth level)		46-54
afflictive emotions pertaining to the Form Realm	Fourth Concentration (fifth level)		37-45
	Third Concentration (fourth level)		28-36
	Second Concentration (third level)		19-27
	First Concentration (second level)		10-18
afflictive emotions pertaining to the Desire Realm (first level)	small	small of the small	9
		medium of the small	8
		great of the small	7
	medium	small of the medium	6
		medium of the medium	5
		great of the medium	4
	great	small of the great	3
		medium of the great	2
		great of the great	1

The series of objects to be abandoned go from the big to the small.[a] First the big of the big, then the medium of the big, and

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[a] Chart adapted from Zahler, ibid., 193. As Zahler says:

> Each of the nine levels has cycles of afflictive emotions pertaining to it. There are three main divisions for each level—great (*chen po, adhimātra*), middling (*'bring, madhya*), and small (*chung ngu, mṛdu*)—each of which is subdivided into three by degrees. Thus, each of the nine levels has nine degrees of afflictive emotions pertaining to it—(1) the great of the great (*chen po'i chen po, adhimātrādhimatra*), (2) the middling of the great (*chen po'i 'bring, adhimātramadhya*), and (3) the

the small of the big; then the big of the medium, the medium of the medium, and the small of the medium; then the big of the small, the medium of the small, and the small of the small. The antidotes, however, begin with the small and go to the big. The small of the small comes first, then the medium of the small, and the big of the small; then the small, medium, and big of the medium, and so on.

There are some who dispute this, saying that if the objects of abandonment are arranged from larger to smaller and the paths that abandon them from the smaller to the larger, it is unsuitable because a lesser path of meditation cannot overcome a greater object of abandonment, and because one does not need to cultivate a greater path of meditation in order to overcome a lesser object of abandonment. The disputant's thought is that a small fighter cannot overcome a big opponent and a big opponent is not necessary to overcome a small fighter. In our own system this is not the case; when cleansing the mind of defilements, one must purify the coarser first. For example, if you wash a piece of clothing that is extremely dirty, the grosser dirt is removed first and after a while only the smaller or subtler stains remain and are harder to remove. (See chart next page.)

When one attains a path of release on the path of meditation, one has attained a state of abandonment in which one has abandoned a measure of what is to be abandoned by a path of meditation. The path of meditation has nine cycles that remove the nine cycles of the objects to be abandoned by the path of meditation, with the lesser levels of the path of meditation removing the greater or coarser objects to be abandoned. Each of the nine paths has an uninterrupted path, which is when a corresponding obstruction is abandoned. With the attainment of each of the paths of release there is an attainment of the abandonment of its own corresponding level of obstruction.

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small of the great (*chen po'i chung ngu, adhimātramṛdu*); (4) the great of the middling (*'bring gi chen po, madhyādhimātra*), (5) the middling of the middling (*'bring gi 'bring, madhyamadhya*), and (6) the small of the middling (*'bring gi chung ngu, madhyamṛdu*); (7) the great of the small (*chung ngu'i chen po, mṛdvadhimātra*), (8) the middling of the small (*chung ngu'i 'bring, mṛdumadhya*), and (9) the small of the small (*chung ngu'i chung ngu, mṛdumṛdu*)—making eighty-one in all.

Chart 6: Objects abandoned by the path of meditation

(read chart from bottom to top for temporal order)

Path of Meditation				*Object Abandoned*		
	9	Big	Path of Release Uninterrupted Path	Small	9	
Big	8	Medium	Path of Release Uninterrupted Path	Medium	8	Small
	7	Small	Path of Release Uninterrupted Path	Big	7	
	6	Big	Path of Release Uninterrupted Path	Small	6	
Medium	5	Medium	Path of Release Uninterrupted Path	Medium	5	Medium
	4	Small	Path of Release Uninterrupted Path	Big	4	
	3	Big	Path of Release Uninterrupted Path	Small	3	
Small	2	Medium	Path of Release Uninterrupted Path	Medium	2	Big
	1	Small	Path of Release Uninterrupted Path	Big	1	

The paths of release, except for the last one, are not final. Since the last one is Buddhahood, it is no longer the path of meditation, and thus the abandonments by the path of meditation are not final abandonments because there are objects of abandonment yet to be abandoned. However, through cultivating the uninterrupted path at the end of the continuum as a sentient being one overcomes the subtlest of the obstructions to omniscience; one then attains a path of release that is a state of having abandoned all obstructions. This is the "final abandonment" that is mentioned in the above definition.

Boundaries [of Great Vehicle paths of meditation of complete purity]

[Paths of meditation of complete purity] exist from the first through tenth grounds.

ས་མཚམས་ས་དང་པོ་ནས་ས་བཅུ་པའི་བར་དུ་ཡོད།

Dan-ma-lo-chö: The path of meditation of achieving and the path of meditation of complete purity are really the same thing; they are just divided by way of conceptually isolatable factors.

If we come to have faith in the Buddha and develop a wish to attain Buddhahood and, then, for that purpose listen to teachings, study texts, and newly come to understand something, those activities serve as techniques, or causes, for attaining Buddhahood. Coming to know even one subject does this because knowing one object of knowledge clears away (*sangs*) the non-knowledge of not knowing it, and knowing it, a consciousness—a wisdom—that knows it is generated in the continuum. In general, objects of knowledge are without measure, but knowing one thing helps towards knowing all (*thams cad mkhyen*).

Similarly, abandoning one thing is a step towards abandoning all. It temporarily stops the manifest form of that problem. For instance, if you know the definition of something, it eliminates (*bsal*) the non-knowing of it, and the wisdom knowing it arises within your mental continuum. And because it has temporarily eliminated the arising of that non-knowledge, that serves as a cause for the utter eradication in the future of the possibility of its arising again. Thus it serves as a cause for the final abandonment of all ignorance.

All of the activities that one engages in serve as causes to-

wards that knower of all; all of the activities of the path of meditation serve as causes of that knower of all.

A path of meditation of complete purity is generated only when one has attained a Bodhisattva ground, that is, has achieved the path of seeing, but it is something that people can *practice* now. This is because if one engages in completely pure view, meditation, and behavior now, these serve as causes for the attainment of the path of meditation of complete purity later. They serve as causes for attaining the state of Buddhahood. It is something one can do now. To give an example of something difficult to do, when one understands the middle path that is the center between the extremes of permanence and nihilism, then one has generated the pure correct view. To take an easier example, one first stops the view of former and future births as nonexistent and comes to believe that these do exist, and based on this understanding engages in virtuous activity—generating virtues and removing nonvirtues—and generates in his or her mental continuum the view of the existence of the effects of actions. This is also a correct view.

Pure behavior is a case of stopping non-virtuous activities of body, speech, and mind, and turning oneself towards virtuous activities of body, speech, and mind, and if one cannot do that, at least abiding in neutral activities of body, speech, and mind. For pure meditation one needs to be able to set the mind on its object of observation without laxity (*bying ba*), excitement (*rgod pa*), or lethargy (*rmugs pa*). If, having ceased those, one is able to keep one's object clearly in mind, this is a case of pure meditation. It is possible for people like us right now to engage in pure view, meditation, and behavior. It is important to do so.

The eleven phenomena illustrating a knower of paths have been explained.

ལམ་ཤེས་མཚོན་བྱེད་ཀྱི་ཆོས་བཅུ་གཅིག་བཤད་ཟིན་ཏོ།། ༈ །།

Chapter III. Explaining the nine phenomena characterizing knowers of bases

> Dan-ma-lo-chö: By way of setting forth nine phenomena a knower of bases is caused to appear to mind.

To indicate the nine phenomena characterizing knowers of bases two stanzas occur [in Maitreya's *Ornament for the Clear Realizations,* I.10-11]:[33]

Not abiding in cyclic existence through knowledge,
Not abiding in peace through compassion,
Distant due to non-skill in method,
Not distant due to skill in method,

Those classed as discordant and as antidote,
Trainings, their equality, and
The paths of seeing of Hearers and so forth—
Knowers of all are asserted thus.

གསུམ་པ་གཞི་ཤེས་མཚན་[12b.4]ཉིད་ཀྱི་ཆོས་དགུ་སྟོན་པར། ཤེས་པས་སྲིད་ལ་མི་གནས་ཤིང་། །ནས། དེ་འདྲ་ཀུན་ཤེས་ཉིད་དུ་འདོད། །ཅེས་སོགས་ཤོ་ལོ་ཀ་གཉིས་བྱུང་།

[*Ornament* I.10-11, 2a.5-2b.1]
།ཤེས་པས་སྲིད་ལ་མི་གནས་ཤིང་། །སྙིང་རྗེས་ཞི་ལ་མི་གནས་དང་། །
།ཐབས་མ་ཡིན་པས་རིང་བ་དང་། །ཐབས་ཀྱིས་རིང་བ་མ་ཡིན་ཉིད།

།མི་མཐུན་གཉེན་པོའི་ཕྱོགས་དག་དང་། །སྦྱོར་དང་དེ་ཡི་མཉམ་ཉིད་དང་།
།ཉན་ཐོས་ལ་སོགས་མཐོང་བའི་ལམ། །དེ་འདྲ་ཀུན་ཤེས་ཉིད་དུ་འདོད།

There are nine phenomena characterizing knowers of bases because there are the nine consisting of:[a]

1. knowers of bases that do not abide in [the extreme of] mundane existence due to knowledge (*shes pas srid la mi gnas pa'i gzhi shes, prajñayā bhavāpratiṣṭhitaṃ vastujñānaṃ*)

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[a] In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa's text, whereas the Sanskrit follows Obermiller, *Analysis of the Abhisamayālaṃkāra;* hence, the discrepancies.

2. knowers of paths that do not abide in [the extreme of] peace due to compassion (*snying rjes zhi la mi gnas pa'i lam shes, kṛpayā śamāpratiṣṭhā mārgajñatā*)
3. knowers of bases that are distant from the fruit Mother (*'bras yum la ring ba'i gzhi shes, phalamūtamāturdūrībhūtaṃ vastujñānam*)

   Dan-ma-lo-chö: Here "fruit" refers to the fruit body of attributes and "mother" to an exalted-knower-of-all-aspects; so in brief these two refer to the state of Buddhahood. This division indicates the knower of bases of those who cannot quickly attain, who will in fact take a long time to attain, the resultant body of attributes and the state of an exalted-knower-of-all-aspects, and hence called a knower of bases that is distant from the fruit mother.
4. knowers of bases that are close to the fruit Mother (*'bras yum la nye ba'i gzhi shes, phalamūtamāturāsannıbhūtaṃ vastujñānam*)

   Dan-ma-lo-chö: This is the opposite of the one that just preceded it. It is a knower of bases of one who without needing to take such a long time to attain the resultant body of attributes and the state of an exalted-knower-of-all-aspects, will quickly attain those, and hence is called a knower of bases that is close to the fruit mother.
5. knowers of bases bound by the apprehension of signs that are classed as discordant (*mtshan 'dzin gyis bcings pa'i mi mthun phyogs kyi gzhi shes, nimittagrahaṇabaddhaṃ vipakṣamūtaṃ vastujñānam*)

   Dan-ma-lo-chö: This refers to knowers of bases that are conjoined with an antidote that can overcome, can vanquish, such erroneous awarenesses as self-cherishing, the conception of a self of persons, and the conception of true existence.
6. knowers of bases conjoined with the antidote to apprehension of signs that are classed as an antidote (*mtshan 'dzin gyi gnyen pos zin pa'i gnyen po phyogs kyi gzhi shes, nimittagrahaṇapratipakṣaparigṛhītaṃ pratipakṣabhūtam vastujñānam*)
7. trainings in knowers of bases (*gzhi shes sbyor ba, vastujñānaprayogaḥ*)
8. equalities in the mode of apprehension of trainings [in a knower of bases] (*sbyor ba'i 'dzin stangs mnyam pa nyid, prayogasya samatā*)
9. paths of seeing (*mthong lam, darśanamārgaḥ*).

གཞི་ཤེས་མཚོན་བྱེད་ཀྱི་ཆོས་དགུ་ཡོད་དེ།

1. ཤེས་པས་སྲིད་ལ་[12b.5]མི་གནས་པའི་གཞི་ཤེས་དང་།

2. སྙིང་རྗེས་ཞི་ལ་མི་གནས་པའི་ལམ་ཤེས་དང་།
3. འབྲས་ཡུམ་ལ་རིང་བའི་གཞི་ཤེས་དང་།
4. འབྲས་ཡུམ་ལ་ཉེ་བའི་གཞི་ཤེས་དང་།
5. མཚན་འཛིན་གྱིས་བཅིངས་པའི་མི་མཐུན་[12b.6]ཕྱོགས་ཀྱི་གཞི་ཤེས་དང་།
6. མཚན་འཛིན་གྱི་གཉེན་པོས་ཟིན་པའི་གཉེན་པོ་ཕྱོགས་ཀྱི་གཞི་ཤེས་དང་།
7. གཞི་ཤེས་སྦྱོར་བ་དང་།
8. སྦྱོར་བའི་འཛིན་སྟངས་མཉམ་པ་ཉིད་དང་།
9. མཐོང་ལམ་

དང་དགུ་ཡོད་པའི་[13a.1]ཕྱིར།

22nd Topic

1. Knowers of Bases Not Abiding in the Extreme of Mundane Existence due to Knowledge

Dan-ma-lo-chö: By way of what kind of knowledge does one not abide in the extreme of cyclic existence? It is through realization of the selflessness of persons or through realization of the sixteen attributes of the four noble truths. The text uses the term "mundane existence" (*srid pa, bhava*) which here is the same as cyclic existence (*'khor ba, saṃsāra*). Through having such knowledge one is no longer reborn in cyclic existence by the power of contaminated actions (*las, karma*) and afflictions.

In general, the word *srid pa* (*bhava*) refers to anything that exists. All things that exist are *srid pa,* things that occur. The word *srid pa* can be said to have a wider meaning than *yod pa,* existent. If, for example, there was some supersensory object, and you wanted to know whether it existed here or not, you could say that it might occur here despite not being able to say whether it did or did not exist here. In this sense the word "occur" applies to everything that exists and also refers to those things that one cannot decide are nonexistent.

That is the meaning of *srid pa* in general, but here in "not abiding in mundane existence (*srid pa*) through knowledge," the term *srid pa* means "cyclic existence" (*'khor ba, saṃsāra*) as it does, for instance, when in speaking of rebirth we use the term *yang srid,* literally "again-occurrence." Similarly, the Autonomy Middle School systems and others below it say that the main mental consciousness is the "I." The final reason for this is set forth in Bhāvaviveka's *Blaze of Reasoning* where he says that we designate the term "self" to consciousness, this being because the consciousness (*rnam par shes pa*) takes rebirth (*yang srid*). In the same way, here in Maitreya's *Ornament for the Clear Realizations* the word *srid pa* in "not abiding in mundane existence (*srid pa*) through knowledge" refers to taking birth again in cyclic existence; therefore, the term here means cyclic existence.

In fact, the contaminated mental and physical aggregates are themselves cyclic or mundane existences. They have four different states:

- birth state (*skye srid*). This is the first moment of life (in a human or egg birth it is the moment of conception).
- prior time state (*sngon dus gyi srid pa*). This state lasts from the first moment of life to the coarser stages of death, thus the state prior to death.
- death state (*'chi srid*). Roughly speaking, this state begins with the dissolution of the elements in the death process and lasts until the separation of mind and body. More subtly, it refers to the stages of vivid white appearance, vivid red or orange appearance, vivid black appearance, and the clear light appearance of the all-empty. After this state, mind and body separate; thus, this is what actual death is.
- intermediate state (*bar srid*), the period between abandoning the former body and assuming a new body. A being in the intermediate state has all five sense faculties but is able to pass through solid objects and can move about unimpededly with magical force due to earlier karma.

Because of passing through or revolving in these four states, the contaminated mental and physical aggregates are called cyclic existence in general. To repeat, because of passing from the birth state to the death state and back, again and again, the contaminated mental and physical aggregates themselves are called cyclic existence.

Here the topic is concerned with not abiding in the extreme of mundane existence—cyclic existence—due to knowledge.

Concerning [knowers of bases that do not abide in the extreme of mundane existence due to knowledge] one stanza occurs [in Maitreya's *Ornament for the Clear Realizations,* III.1]:[34]

Because of not abiding in the extremes
Of the near side and the far side nor inbetween
And knowing the times as equal
It is asserted as the perfection of wisdom.

དང་པོ་[ཤེས་པས་སྲིད་ལ་[12b.5]མི་གནས་པའི་གཞི་ཤེས་]ནི། ཚུར་རོལ་ཕ་རོལ་མཐའ་ལ་མིན། །སོགས་ཤོ་ལོ་ཀ་གཅིག་བྱུང་།

[*Ornament* III.1, 6a.4]
།ཚུ་རོལ་ཕ་རོལ་མཐའ་ལ་མིན། །དེ་དག་བར་ན་མི་གནས་པ།
།དུས་རྣམས་མཉམ་པ་ཉིད་ཤེས་ཕྱིར། །ཤེས་རབ་ཕ་རོལ་ཕྱིན་པར་འདོད།

Definition [of a knower of bases not abiding in the extreme of mundane existence]

A Great Vehicle Superior's exalted knower dwelling in a Lesser Vehicle type of realization that is conjoined with method—great compassion—and directly realizes any [of the sixteen attributes of the four truths], impermanence and so forth is the definition of a knower of bases that does not abide in the extreme of mundane existence.

སྲིད་མཐའ་ལ་མི་གནས་པའི་གཞི་ཤེས་ཀྱི་མཚན་ཉིད་ནི། ཐབས་སྙིང་རྗེ་ཆེན་པོས་[13a.2]ཟིན་ཅིང་མི་རྟག་སོགས་གང་རུང་མངོན་སུམ་དུ་རྟོགས་པའི་ཐེག་དམན་གྱི་རྟོགས་རིགས་སུ་གནས་པའི་ཐེག་ཆེན་འཕགས་པའི་མཁྱེན་པ་དེ་དེའི་མཚན་ཉིད།

> Dan-ma-lo-chö: Within the division into wisdom and method, "method" refers to paths cultivated mainly by way of belief. The cultivation of an altruistic mind of enlightenment—the recognition of sentient beings as one's mothers and so forth, reflection on their kindness, developing the intention to repay it, love, compassion and great compassion—are cases of paths cultivated mainly by way of belief.
>
> This consciousness is *conjoined* with the great compassion that, observing all sentient beings, wishes to free them from suffering. That the definition says "any" means that this consciousness does not have to realize all sixteen attributes, and that it is a direct realization means that it is a clear realization with no mixture with a generic image. It is an exalted knower in the continuum of a Great Vehicle Superior, thus in one on the Great Vehicle path of seeing or above.

[Divisions of knowers of bases not abiding in the extreme of mundane existence]

When divided, there are three—[those included] within the paths of seeing, meditation, and no-more-learning.

དབྱེ་ན་མཐོང་སྒོམ་མི་སློབ་ལམ་གསུམ་ཡོད།

An illustration [of a knower of bases that does not abide in the extreme

of cyclic existence] is, for instance, a Great Vehicle path of meditation directly realizing the sixteen attributes of impermanence and so forth.
མཚན་[13a.3]གཞི་མི་རྟག་སོགས་བཅུ་དྲུག་མངོན་སུམ་དུ་རྟོགས་པའི་ཐེག་ཆེན་སྒོམ་ལམ་ལྟ་བུ།

> Dan-ma-lo-chö: It is said that there can be a consciousness that realizes all sixteen aspects of the four noble truths at one time because in one session one can realize all sixteen. From that point of view one mind is said to realize all sixteen.

23ⁿᵈ Topic

[2. Knowers of Paths Not Abiding in the Extreme of Peace due to Compassion]

[གཉིས་པ་སྙིང་རྗེས་ཞི་ལ་མི་གནས་པའི་ལམ་ཤེས་]

[Definition of a knower of paths not abiding in the extreme of peace due to compassion]

Also, **a Great Vehicle Superior's clear realization abiding in the type of a negator of the extreme of peace relative to the conventional** is the definition of a knower of paths that does not abide in the extreme of peace due to compassion.

ཡང་ཀུན་རྫོབ་ལ་ལྟོས་པའི་ཞི་མཐའ་འགོག་བྱེད་ཀྱི་རིགས་སུ་གནས་པའི་ཐེག་ཆེན་འཕགས་པའི་མངོན་རྟོགས་དེ། སྙིང་རྗེས་ཞི་ལ་[13a.4]མི་གནས་པའི་ལམ་ཤེས་ཀྱི་མཚན་ཉིད།

> Dan-ma-lo-chö: Compassion is an empathetic consciousness that is an inability to bear, from the very depths of one's heart, the sufferings of other sentient beings. Through the force of having this compassion one does not abide for a long time in the nirvāṇa of having abandoned the afflictive obstructions. That is why compassion is said to cause nonabiding in the extreme of peace.
>
> "The extreme of peace relative to the conventional" refers to the nirvāṇa that is the analytical cessation of the afflictive obstructions for one's own sake. A negator of such an extreme of peace stops one from abiding in the meditative equipoise of such a nirvāṇa for a long time. There are two extremes, that of peace and that of cyclic existence. These are both terminologically divided into a variety based on the conventional and a variety based on the ultimate. This is a terminological division because those based on the ultimate are not actual extremes. The true existence of nirvāṇa is called an extreme of peace based on the ultimate. The extreme of peace based on the conventional is what was described above. Similarly, the extreme of cyclic existence

based on the ultimate is the true existence of cyclic existence.

An illustration is, for instance, the compassion in the continuum of one on the Great Vehicle path of meditation.

མཚན་གཞི་ཐེག་ཆེན་སྒོམ་ལམ་པའི་རྒྱུད་ཀྱི་སྙིང་རྗེ་ལྟ་བུ།

Since it would not be feasible for there to be a knower of bases that does not abide in peace through compassion, it is unlike the former.

སྙིང་རྗེས་ཞི་ལ་མི་གནས་པའི་གཞི་ཤེས་མི་རུང་བས་སྔ་མ་དང་མི་འདྲའོ།།

Dan-ma-lo-chö: The definition given just above says it is a definition of a "knower of paths" not of a knower of bases. This is because it would not be feasible for a knower of bases not to abide in peace through compassion. It is unlike the first topic because that was a knower of bases that does not abide in the extreme of cyclic existence, whereas this is a knower of paths that does not abide in the extreme of peace *due to compassion*. The reason why it is not feasible for a knower of bases not to abide in peace through compassion is that the great compassion of a Bodhisattva which is the wish to oneself relieve all sentient beings from suffering is a main object of cultivation in the Great Vehicle, whereas this is not so in the Lesser Vehicle, and therefore such a knower could not be included within a Lesser Vehicle type of realization as knowers of bases are.

[Divisions of knowers of paths not abiding in peace due to compassion]

When divided, there are the three great compassions, the mind-generation, and so forth of a Great Vehicle Superior.

དབྱེ་ན། ཐེག་ཆེན་འཕགས་[13a.5]པའི་སྙིང་རྗེ་ཆེན་པོ་གསུམ་དང་སེམས་བསྐྱེད་སོགས་ཡོད།

Dan-ma-lo-chö: The first type of compassion observes sentient beings without understanding them as qualified by impermanence, selflessness, and so forth; it is simply a wish that they be free from suffering. It is called compassion observing mere sentient beings (*sems can tsam la dmigs pa'i snying rje*).

The second type, called compassion observing phenomena, is an empathetic consciousness that is not conjoined with wisdom realizing sentient beings to be without true existence but conjoined with wisdom realizing sentient beings to be impermanent, empty [but not the emptiness of true existence], or selfless. Like the other, this compassion also wishes that sentient beings be free from suffering. Because this consciousness observes sentient beings as qualified by impermanence or the selflessness of persons and so forth, it is called compassion observing phenomena (*chos la dmigs pa'i snying rje*).

In the third type of compassion the mind is conjoined with the wisdom realizing that sentient beings do not truly exist. One is observing sentient beings and has the wish that they be free from all suffering. This is called compassion observing the unapprehendable (*dmigs med la dmigs pa'i snying rje*) because it observes sentient beings that are understood as qualified by the absence of true existence.

"Mind-generation" means the mind of enlightenment which is the wish to attain the highest enlightenment for the sake of all sentient beings.

[Boundaries of knowers of bases not abiding in the extreme of cyclic existence due to knowledge and knowers of paths that do not abide in peace due to compassion]

With regard to the boundaries of these two, [knowers of bases that do not abide in the extreme of cyclic existence due to knowledge and knowers of paths that do not abide in peace due to compassion] exist from the first ground through the tenth ground.

འདི་གཉིས་ཀྱི་ས་མཚམས་ས་དང་པོ་ནས་ས་བཅུ་པའི་[a]བར་དུ་ཡོད།

[a] Correcting *ba'i* in the 1987 Go-mang Lhasa (8b.1) and the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (13a.5) to *pa'i* in accordance with the 2005 Mundgod (20.5) and the 1999 Tōyō Bunko CD-ROM (13a.5).

24rd Topic

3. Knowers of Bases Distant from the Fruit Mother

To indicate knowers of bases distant from the fruit Mother [Maitreya's *Ornament for the Clear Realizations,* III.2ab] says:[35]

> That is distant due to not being skilled in method
> From the approach of apprehension in the manner of having
> signs.

གསུམ་པ་འབྲས་ཡུམ་ལ་རིང་བའི་གཞི་ཤེས་སྟོན་པར། དེ་ནི་མཚན་མར་དམིགས་[13a.6]སྒོ་ནས། །ཐབས་མ་ཡིན་པས་རིང་བ་སྟེ། །ཞེས་གསུངས།

[*Ornament* III.2ab, 6a.4-6a.5]
།དེ་ནི་མཚན་མར་དམིགས་སྒོ་ནས། །ཐབས་མ་ཡིན་པས་རིང་བ་སྟེ།

With regard to [knowers of bases that are distant from the fruit Mother] there are three: definition, divisions, and boundaries.

དེ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a knower of bases distant from the fruit Mother]

A knower of bases that is a pristine wisdom directly realizing impermanence and so forth, is devoid of great compassion, and is bound by the apprehension of true existence is the definition of a knower of bases distant from the fruit Mother.

དང་པོ་ནི། མི་རྟག་སོགས་མངོན་སུམ་དུ་རྟོགས་པའི་ཡེ་ཤེས་གང་། སྙིང་རྗེ་ཆེན་པོ་དང་བྲལ་[13b.1]ཞིང་བདེན་འཛིན་གྱིས་བཅིངས་པའི་[a]གཞི་ཤེས་དེ་འབྲས་ཡུམ་ལ་རིང་བའི་གཞི་ཤེས་ཀྱི་མཚན་ཉིད།

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[a] The 2005 Mundgod (26.11) misreads *ba'i*.

Dan-ma-lo-chö: The “fruit Mother” is the state of Buddhahood itself. Here distance from Buddhahood is due to Lesser Vehicle practitioners’ absence of skill in means in that they are bound by the conception of true existence—that is, they are bound by the misapprehension that phenomena are not just posited through appearing to an undamaged awareness but are established by way of their own uncommon mode of subsistence.

Divisions [of knowers of bases distant from the fruit Mother]

When divided, there are knowers of bases in the continuums of Hearers and Solitary Realizers that realize [the sixteen aspects of the four truths,] impermanence and so forth.

དབྱེ་ན་ཉན་རང་རྒྱུད་ཀྱི་མི་རྟག་སོགས་རྟོགས་པའི་གཞི་ཤེས་སོགས་ཡོད།

Boundaries [of knowers of bases that are distant from the fruit Mother]

[Knowers of bases distant from the fruit Mother] exist from the Lesser Vehicle path of seeing through [the state of] Foe Destroyer.

ས་མཚམས་ཐེག་དམན་མཐོང་ལམ་ནས་[13b.2]དགྲ་བཅོམ་པའི་བར་དུ་ཡོད།

25th Topic

4. Knowers of Bases Close to the Fruit Mother

To indicate knowers of bases close to the fruit Mother [Maitreya's *Ornament for the Clear Realizations,* III.2cd] says:[36]

> It is explained that that is thoroughly
> Close due to skill in method.

བཞི་པ་འབྲས་ཡུམ་ལ་ཉེ་བའི་གཞི་ཤེས་སྟོན་པར།
།དེ་ནི་ཐབས་ལ་མཁས་པ་ཡིས། །ཡང་དག་ཉེ་བ་ཉིད་དུ་
བཤད། །ཅེས་གསུངས།

[*Ornament* III.2cd, 6a.5]
དེ་ནི་ཐབས་ལ་མཁས་པ་ཡིས། །ཡང་དག་ཉེ་བ་ཉིད་དུ་བཤད།

With regard to [knowers of bases close to the fruit Mother] there are three: definition, divisions, and boundaries.

དེ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ། [13b.3]

Definition [of a knower of bases close to the fruit Mother]

A Great Vehicle Superior's exalted knower dwelling in a Lesser Vehicle type of realization that, conjoined with the two—great compassion and wisdom directly realizing emptiness—realizes any [of the sixteen attributes of the four truths,] impermanence and so forth is the definition of a knower of bases close to the fruit Mother.

དང་པོ་ནི། སྙིང་རྗེ་ཆེན་པོ་དང་སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་པའི་ཤེས་རབ་གཉིས་ཀྱིས་ཟིན་པའི་མི་རྟག་སོགས་གང་རུང་རྟོགས་པའི་ཐེག་དམན་རྟོགས་རིགས་སུ་གནས་པའི་ཐེག་ཆེན་འཕགས་པའི་མཁྱེན་པ་དེ། འབྲས་[13b.4]ཡུམ་ལ་ཉེ་བའི་གཞི་ཤེས་

ཀྱི་མཚན་ཉིད།

Dan-ma-lo-chö: Because Bodhisattvas have vast techniques, great compassion, the altruistic mind of enlightenment, and so forth, they are skilled at accomplishing the purposes of sentient beings and hence are close to the state of Buddhahood.

Another suitable definition for a knower of bases that is close to the fruit Mother would be **a Great Vehicle Superior's exalted knower dwelling in a Lesser Vehicle type of realization that is conjoined with wisdom and method**. It is very important that there are the two factors of wisdom and method, for while one is training during the paths of learning, one must accumulate the two collections of merit and wisdom because the fruit, Buddhahood, has two types, the body of attributes (*chos sku*) and form bodies (*gzugs sku*). This is why Nāgārjuna says in his *Precious Garland:*[a]

> The form bodies of a Buddha
> Arise from the collections of merit.
> The body of attributes in brief, O King,
> Arise from the collections of wisdom.

Since these two bodies exist in the object of attainment, Buddhahood, as methods for the attainment of these two there are two types of paths, one in which method is the chief component and the other in which wisdom is the chief component. Also, for people like ourselves, there are collections of merit and wisdom prior to attaining a path. Our own giving of gifts, maintenance of ethics, cultivation of patience, virtuous actions of body and speech, and so forth are actions included within the collection of

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[a] Stanza 212:

> །སངས་རྒྱས་རྣམས་ཀྱི་གཟུགས་སྐུ་ནི།
> །བསོད་ནམས་ཚོགས་ལས་བྱུང་བ་སྟེ།
> །ཆོས་ཀྱི་སྐུ་ནི་མདོར་བསྡུ་ན།
> །རྒྱལ་པོ་ཡེ་ཤེས་ཚོགས་ལས་བྱུང་།

Translation adapted from Jeffrey Hopkins, *Nāgārjuna's Precious Garland: Buddhist Advice for Living and Liberation* (Ithaca, NY: Snow Lion Publications, 2007), 122.

merit. Instances of engaging in analytical meditation on the sixteen attributes of the four truths or on the emptiness of duality or on the emptiness of true existence are all cases of the collection of wisdom.

Divisions [of knowers of bases close to the fruit Mother]

When divided, there are three—Great Vehicle paths of seeing, meditation, and no more learning.

གཉིས་པ་ནི། དབྱེ་ན། ཐེག་ཆེན་གྱི་མཐོང་སྒོམ་མི་སློབ་ལམ་གསུམ་ཡོད།

Dan-ma-lo-chö: This does not mean that every instance of such a path is necessarily such a knower of bases; rather, there are Great Vehicle paths of seeing and so forth that are instances of it. However, whatever is a knower of bases in the continuum of a Bodhisattva Superior is a knower of bases that is close to the fruit mother.

Boundaries [of knowers of bases close to the fruit Mother]

[Knowers of bases close to the fruit Mother] exist from the Great Vehicle path of seeing through the Buddha ground.

གསུམ་པ་ནི། ས་མཚམས་ཐེག་ཆེན་མཐོང་ལམ་ནས་སངས་རྒྱས་ཀྱི་སའི་བར་རོ།།

26th Topic

5. Knowers of Bases Classed as Discordant

> Dan-ma-lo-chö: The word "discordant" can sometimes refer to what is not something else, but here it refers to something that is counter. Bodhisattvas abandon their own welfare and are intent on the welfare of others, whereas Hearers and Solitary Realizers meditate on selflessness and so forth for the sake of their own liberation from cyclic existence. Such an exalted consciousness in the continuum of a Hearer or Solitary Realizer Superior is a knower of bases that is classed as discordant. Hence, their exalted knowers that realize the sixteen aspects of the four noble truths, impermanence, and so forth, are here classed as knowers of bases that are discordant. Knowledge of the sixteen aspects of the four noble truths can be had by Hearers, Solitary Realizers, or Bodhisattvas but Hearers' and Solitary Realizers' versions of it are very restricted; such a motivation is not suitable for Bodhisattvas, for their thought is vast.

To indicate knowers of bases classed as discordant [Maitreya's *Ornament for the Clear Realizations,* III.3] says:[37]

> Discrimination treating (1) the emptiness of the aggregates
> Of forms and so forth and (2) the phenomena contained
> In the three times, giving and so forth, and the harmonies
> With enlightenment is classed as discordant.

ལྟ་[13b.5]བ་མི་མཐུན་ཕྱོགས་ཀྱི་གཞི་ཤེས་སྟོན་པར།
གཟུགས་སོགས་ཕུང་པོ་སྟོང་ཉིད་དང་། །ནས། སྦྱོད་པའི་འདུ་ཤེས་
མི་མཐུན་ཕྱོགས། །ཞེས་གསུངས།

[*Ornament* III.3, 6a.5]
།གཟུགས་སོགས་ཕུང་པོ་སྟོང་ཉིད་དང་། །དུས་གསུམ་གཏོགས་[a]པའི་ཆོས་རྣམས་
དང་།

[a] Peking (7a.6), *snar thang* (7b.1), Āryavimuktasena's commentary (113b.2), and Haribhadra's *Clear Meaning* (102a.2) read *gtogs; co ne* (6a.6) and *dpe bsdur ma* (13.18) read *rtogs*.

སྦྱིན་སོགས་བྱང་ཆུབ་ཕྱོགས་རྣམས་ལ། །སྤྱོད་པའི་འདུ་ཤེས་མི་མཐུན་ཕྱོགས།

[Definition of a knower of bases classed as discordant]

A Lesser Vehicle practitioner's knower of bases that is devoid of great compassion—the method—and the wisdom realizing emptiness and is bound by the apprehension of true existence is the definition of a knower of bases classed as discordant.

ཐབས་སྙིང་རྗེ་ཆེན་པོ་དང་སྟོང་ཉིད་རྟོགས་པའི་ཤེས་རབ་དང་ [13b.6]བྲལ་ཞིང་བདེན་འཛིན་གྱིས་བཅིངས་པའི་ཐེག་དམན་གྱི་གཞི་ཤེས་དེ་མི་མཐུན་ཕྱོགས་ཀྱི་གཞི་ཤེས་ཀྱི་མཚན་ཉིད།

> Dan-ma-lo-chö: A Hearer's or Solitary Realizer's realization of the sixteen aspects of the four noble truths is devoid of the great method—great compassion—and of the wisdom realizing all phenomena to be empty of true existence. Their wisdom is bound or constricted by the conception of true existence, which is the apprehension that phenomena do truly exist, whereas the fact is that they do not. It is a *Lesser Vehicle practitioner's* knower of bases because it is in the continuum of a Lesser Vehicle practitioner.

Since it is not suitable for a Bodhisattva to generate a Lesser Vehicle path, it is called classed as discordant.

ཐེག་དམན་གྱི་ལམ་བྱང་སེམས་ཀྱིས་སྐྱེད་མི་རུང་བས་མི་མཐུན་ཕྱོགས་ཞེར་རོ།།

> Dan-ma-lo-chö: It is classed as discordant because it is bound by the apprehension of signs (*mtshan 'dzin*). "Apprehension of signs" refers to any sort of bad consciousness such as cherishing oneself more than others or conceiving of a self of persons. The term "apprehension of signs" here refers to an adding or superimposition of something that is not actually there. In this case it refers to a wrong consciousnesses (*log shes*) and specifically the apprehension of true existence.

The divisions and boundaries of knowers of bases that are discordant are

like those of knowers of bases that are distant from the fruit Mother.
དབྱེ་བ་ས་[14a.1]མཚམས་རྣམས་རིང་བའི་གཞི་ཤེས་དང་འདྲའོ།།

27th Topic

6. Knowers of Bases Classed as Antidotes

> Dan-ma-lo-chö: An antidote is that which removes the discordant.

To indicate knowers of bases classed as antidotes three stanzas[a] occur [in Maitreya's *Ornament for the Clear Realizations,* III.4-6]:[38]

> Nonapprehension as "I" with respect to giving and so forth
> Which connects others to this
> Stops the extreme of attachment.
> Hence, attachment to Conquerors and so forth is subtle.
>
> Since the path of phenomena is devoid
> Of a nature, it is just profound.
> Through knowing the single nature
> Of phenomena attachment is abandoned.
>
> Since it stops perception and so forth,
> It is described in sūtra as difficult to realize.
> Because it is not known in the manner of a form and the like,
> It is asserted as unencompassable by thought.

དྲུག་པ་གཉེན་པོ་ཕྱོགས་ཀྱི་གཞི་ཤེས་སྟོན་པར།
སྦྱིན་ལ་སོགས་ལ་ངར་འཛིན་མེད། །ནས། དེ་ནི་བསམ་མི་ཁྱབ་
པར་འདོད། [14a.2]།ཅེས་ཤློ་ཀ་གསུམ་བྱུང་།།[b]

[*Ornament* III.4-6, 6a.5-6a.7]
།སྦྱིན་ལ་སོགས་ལ་ངར་འཛིན་མེད། །གཞན་དག་དེ་ལ་འཛུད་བྱེད་པ།
།དེ་ནི་ཆགས་པའི་མཐའ་འགོག་པས། །རྒྱལ་ལ་སོགས་ལ་ཆགས་པ་ཕྲ།

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a See the next footnote.

b The text reads:

ཤློ་ཀ་གསུམ་དང་རྐང་པ་གཅིག་བྱུང་

"three stanzas and one line," but the citation is only three stanzas; the line following the three stanzas appears in the next citation.

།ཆོས་ཀྱི་ལམ་ནི་རང་བཞིན་གྱིས། །དབེན་པའི་ཕྱིར་ན་དེ་ཟབ་ཉིད།
།ཆོས་རྣམས་རང་བཞིན་གཅིག་པར་ནི། །ཤེས་པས་ཆགས་པ་སྤོང་བ་ཡིན།

།མཐོང་བ་ལ་སོགས་བཀག་པ་ཡིས། །དེ་ནི་རྟོགས་པར་དཀའ་བར་བཤད།
།གཟུགས་ལ་སོགས་པར་མི་ཤེས་ཕྱིར། །དེ་ནི་བསམ་མི་ཁྱབ་པར་འདོད།

[Definition of a knower of bases classed as an antidote]

A knower of bases in the continuum of a Great Vehicle Superior that is conjoined with great compassion—the method—and the wisdom directly realizing emptiness is the definition of a knower of bases classed as an antidote.

ཐབས་སྙིང་རྗེ་ཆེན་པོ་དང་སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་ཐེག་ཆེན་འཕགས་རྒྱུད་ཀྱི་གཞི་ཤེས་དེ། གཉེན་པོ་ཕྱོགས་ཀྱི་གཞི་ཤེས་ཀྱི་མཚན་[14a.3]ཉིད༔

Dan-ma-lo-chö: "Method" refers to the method of "method and wisdom." "Great compassion" is an empathetic consciousness that, observing all sentient beings, wants to free them from suffering. The compassion of Great Vehicle Superiors is such that they would give their own lives if asked. The fact that such a knower of bases is conjoined with a wisdom *directly* realizing emptiness—that is, the emptiness of true existence of all phenomena—means that the wisdom realizes this directly, not in the manner of a generic image. There are two types of conjunction, explicit conjunction and conjunction in the manner of non-degeneration. This knower of bases is in the continuum of a Great Vehicle practitioner; thus it is in the continuum of one who has generated a non-artificial form of the altruistic mind of enlightenment, which seeks the highest enlightenment for the sake of all sentient beings. Among Great Vehicle practitioners, a knower of bases classed as an antidote exists only in the continuums of Great Vehicle Superiors, that is, those who have attained the path of seeing.

Hearers' and Solitary Realizers' knowers of bases are classed as discordant from two points of view: they are polluted by a factor of self-cherishing, and they are unable to realize that

all phenomena lack true existence. To clarify this, Hearers and Solitary Realizers cherish themselves and abandon other sentient beings, that is, those whose continuums are different from their own. Bodhisattvas, however, abandon themselves; for instance, if someone asked a Bodhisattva to give that person his head, he would give it. Bodhisattvas are intent on the welfare of others, which they consider to be important and intentionally seek to bring about. Bodhisattvas also have strength of heart such that they can engage in any hardship whatsoever in order to bring about any benefit to another. Thus, from the viewpoint of their mode of thought there is a difference between Hearers and Solitary Realizers on the one hand and Bodhisattvas on the other. The second difference between them is that Bodhisattva Superiors directly realize that all phenomena are empty of true existence, whereas Hearers and Solitary Realizers Superiors are incapable of realizing that all phenomena are empty of true existence and hence are not capable of liberating themselves from the bonds of the conception of phenomena as having true existence. It is from these two points of view that the knower of bases of the one is classed as discordant and the knower of bases of the other is classed as an antidote. The latter is conjoined with an antidote to the misapprehension of signs, that is, it is conjoined with an antidote to the apprehension of true existence.

The divisions and boundaries of knowers of bases classed as antidotes are like those of knowers of bases that are close to the fruit Mother.

དབྱེ་བ་ས་མཚམས་འབྲས་ཡུམ་ལ་ཉེ་བའི་གཞི་ཤེས་དང་འདྲའོ།།

When knowers of bases are divided, there are two—knowers of bases near to the fruit Mother and knowers of bases distant from the fruit Mother. When those [persons] who have previously proceeded on the Lesser Vehicle are not considered, a knower of bases that is near to the fruit Mother, a knower of bases that is near due to skill in means, a knower of bases that is classed as an antidote, and a Great Vehicle knower of bases are equivalent.

གཞི་ཤེས་ལ་དབྱེ་ན་འབྲས་ཡུམ་ལ་ཉེ་བའི་གཞི་ཤེས་དང་། དེ་ལ་རིང་བའི་གཞི་ཤེས་གཉིས་ཡོད། ཐེག་དམན་སྔོན་སོང་མ་བྱས་ན་འབྲས་[14a.4]ཡུམ་ལ་ཉེ་བའི་གཞི་ཤེས་དང་། ཐབས་ལ་མཁས་པས་

ཉེ་བའི་གཞི་ཤེས་དང་། གཉེན་པོ་ཕྱོགས་ཀྱི་གཞི་ཤེས་དང་ཐེག་ཆེན་གཞི་ཤེས་རྣམས་དོན་གཅིག །

> Dan-ma-lo-chö: There are some persons who first enter the Lesser Vehicle path, but this explanation is given in terms of those who just progress on the Great Vehicle path. With respect to a knower of bases that is near to the fruit Mother, the fruit is the body of attributes and the Mother is the exalted-knower-of-all-aspects; since one is not far from attaining that wisdom, it is said to be near the fruit Mother.

Knower of bases that is distant from the fruit Mother, knower of bases that is distant due to not being the method, knower of bases that is bound by apprehension of signs [of true existence], knower of bases that is classed as discordant, and Lesser Vehicle knower of bases are equivalent. [Maitreya's *Ornament for the Clear Realizations,* III.7] says:[39]

> The entirety of the divisions thus
> Of those classed as discordant and as antidotes
> In the system of knowers-of-all
> As described [in sūtra] are to be known here.

འབྲས་ཡུམ་ལ་རིང་བའི་གཞི་ཤེས། ཐབས་མ་ཡིན་[14a.5]པས་རིང་བའི་གཞི་ཤེས། མཚན་འཛིན་གྱིས་བཅིངས་པའི་གཞི་ཤེས། མི་མཐུན་ཕྱོགས་ཀྱི་གཞི་ཤེས། ཐེག་དམན་གཞི་ཤེས་རྣམས་དོན་གཅིག་སྟེ། དེ་ལྟར་ཀུན་ཤེས་ཉིད་ལུགས་ལ། །ནས། ཇི་སྐད་[14a.6]བཤད་པ་འདིར་ཤེས་བྱ། །ཞེས་གསུངས།

> [*Ornament* III.7, 6a.7-6b.1]
> །དེ་ལྟར་ཀུན་ཤེས་ཉིད་ལུགས་ལ། །མི་མཐུན་གཉེན་པོའི་ཕྱོགས་དག་གི
> །རྣམ་པར་དབྱེ་བ་མ་ལུས་པ། །ཇི་སྐད་བཤད་པ་འདིར་ཤེས་བྱ།

Haribhadra's *Great Commentary* says:

> These are to be known from the divisions of Hearers and Bodhisattvas.

འགྲེལ་ཆེན་ལས། འདི་དག་ནི་ཉན་ཐོས་དང་བྱང་ཆུབ་སེམས་

དཔའི་དབྱེ་བ་ལས་ཤེས་པར་བྱའོ་ཞེས་དང་།

> Dan-ma-lo-chö: “These” refers to knower of bases that is near to the fruit Mother, knower of bases that is close due to skill in means, knower of bases that is classed as an antidote, and Great Vehicle knower of bases. Someone might wonder why Hearers’ knowers are far from the fruit Mother, so Haribhadra’s text continues:

and:

> In that way an achieving that is distant from the fruit Mother is an antidote for Hearers and so forth. However, because of being an object of abandonment due to erroneously engaging in apprehension of true existence,[a] it is taught as classed as discordant for Bodhisattvas.

དེ་ལྟར་འབྲས་ཡུམ་ལ་རིང་བར་སྒྲུབ་པ་ནི་ཉན་ཐོས་ལ་[14b.1]སོགས་པ་རྣམས་ཀྱི་གཉེན་པོ་ཉིད་ཡིན་པ་དང་། དངོས་པོར་དམིགས་པ་ཕྱིན་ཅི་ལོག་ཏུ་འཇུག་པ་ཉིད་ཀྱིས་སྤང་བར་བྱ་བ་ཡིན་པའི་ཕྱིར་དེ་བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཀྱི་མི་མཐུན་ཕྱོགས་ཡིན་པར་བསྟན་པའི་ཕྱིར། ཞེས་[14b.2]སོ༔

> Dan-ma-lo-chö: Although a knower of bases distant from the fruit Mother is an antidote to the conception of a self of persons, it perversely apprehends phenomena, which do not truly exist, as truly existent, and therefore it is not an object of achievement for Bodhisattvas. Thus, because it is not to be generated by Bodhisattvas but is to be stopped by them, it is classed as discordant for them.

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[a] *dngos por.*

28th Topic

7. Trainings in Knowers of Bases

To indicate trainings in knowers of bases two stanzas and two lines occur [in Maitreya's *Ornament for the Clear Realizations,* III.8-10ab]:[40]

> Forms and so forth; impermanence and so forth;
> Noncompletion and completion of those;
> Training stopping enactment
> Regarding nonattachment about those;
>
> Unchangeabilty; absence of agents;
> Training in the three aspects difficult to perform;
> Asserting the existence of the fruit
> Through attaining the fruit in accordance with [one's] lot;
>
> Nonreliance on another;
> Seven types of revelatory appearances.

བདུན་པ་གཞི་ཤེས་སྦྱོར་བ་སྟོན་པར།
གཟུགས་སོགས་དེ་མི་རྟག་སོགས་དང་། །ནས། སྣང་བ་རྣམ་བདུན་ཤེས་བྱེད་དོ། །ཞེས་ཤོ་ལོ་ཀ་གཉིས་དང་རྐང་པ་[a]གཉིས་བྱུང་།

[*Ornament* III.8-10ab, 6b.1-6b.2]

> །གཟུགས་སོགས་དེ་མི་རྟག་སོགས་དང་། །དེ་མ་རྫོགས་དང་རབ་རྫོགས་དང་།
> །དེ་ལ་ཆགས་པ་མེད་ཉིད་ལ། །སྤྱོད་པ་བཀག་པའི་སྦྱོར་བ་དང་།
>
> །མི་འགྱུར་བྱེད་པོ་མེད་ཉིད་དང་། །བྱ་དཀའ་རྣམ་གསུམ་སྦྱོར་བ་དང་།
> །སྐལ་བ་ཇི་བཞིན་འབྲས་ཐོབ་པས། །འབྲས་ཡོད་འདོད་པ་དེ་དང་ནི།
>
> །གཞན་ལ་རག་ལས་མེད་གང་དང་། །སྣང་བ་རྣམ་བདུན་ཤེས་བྱེད་དོ།

With regard to [trainings in knowers of bases] there are three: definition, divisions, and boundaries.

དེ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་[14b.3]མཚམས་གསུམ།

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[a] The 2005 Mundgod (29.3) misreads *ba*.

Definition [of a training in knowers of bases]

A Bodhisattva's yoga—dwelling in a Lesser Vehicle type of realization—that is an antidote to erroneous conceptions about the entities and attributes of the mode of abiding of conventional bases is the definition of a training in knowers of bases indicated here.

དང་པོ་ནི། གཞི་ཀུན་རྫོབ་པའི་སྡོད་ལུགས་ཀྱི་ངོ་བོ་དང་ཁྱད་པར་ལ་ཕྱིན་ཅི་ལོག་ཏུ་ཞེན་པའི་གཉེན་པོ་ཐེག་དམན་གྱི་རྟོགས་རིགས་སུ་གནས་པའི་སེམས་དཔའི་རྣལ་འབྱོར་དེ། འདིར་བསྟན་གཞི་[14b.4]ཤེས་སྦྱོར་བའི་མཚན་ཉིད།

Dan-ma-lo-chö: With respect to the term "conventional bases," they are called bases because they are substrata. The word for conventional/obscurational (*kun rdzob*, *saṃvṛti*) means fake or false. For instance, if you do not have good behavior and you pretend to have it, this would be fake. This is how the word is used in common parlance. In accordance with this, the word *kun rdzob* (*saṃvṛti*) is used for those phenomena of which the mode of appearance and the mode of actual being disagree. For a false or falsifying consciousness these appear to be true, but they are in fact not true. A falsifying consciousness is a conceiver of true existence. In brief, all phenomena except emptiness are conventional, that is to say, false, phenomena.

Here, the concern is with erroneous conceptions about the entities and attributes of the mode of abiding of conventional phenomena. The entity of a form, for instance, is the form itself; the form's attributes are its production, abiding, cessation, and so forth. For instance, the conception of a form as truly existent is an erroneous conception about the entity of a form whereas the conception that a form's production truly exists is an erroneous conception about an attribute of a form. "Erroneous" means that what is not is conceived to be.

Any consciousness that harms or damages such erroneous conceptions is an antidote to that erroneous conception. The definition above refers to a Bodhisattva's yoga; it could also say a Bodhisattva's pristine wisdom, and it is included within a Lesser Vehicle type of realization. In general, the word for "training" here, *sbyor ba* (*prayoga*), means to make effort to attain some-

thing that has not been attained. In this case, however, it refers to a path consciousness and thus is not a nonassociated compositional factor (*ldan min 'du byed, viprayukta-saṃskāra*) but a consciousness. "Training" can also here be understood as the consciousness' mode of activity. The path is being designated with a name by way of its manner of performing its function or activity. Even though this refers to a path, it is not referred to here as "path of training" because it could then be confused with "path of preparation" (*sbyor lam*) because they would both be *prayoga-mārga*—the second of the five paths.

Divisions [of trainings in knowers of bases]

When divided, there are ten because there are the ten consisting of:

Four by way of objects

1. training that stops the conception of true existence regarding forms and so forth

    Dan-ma-lo-chö: This is not a case of making effort to stop the conception of true existence with respect to forms and so forth in the future; rather, this training consciousness actually stops the manifest conception of true existence. It begins from the path of accumulation.

2. training that stops the conception of true existence regarding attributes such as impermanence and so forth
3. training that stops the conception of true existence regarding the completion or noncompletion of forms and so forth as bases of qualities

    Dan-ma-lo-chö: This training stops the conception of true existence with respect to the fact that a form, for instance, would either be a complete or incomplete base of attributes—these attributes being qualities such as that of impermanence and so forth.

4. training in nonattachment to the conception of true existence regarding forms and so forth

[The remaining six]

5. training in the ultimate unchangeability of the perfection of wisdom in terms of increase and decrease

    Dan-ma-lo-chö: A perfection of wisdom does not have truly existent increase or truly existent decrease.

6. training in the nonultimate existence of agents

    Dan-ma-lo-chö: Agents do not ultimately exist.

7. training in the three aspects difficult to perform [(1) the difficulty of

realizing that even though the fruit, an exalted-knower-of-all-aspects, is not observed (to exist) ultimately, it is the object of intent in conventional terms; (2) the difficulty of performing the training: the difficulty of realizing that even though the causes, knowers of paths, are not observed (to exist) ultimately, these are the training in the causes of an exalted-knower-of-all-aspects in conventional terms; and (3) the difficulty of performing the function: the difficulty of realizing that even though knowers of bases are not observed (to exist) ultimately, they are endowed with the efficacy of methods for taking care of trainees in conventional terms][a]

8. training in the conventional existence of the fruit though nonexistent ultimately

   Dan-ma-lo-chö: This training realizes that the fruit does conventionally exist even though it does not exist ultimately.

9. training in non-reliance on another enlightenment of greater benefit
10. training in the seven types of appearances—dream, [magical illusion, mirage, echo, reflection, city of smell-eaters, and emanation]—to make known that appearances are thoroughly conceived to truly exist even though they do not

    Dan-ma-lo-chö: For instance, if you are sleeping in a small room, you can still dream about elephants and so forth that would indeed not fit into your room. Magicians are able to take small pebbles or sticks and through the usage of certain sub-

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[a] The bracketed material is from Long-döl Ngag-wang-lo-sang (*klong rdol ngag dbang blo bzang,* 1719-1794), *Vocabulary Occurring in the Perfection of Wisdom* (*phar phyin las byung ba'i ming gi rnam grangs*), Collected Works, Śata-Piṭaka Series, vol. 100 (New Delhi: International Academy of Indian Culture, 1973), 366.3-366.5; Long-döl Ngag-wang-lo-sang is from the Se-ra Jay College (*se ra byes*). The Tibetan is:

ཆེད་དུ་བྱ་དཀའ་བ་ནི། འབྲས་བུ་རྣམ་མཁྱེན་དོན་དམ་པར་མི་
དམིགས་ཀྱང་། ཐ་སྙད་དུ་ཆེད་དུ་བྱ་བ་རྟོགས་པར་བྱ་དཀའ་
བའོ། །སྦྱོར་བ་བྱ་དཀའ་བ་ནི་རྒྱུ་ལམ་ཤེས་དོན་དམ་པར་མི་
དམིགས་ཀྱང་། ཐ་སྙད་དུ་རྣམ་མཁྱེན་གྱི་རྒྱུའི་སྦྱོར་བ་རྟོགས་པར་བྱ་
བ་དཀའ་བའོ།། ལས་བྱ་དཀའ་བ་ནི། གཞི་ཤེས་དོན་དམ་པར་མ་
དམིགས་ཀྱང་ཐ་སྙད་དུ་གདུལ་བྱ་གཞན་རྗེས་སུ་འཛིན་པའི་ཐབས་
ཀྱི་བྱེད་པ་དང་ལྡན་པ་རྟོགས་པར་བྱ་དཀའ་བའོ།

stances, salve, and mantra, they are able to cause a great diversity of appearances—wars, people fighting and being killed, horses and elephants going here and there, and so forth.

Mirages are the appearance of moving water that occurs in deserts due to the summer sun hitting the sand. People seeing this from a distance think it is water and go running after it. The seven types of appearances are seven examples of falsity, that is, of a discordance between what appears and what actually exists. With an echo of a voice, for instance, one gets a sense that someone is speaking from a distance. Similarly, all phenomena appear to truly exist but do not.

There is a consciousness known as a conventional consciousness of illusion that is a composite of this appearance of true existence and realization of the actual emptiness of true existence. This is what the seven examples exemplify. In brief, all phenomena have beginninglessly appeared to all of our minds as if they truly exist, but despite appearing that way they do not exist that way; they are actually empty of true existence.

To ascertain true existence one should first delineate it in terms of whatever example easily appears to your mind. It is essential to have an example that is renowned as false within the world; thus at this point seven different examples are set forth. You should use the example that is most helpful for you to gain realization of truthlessness. Use what appears most easily to your own mind, the one that fits your mind the best.

Similarly, if it seems easier for you to begin realizing the absence of true existence with respect to your own "I," you should start with that. Then gradually you should extend this out to your friends, relatives, and other persons. Buddha said in sūtra, "Just as the self is, so are all other sentient beings, and just as all sentient beings are, so are all phenomena." Here Buddha is saying that one should first delineate the absence of true existence of the "I" and then ascertain the absence of true existence of sentient beings whom one knows, and then extend this understanding to all phenomena. Nevertheless, it is also suitable to begin with some external object, ascertain its absence of true existence, and then switch to the mental and physical aggregates, and then to the "I." There is no definiteness as to any particular way; you should do what appears most easily to the mind.

For instance, you could set the syllogism:

The subject, the person, does not truly exist because of being

> devoid of true oneness and true plurality. The subject, the person, is devoid of being truly one because of having parts. The subject, the person, does have parts, because of existing. Whatever exists, necessarily has parts.

Once something exists, then even its very existence is a part or factor of that thing. Thus once it exists, it necessarily must have parts or factors. For example, a person has parts because of having the five aggregates. Even within the first of these, the form aggregate, the body has limbs, secondary limbs, and so forth. Thus a person does have parts. Once it has parts, it cannot be a truly existent one. If it were a truly existent one, its mode of appearance would have to accord with its mode of existence. However, "I" and "my aggregates" appear to thought as different. Although they appear to be different entities in this way, they are in fact one entity; thus the self's mode of appearance and mode of subsistence are discordant. Therefore, the self is not a truly existent one.

> The subject, a person, is not a truly existent plurality because truly existent oneness does not exist.

Once there is no truly existent one, there can be no truly existent plurality. For instance, if you do not have even one dollar, you cannot have many dollars.

> Because a person is not a truly existent one and is not a truly existent plurality, it must not truly exist.

The reason for this is that whatever truly exists must be either a truly existent one or a truly existent plurality, because whatever exists must be either one or many. If something is neither one nor many, then it does not exist. Once it follows that in general whatever exists is necessarily either one or many, then whatever truly exists is necessarily either a truly existent one or a truly existent plurality.

This is one way of thinking about the absence of true existence of the self or "I." In the textbooks on perfection of wisdom and on the Middle Way school many different reasonings are set forth; here I have set forth one in connection with the seven examples of falsity.

གཉིས་པ་ནི། དཔེ་ན་བཅུ་ཡོད་དེ།

1. གཟུགས་སོགས་ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་དང་།
2. ཁྱད་ཆོས་དེ་མི་རྟག་པ་སོགས་ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་དང་།
3. གཟུགས་སོགས་དེ་[14b.5]ཡོན་ཏན་གྱི་རྟེན་དུ་མ་རྫོགས་པ་དང་རྫོགས་པའི་སྦྱོར་བ་དང་།
4. གཟུགས་སོགས་དེ་ལ་བདེན་ཞེན་གྱི་ཆགས་མེད་ཀྱི་སྦྱོར་བ་

སྟེ་ཡུལ་གྱི་སྒོས་བཞི་དང་།

5. དོན་དམ་པར་ཤེར་ཕྱིན་འཕེལ་འགྲིབ་མི་འགྱུར་བའི་སྦྱོར་བ་དང་།
6. བྱེད་[14b.6]པ་པོ་དོན་དམ་པར་མེད་པའི་སྦྱོར་བ་དང་།
7. བྱ་དཀའ་བ་རྣམ་གསུམ་གྱི་སྦྱོར་བ་དང་།
8. དོན་དམ་པར་མེད་ཀྱང་ཐ་སྙད་དུ་འབྲས་བུ་ཡོད་པའི་སྦྱོར་བ་དང་།
9. ཕན་ཡོན་ཆེ་བའི་བྱང་ཆུབ་གཞན་ལ་རག་མ་ལས་པའི་སྦྱོར་བ་དང་། [15a.1]
10. བདེན་པར་མེད་ཀྱང་མངོན་ཞེན་གྱི་སྣང་བ་རྨི་ལམ་སོགས་ཤེས་བྱེད་སྣང་བ་རྣམ་བདུན་གྱི་སྦྱོར་བ་

དང་བཅུ་ཡོད་པའི་ཕྱིར།

Although [the above] does not agree with the wording of Gyal-tshab's *Explanation,* [a] it accords with Tsong-kha-pa's *Golden Garland* and

[a] Gyal-tshab's *Explanation of (Maitreya's) "Ornament for the Clear Realizations" and its Commentaries: Ornament for the Essence*. See rgyal tshab dar ma rin chen. *rnam bshad snying po'i rgyan*. In *gsung 'bum/ rgyal tshab rje* (*zhol*). (New Delhi, India: Mongolian Lama Guru Deva, 1982), 48b.3; TBRC W676.2:

Āryavimuktasena's *Illumination of the Twenty-five Thousand Stanza Perfection of Wisdom Sūtra,* and therefore agrees in meaning.

རྣམ་བཤད་དང་ཚིག་མི་མཐུན་ཀྱང་གསེར་འཕྲེང་དང་ཉེ་སྣང་ལྟར་[15a.2]ཡིན་པས་དོན་མཐུན་ནོ།།

Boundaries [of trainings in knowers of bases]

[Trainings in knowers of bases] exist from the path of accumulation through the end of the continuum [as a sentient being, just prior to Buddhahood]; Tsong-kha-pa's *Golden Garland* says,[a] "Though someone asserts these as paths of preparation, they exist from the path of accumulation until the end of the continuum."

གསུམ་པ་ནི། ས་མཚམས་ཚོགས་ལམ་ནས་རྒྱུན་མཐའི་བར་ཏེ། གསེར་འཕྲེང་ལས། འདི་ཁ་ཅིག་སྦྱོར་ལམ་དུ་འདོད་ཀྱང་ཚོགས་ལམ་ནས་རྒྱུན་མཐའི་བར་ན་ཡོད་དོ་ཞེས་སོ།།

7-698.

[a] Tsong kha pa, *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rgya cher bshad pa'i legs bshad gser phreng* (*stod cha*), in *gsung 'bum/ tsong kha pa* (*bkra shis lhun po par rnying*), (New Delhi, India: Ngawang Gelek Demo, 1977), 83a.3-83a.4; TBRC W22109.3219.

29th Topic

8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases]

> Dan-ma-lo-chö: Concerning equalities in the modes of apprehension of trainings in knowers of bases, "mode of apprehension" refers to the way in which the object appears to the mind. "Equality" here refers to the fact that there is no difference in subtlety or grossness with respect to the emptiness that is with all phenomena, from forms through to and including omniscient consciousnesses. In other words, the object of negation that is negated by the respective emptiness of these phenomena does not vary in subtlety or grossness. There is also no difference of difficulty or ease in realizing the emptiness that is with all phenomena.

To indicate equalities in the modes of apprehension of trainings [in knowers of bases Maitreya's *Ornament for the Clear Realizations,* III.10cd] says:[41]

> Four aspects of nonconceit with respect to
> Forms and so forth are their equalities.

བརྒྱད་[15a.3]པ་སྦྱོར་བ་དེའི་འཛིན་སྟངས་མཉམ་ཉིད་སྟོན་པར། གཟུགས་ལ་སོགས་ལ་རློམ་མེད་པ། །རྣམ་བཞི་དེ་ཡི་མཉམ་པ་ཉིད། །ཅེས་གསུངས།

[*Ornament* III.10cd, 6b.2]
།གཟུགས་ལ་སོགས་ལ་རློམ་མེད་པ། །རྣམ་བཞི་དེ་ཡི་མཉམ་པ་ཉིད།

With regard to [equalities in the modes of apprehension of trainings in knowers of bases] there are three: definition, divisions, and boundaries.

དེ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of an equality in the modes of apprehension of trainings in knowers of bases]

An aspect of meditatively cultivating a training in a knower of bases that stops conceits concerning objects and subjects is the definition of an equality in the modes of apprehension of a training in a knower of bases.

དང་[15a.4]པོ་ནི། གཞི་ཤེས་སྦྱོར་བ་སྒོམ་པའི་རྣམ་པ་གང་ཡུལ་དང་ཡུལ་ཅན་དུ་རློམ་པ་འགོག་བྱེད་དེ། སྦྱོར་བ་དེའི་འཛིན་སྟངས་མཉམ་ཉིད་ཀྱི་མཚན་ཉིད།

> Dan-ma-lo-chö: Most often the term “conceit” refers to pride, but not always. Here “conceits” means to conceive of the existence of something that does not exist. An “object” is the object of any mind, whereas a subject is a thing or phenomenon that possesses any type of object. With regard to subjects, the word literally is “object possessor;” there are object possessors that are forms, that are consciousnesses, and that are nonassociated compositional factors. An illustration of the first, an object-possessor that is a form, is a term that indicates its object; its referent is its object, and thus a term (*sgra*) is an object possessor. An illustration of a consciousness that is an object-possessor is a conceptual consciousness apprehending a form; its referent object is a form. Similarly, with respect to an object-possessor that is a nonassociated compositional factor, a person who has an eye consciousness apprehending a form or who has a conceptual consciousness apprehending a form, is such an object-possessor.
>
> Forms are objects; thus, if one considers forms to be truly existent, one has a conceit, a false fabrication, with respect to objects. Similarly, if any of the three types of subjects—terms [which are forms], or consciousnesses, or nonassociated compositional factors [such as persons]—are considered to be truly existent users of objects, one has conceits with respect to object-possessors, subjects. This equality in the mode of apprehension of the training is a means of ceasing such conceits; it is what stops false fabrications of true existence with respect to objects and subjects.

Divisions [of equalities in the modes of apprehension of trainings in knowers of bases]

When divided, there are four nonconceits[a] for each of the ten trainings, making forty;

གཉིས་པ་ནི། དབྱེ་ན་སྦྱོར་བ་དེ་བཅུ་ལ་རློམ་མེད་བཞི་[15a.5]བཞི་སྟེ་བཞི་བཅུ་ཡོད་དེ།

Āryavimuktasena's *Illumination of the Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra* says:[b]

> How are the four aspects? They are what [Subhūti] says [in the sūtra]:
>
> > They do not make mental conceits about forms. They do not make [mental] conceits by way of forms. They do not make mental conceits as "Forms are mine." They do not make mental conceits with respect to forms.

ཉི་སྣང་ལས། ཇི་ལྟར་ན་རྣམ་པ་བཞི་གང་ཡིན་ཞེ་ན། གཟུགས་རློམ་སེམས་སུ་མི་བྱེད་དེ། གཟུགས་ཀྱིས་རློམ་[སེམས་][c]སུ་མི་བྱེད། གཟུགས་བདག་གི་ཞེས་བྱ་བར་རློམ་སེམས་སུ་མི་[15a.6]བྱེད། གཟུགས་ལ་རློམ་སེམས་སུ་མི་བྱེད། ཅེས་གང་གསུངས་པ་ཞེས་སོ།།

> Dan-ma-lo-chö: This means: Do not conceive forms to exist by way of their own mode of subsistence without being posited through the force of appearing to an undamaged awareness. Do not make false fabrications with respect to the attributes of forms such as production, abiding, disintegration, and so forth, conceiving these attributes of forms to truly exist whereas they do not. Do not make mental conceits with respect to things included within one's continuum, such as one's form, thinking that one possesses in a truly existent manner such things as "my head,"

[a] See backnote 41.

[b] *shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa,* 115b.5-115b.6.

[c] Material in brackets is added in accordance with Āryavimuktasena's text as cited in the previous note.

"my hand," "my nose," and so forth. Do not make mental conceits with respect to forms means not to engage in false fabrications such as conceiving forms to be truly existent one or truly existent many, not conceiving the basis of designation of a form to truly exist as the basis of designation of a form, and not conceiving a form to truly exist as an object designated to its basis of designation.

Boundaries [of equalities in the modes of apprehension of trainings in knowers of bases]

It is easy [to understand that equalities in the modes of apprehension of trainings in knowers of bases] exist from the path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].

གསུམ་པ་ནི། ས་མཚམས་ཚོགས་ལམ་ནས་རྒྱུན་མཐའི་བར་སླ།

30th Topic

9. Paths of Seeing

To indicate paths of seeing, five stanzas occur [in Maitreya's *Ornament for the Clear Realizations,* III.11-15]:[42]

> These having the essence of periods—
> Doctrinal knowledge, subsequent knowledge,
> Forbearance, and knowledge—about the truths, suffering and so forth,
> Are the path of seeing in the system of knowers of all.
>
> Forms are not permanent and not impermanent,
> Are passed beyond the extremes, are pure,
> Are not produced and do not cease, and so forth.
> Like space; abandonment of desire;
>
> Released from thorough grasping;
> Naturally inexpressible.
> The meaning is not bestowable
> To others through verbalization;
>
> Unobservable;
> Very pure; non-arising of illness.
> Bad states are severed;
> Not conceptualized as actualizing the fruit;
>
> Not related with signs;
> Nonproduction of consciousness
> Regarding things, names, and duality.
> These are the periods of knowers of all.

དགུ་པ་མཐོང་ལམ་སྟོན་པར།

སྡུག་བསྔལ་ལ་སོགས་[15b.1]བདེན་པ་ལ། །ནས། ཀུན་ཤེས་ཉིད་ཀྱི་སྐད་ཅིག་མ། །ཞེས་ཤློ་ཀ་ལྔ་འབྱུང་།

[*Ornament* III.11-15, 6b.2-6b.5]

།སྡུག་བསྔལ་ལ་སོགས་བདེན་པ་ལ། །ཆོས་ཤེས་རྗེས་སུ་ཤེས་པ་དང་།
།བཟོད་ཤེས་སྐད་ཅིག་བདག་ཉིད་འདི། །ཀུན་ཤེས་ཚུལ་ལ་མཐོང་བའི་ལམ།

།གཟུགས་རྟག་མ་ཡིན་མི་རྟག་མིན། །མཐའ་ལས་འདས་དང་རྣམ་དག་དང་།
།མ་སྐྱེས་མ་འགགས་ལ་སོགས་དང་། །མཁའ་འདྲ་ཆགས་པ་སྤངས་པ་དང་།

།ཡོངས་སུ་འཛིན་ལས་གྲོལ་བ་དང་། །ངོ་བོ་ཉིད་ཀྱིས་བརྗོད་མེད་དང་།
།གང་ཕྱིར་འདི་དོན་བརྗོད་པ་ཡིས། །གཞན་ལ་སྦྱིན་དུ་མེད་པ་དང་།

།དམིགས་པ་མེད་པར་བྱེད་པ་དང་། །ཤིན་ཏུ་རྣམ་དག་ནད་མི་འབྱུང་།
།ངན་སོང་ཆད་དང་འབྲས་བུ་ནི། །མངོན་དུ་བྱ་ལ་མི་རྟོག་ཉིད།

།མཚན་མ་དག་དང་མ་འབྲེལ་དང་། །དངོས་དང་མིང་དང་གཉིས་པོ་ལ།
།ཤེས་པ་སྐྱེ་བ་མེད་པ་ནི། །ཀུན་ཤེས་ཉིད་ཀྱི་སྐད་ཅིག་མ།

[Definition of a path of seeing]

A clear realization of the truth that is devoid of the thirty-two superimpositions[a] is the definition of a path of seeing.

སྒྲོ་འདོགས་སོ་གཉིས་དང་བྲལ་བའི་བདེན་པ་མངོན་རྟོགས་དེ། མཐོང་ལམ་གྱི་མཚན་ཉིད།

[Divisions of paths of seeing]

When divided, there are three—the paths of seeing of the three vehicles [Hearers, Solitary Realizers, and the Great Vehicle].

དབྱེ་ན་ཐེག་པ་གསུམ་གྱི་མཐོང་[15b.2]ལམ་གསུམ།

Divided by way of their isolates, [paths of seeing] indicated here [in Maitreya's *Ornament for the Clear Realizations*] are the sixteen periods. (For the sixteen periods see Appendix 2, on page 434)

ལྡོག་པས་ཕྱེ་ནས་འདིར་བསྟན་སྐད་ཅིག་མ་བཅུ་དྲུག་གསུངས་སོ།

> Dan-ma-lo-chö: Everything up to this point has been the discussion of the three exalted knowers, which are what are to be practiced. Maitreya has explained:
>
> - the final object of attainment, which is the exalted knower of all aspects,

---

[a] For the thirty-two superimpositions see backnote 42.

- the means of attaining it, which is the knower of all paths, and
- the purifier of that knower of paths by way of ceasing the extreme of peace, which is the knower of bases.

Next is the discussion of the four trainings that are the means of practicing them. Accordingly, Jam-yang-shay-pa now provides a transitional stanza.

Transitional stanza:

The Mother of the four Superiors[a] captivating all beings
With the exalted knowers' three eyes of full beauty
And smiling, red fruit lips of eloquence having
The characterizing thirty teeth attracting the fortunate: Amazing!

སྨྲས་པ།

མཁྱེན་པའི་སྤྱན་གསུམ་མཛེས་སྡུག་རབ་རྫོགས་པས།
སྐལ་བཟང་འགུགས་པའི་མཚན་བྱེད་སུམ་ཅུའི་ཚེམས།།
ལེགས་[15b.3]བཤད་བིམ་པའི་མཆུ་སྒྲོས་མཉམ་བཞད་པས།།
སྐྱེ་དགུའི་ཡིད་འཕྲོག་འཕགས་བཞིའི་ཡུམ་ངོ་མཚར།།

ཞེས་པའང་བར་སྐབས་ཀྱི་ཚིགས་བཅད་དེ།

Dan-ma-lo-chö: Jam-yang-shay-pa uses an elaborate metaphor of a beautiful goddess who fully embodies wisdom, such as Prajñāpāramitā or Sarasvatī. She has three eyes, here indicating the exalted knower of all aspects, the exalted knower of paths, and the exalted knower of bases. She is completely beautiful and attractive. She has thirty teeth, which are equated with the thirty topics characterizing the three exalted knowers. Her lips have the lush redness of the Bimba[b] fruit, and with those red lips of eloquent explanation, she smiles, captivating the minds of all creatures. When those seeking the state of liberation and complete omniscience see the qualities of these three exalted knowers, which are the Mother giving rise to the four Superiors, they feel

[a] Hearer, Solitary Realizer, Bodhisattva, and Buddha Superiors.
[b] *bim pa* in Tibetan, *bimba* or *vimba/vimva* in Sanskrit; the fruit of the Momordica Monadelpha.

great delight.

Since the author has inserted poetry here, I will discuss a little the description in the field of poetics of examples and figures of speech related with them. Words that explicitly indicate that an example is being given are “like” (*bzhin*), “for example,” “just as” (*ji ltar*), “equal to” (*’dra*) “similar” (*mtshungs*), and so forth. These are terms illuminating similarity (*mtshungs pa gsal bar byed pa’i sgra*); there are sixty or seventy such terms. If there is a term indicating similarity, this is a simile (*dpe’i rgyan,* literally, “example-adornment”), and there are thirty-two types of similes. Those that do not have such a term of similarity are called metaphors (*gzugs can gyi rgyan,* literally, “form-adornment”). For example, the text says, “the three eyes of the exalted knowers” (*mkhyen pa’i spyan gsum*). Here the phrase has a genitive particle linking the two parts, and the three exalted knowers have been set forth as forms, specifically, “the three eyes.” Likewise, the thirty topics characterizing the three exalted knowers are indicated as forms, the “thirty teeth” of the goddess Sarasvatī. Also, the eloquence (*legs bshad*) is stated literally as the form “red lips.”

Regarding the difference between metaphors (*gzugs can gyi rgyan*) and similes (*dpe rgyan*), they are the same in being example and exemplified, but in the case of similes, because a term of similarity is used, you can understand the two as being different; in the case of metaphors the example and exemplified are conflated, as if undifferentiable. It is as if the example *is* the exemplified, though in fact they are example and exemplified. In the study of poetics (*snyan ngag*) there are thirty-two types of similes and twenty types of metaphors which are differentiated in this way.

This was a transitional stanza that Jam-yang-shay-pa added here in his treatise after finishing explaining the phenomena characterizing the three exalted knowers. The next section is the fourth category, which begins the second part of his text, the explanation of the thirty-six phenomena characterizing the four trainings.

The phenomena characterizing the three exalted knowers have been explained.

མཁྱེན་གསུམ་མཚོན་བྱེད་ཀྱི་ཆོས་བཤད་ཟིན་ཏོ། ༔

Explaining the thirty-six phenomena characterizing the four trainings

This has four parts: explaining the eleven phenomena characterizing complete trainings in all aspects, the eight phenomena characterizing a peak training, the thirteen phenomena characterizing serial trainings, and the four phenomena characterizing momentary trainings.

[15b.4]གཉིས་པ་སྦྱོར་བ་བཞི་མཚོན་པའི་ཆོས་སོ་དྲུག་བཤད་པ་ལ། རྣམ་རྫོགས་སྦྱོར་བ་མཚོན་པའི་ཆོས་བཅུ་གཅིག་དང་། རྩེ་སྦྱོར་མཚོན་པའི་ཆོས་བརྒྱད་དང་། མཐར་གྱིས་སྦྱོར་བ་མཚོན་པའི་ཆོས་བཅུ་གསུམ། སྐད་ཅིག་[15b.5]སྦྱོར་མཚོན་པའི་ཆོས་བཞི་བཤད་པ་བཞི།

Chapter IV. Explaining the eleven phenomena characterizing complete trainings in all aspects

> Dan-ma-lo-chö: A complete training in all aspects is so called based on an etymology that it is a training that is the practice of the 173 aspects of the three exalted knowers, having brought them all completely together as objects of its mode of apprehension (*mkhyen gsum gyi rnam pa brgya dang don gsum yongs su rdzogs par 'dzin stangs kyi yul du bsdud nas nyams su len pa'i sbyor ba yin pas na rnam rdzogs sbyor ba*).

To indicate [the eleven phenomena characterizing complete trainings in all aspects Maitreya's *Ornament for the Clear Realizations,* I.12-13] says:[43]

> Aspects, trainings,
> Qualities, faults, characteristics,
> Concordances with a portion of liberation and with definite discrimination,
> Groups of irreversible learners,
>
> Equality of mundane existence and peace,
> Unsurpassed pure land,
> And skill in means [characterize]

The complete manifest realization of all aspects.

དང་པོ་[རྣམ་རྫོགས་སྦྱོར་བ་མཚོན་པའི་ཆོས་བཅུ་གཅིག་]སྟོན་པར།

རྣམ་པ་སྦྱོར་བར་བཅས་རྣམས་དང་། །ནས། འདི་ནི་ཐབས་ལ་མཁས་པ་ཡིན།[a] །ཞེས་གསུངས།

[*Ornament* I.12-13, 2b.1-2b.2]

།རྣམ་པ་སྦྱོར་བར་བཅས་རྣམས་དང་། ཡོན་ཏན་སྐྱོན་ནི་མཚན་ཉིད་བཅས།
།ཐར་དང་ངེས་འབྱེད་ཆ་མཐུན་དང་། སློབ་པ་ཕྱིར་མི་ལྡོག་པའི་ཚོགས།།
།སྲིད་དང་ཞི་བ་མཉམ་ཉིད་དང་། །ཞིང་དག་བླ་ན་མེད་པ་ནི།
།རྣམ་ཀུན་མངོན་རྫོགས་རྟོགས་པ་སྟེ། །འདི་ནི་ཐབས་མཁས་བཅས་པ་ཡིན།།

[Definition of a complete training in all aspects]

A Bodhisattva's yoga[b] **that is conjoined with the wisdom of meditatively cultivating the one hundred seventy-three aspects of the three exalted knowers** is the definition of a complete training in all aspects.

མཁྱེན་གསུམ་གྱི་རྣམ་པ་བརྒྱ་དང་དོན་གསུམ་[15b.6]ཉམས་སུ་ལེན་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་སེམས་དཔའི་རྣལ་འབྱོར་དེ་རྣམ་རྫོགས་སྦྱོར་བའི་མཚན་ཉིད།

> Dan-ma-lo-chö: In this training Bodhisattvas are taking all the different aspects of the three knowers and meditatively cultivating them. Once one has generated a complete training in all aspects in the mental continuum, then one's consciousness realizing emptiness, for instance, is also a complete training of all aspects, for the definition shows that it is sufficient for a consciousness to be *conjoined* with the wisdom practicing the one hundred seventy-three aspects; such a consciousness does not have to *be* that wisdom.

---

[a] Jam-yang-shay-pa's citation of the last line of the stanza is different from the *sde dge Ornament* as cited just below.

[b] That is, yogic consciousness.

Bodhisattva’s path (*byang sems kyi lam, bodhisattvamārgaḥ*), path perfection of wisdom (*lam sher phyin, mārgamūtaprajñāpāramitā*), Sattva’s yoga (*sems dpa’i rnal byor*), training in an exalted-knower-of-all-aspects (*rnam mkhyen sbyor ba, sarvākārajñatāprayogaḥ*), training in a knower of paths (*lam shes sbyor ba, mārgajñatāprayogaḥ*), and achieving through armor (*go sgrub, saṃnāhapratipattiḥ*) are equivalent.

བྱང་སེམས་ཀྱི་ལམ་དང་། ལམ་ཤེར་ཕྱིན་དང་། སེམས་དཔའི་རྣལ་འབྱོར་དང་། རྣམ་མཁྱེན་[16a.1]སྦྱོར་བ་དང་། ལམ་ཤེས་སྦྱོར་དང་། གོ་སྒྲུབ་རྣམས་དོན་གཅིག།

[Divisions of complete trainings in all aspects]

When divided, there are 173 by way of aspect and twenty by way of training.

དབྱེ་ན་རྣམ་པའི་སྒོ་ནས་བརྒྱ་དོན་གསུམ་དང་། སྦྱོར་བའི་སྒོ་ནས་ཉི་ཤུ་ཡོད།

[Boundaries of complete trainings in all aspects]

Concerning the boundaries, [complete trainings in all aspects] exist from the Great Vehicle path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].

ས་མཚམས་ཐེག་ཆེན་ཚོགས་[16a.2]ལམ་ནས་རྒྱུན་མཐའི་བར་དུ་ཡོད།

There are eleven phenomena characterizing a complete training in all aspects because there are the eleven:[a]

1. aspects (*rnam pa, ākārāḥ*)
2. trainings (*sbyor ba, prayogā*)
3. qualities [of trainings] (*yon tan, guṇaḥ*)
4. defects of trainings (*sbyor ba’i skyon, prayogadoṣāḥ*)
5. characteristics [of trainings] (*mtshan nyid, lakṣāṇi*)

[a] In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa’s text, whereas the Sanskrit follows Obermiller, *Analysis of the Abhisamayālaṃkāra;* hence, the discrepancies.

6. concordance with a portion of liberation (*thar pa cha dang mthun pa, mokṣabhāgīyaṃ*)
7. concordance with a portion of definite discrimination (*nges'byed cha mthun pa, nirvedhabhāgīyaṃ*)
8. learner irreversible community members[a] (*slob pa phyir mi ldog pa'i dge 'dun, śaikṣo'vaivartiko bodhisattvagaṇaḥ*)
9. trainings in the equality of mundane existence and peace (*srid zhi mnyam nyid kyi sbyor ba, bhavaśāntisamatābhāvanāprayogaḥ*)
10. training of a pure land (*zhing dag sbyor ba, buddhakṣetrapari-śuddhiprayogaḥ*)
11. training in skill in means (*thabs mkhas sbyor ba, upāyakauśala-prayogaḥ*)

རྣམ་རྫོགས་སྦྱོར་བ་མཚོན་བྱེད་ཀྱི་ཆོས་བཅུ་གཅིག་ཡོད་དེ།

1. རྣམ་པ་དང་།
2. སྦྱོར་བ་དང་།
3. ཡོན་ཏན་དང་།
4. སྦྱོར་བའི་སྐྱོན་དང་།
5. མཚན་ཉིད་དང་།
6. ཐར་པ་ཆ་མཐུན་དང་། [16a.3]
7. ངེས་འབྱེད་ཆ་མཐུན་དང་།
8. སློབ་པ་ཕྱིར་མི་ལྡོག་པའི་དགེ་འདུན་དང་།
9. སྲིད་ཞི་མཉམ་ཉིད་ཀྱི་སྦྱོར་བ་དང་།
10. ཞིང་དག་སྦྱོར་བ་དང་།
11. ཐབས་མཁས་སྦྱོར་བ་

སྟེ་བཅུ་གཅིག་ཡོད་པའི་ཕྱིར།

[a] *dge 'dun,* literally, aspirants to virtue.

31st Topic

1. Aspects

To indicate [aspects[a] Maitreya's *Ornament for the Clear Realizations,* IV.1-5] says:[44]

> The specifics of knowing the bases
> Are called "aspects," characters.
> Because there are three aspects of exalted knowers of all,
> Those [mental aspects] are asserted as three aspects.
>
> Those ranging from the aspect of nonexistence
> To the aspect of nonfluctuation
> Are explained as four [each] for the individual truths
> And fifteen for paths.
>
> It is proclaimed that there are
> Eight, seven, five, and sixteen
> Respectively in terms of the causes,
> Paths, sufferings, and cessations.
>
> By dividing these ranging
> From the establishments by way of mindfulness
> Through the finality of Buddha aspects
> In accordance with true paths
>
> Into the three exalted knowers of all,
> These are asserted respectively
> Regarding Learners, Bodhisattvas, and Buddhas
> As thirty-seven, thirty-four, and thirty-nine.

དང་པོ་[རྣམ་པ་]སྟོན་པར་[16a.4] གཞི་ཤེས་པ་ཡི་བྱེ་བྲག་རྣམས། །ནས། སུམ་ཅུ་རྩ་དགུ་དག་ཏུ་བཞེད། །ཅེས་གསུངས།

[*Ornament* IV.1-5, 6b.6-7a.2]
།གཞི་ཤེས་པ་ཡི་བྱེ་བྲག་རྣམས། །རྣམ་པ་ཞེས་བྱ་མཚན་ཉིད་དེ།

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[a] See the separate treatment of aspects by Jam-yang-shay-pa's reincarnation Kön-chog-jig-may-wang-po in the second text in this volume, 409ff.

།ཀུན་མཁྱེན་ཉིད་ནི་རྣམ་གསུམ་ཕྱིར། །དེ་ནི་རྣམ་པ་གསུམ་དུ་འདོད།
།མེད་པའི་རྣམ་པ་ནས་བཟུང་སྟེ། །མི་གཡོ་བ་ཡི་རྣམ་པའི་བར།
།བདེན་པ་སོ་སོ་ལ་བཞི་དང་། །ལམ་ལ་དེ་ནི་བཅོ་ལྔར་བཤད།

།རྒྱུ་དང་ལམ་དང་སྡུག་བསྔལ་དང་། །འགོག་པ་ལ་ནི་གོ་རིམས་བཞིན།
།དེ་དག་བརྒྱད་དང་བདུན་དང་ནི། །ལྔ་དང་བཅུ་དྲུག་ཅེས་བསྒྲགས་སོ།

།དྲན་པ་ཉེར་གཞག་ནས་བཟུང་སྟེ། །སངས་རྒྱས་རྣམ་པའི་མཐར་ཐུག་རྣམས།
།ལམ་གྱི་བདེན་པའི་རྗེས་མཐུན་པར། །ཀུན་མཁྱེན་གསུམ་དུ་ཕྱེ་བས་ན།

།སློབ་མ་བྱང་ཆུབ་སེམས་དཔའ་དང་། །སངས་རྒྱས་རྣམས་ལ་རིམ་བཞིན་དུ།
།སུམ་ཅུ་བདུན་དང་སུམ་ཅུ་བཞི། །སུམ་ཅུ་རྩ་དགུ་དག་ཏུ་བཞེད།

With regard to the aspects indicated here [in Maitreya's *Ornament for the Clear Realizations*] there are two: definition and divisions.

འདིར་བསྟན་རྣམ་པ་ལ་མཚན་ཉིད། དབྱེ་བ་གཉིས།

Definition [of an aspect indicated here]

A specific or feature of the mode of apprehension of training involved in meditatively cultivating collectively the three exalted knowers is the definition of an aspect of training involved in meditatively cultivating collectively the three exalted knowers.

དང་པོ་ནི། མཁྱེན་གསུམ་བསྡུས་སྒོམ་གྱི་སྦྱོར་བའི་[16a.5]འཛིན་སྟངས་ཀྱི་བྱེ་བྲག་གམ་ཁྱད་པར་དེ།མཁྱེན་གསུམ་བསྡུས་སྒོམ་གྱི་སྦྱོར་བའི་[a]རྣམ་པའི་མཚན་ཉིད།

> Dan-ma-lo-chö: What is collective cultivation of the aspects of the three exalted knowers? It is to take the 173 aspects as objects of apprehension of that one pristine wisdom.

Divisions [of the aspects indicated here]

When [aspects of trainings involved in meditatively cultivating collectively the three exalted knowers] are divided, there are 173 because there

[a] The 2005 Mundgod (32.15) reads *pa.*

are twenty-seven aspects of knowers of bases, thirty-six aspects of knowers of paths, and 110 aspects of exalted-knowers-of-all-aspects.

གཉིས་པ་ནི། དབྱེ་ན་བརྒྱ་དང་དོན་གསུམ་ཡོད་དེ།

1. གཞི་ཤེས་ཀྱི་རྣམ་པ་ཉེར་བདུན།
2. ལམ་ཤེས་[16a.6]ཀྱི་རྣམ་པ་སོ་དྲུག
3. རྣམ་མཁྱེན་གྱི་རྣམ་པ་བརྒྱ་རྩ་བཅུ་

ཡོད་པའི་ཕྱིར།

The first reason [that is, that there are twenty-seven aspects of knowers of bases] is established because there are twenty-seven consisting of four aspects each in terms of the first three of the four truths and fifteen aspects in terms of true paths, since [Maitreya's *Ornament for the Clear Realizations,* IV.2] says:[45]

> Those ranging from the aspect of nonexistence
> To the aspect of nonfluctuation
> Are explained as four for the individual [first three] truths
> And fifteen for paths.

རྟགས་དང་པོ་གྲུབ་སྟེ། བདེན་བཞིའི་བདེན་པ་དང་པོ་གསུམ་གྱི་སྟེང་གི་རྣམ་པ་བཞི་བཞི་དང་ལམ་བདེན་སྟེང་གི་རྣམ་པ་བཅོ་ལྔ་དང་ཉེར་[16b.1]བདུན་ཡོད་དེ། མེད་པའི་རྣམ་པ་ནས་བཟུང་སྟེ། །ནས། ལམ་ལ་དེ་ནི་བཅོ་ལྔར་བཤད། །ཅེས་གསུངས་པའི་ཕྱིར།

[*Ornament* IV.2, 6b.6-6b.7]
།མེད་པའི་རྣམ་པ་ནས་བཟུང་སྟེ། །མི་གཡོ་བ་ཡི་རྣམ་པའི་བར།
།བདེན་པ་སོ་སོ་ལ་བཞི་དང་། །ལམ་ལ་དེ་ནི་བཅོ་ལྔར་བཤད།

> Dan-ma-lo-chö: About the twenty-seven aspects of knowers of bases, the four of each of the first three of the four noble truths refer to the usual four attributes of each of the truths. True paths usually have only four aspects, but here they have fifteen: four uncontaminated paths of seeing that serve as antidotes to the conception of a self of persons, five contaminated paths of seeing that serve as actual antidotes to the coarse obstructions to omniscience and that realize the emptiness of a difference of en-

tity of apprehended-object and apprehending-subject through the means of a generic image, and six uncontaminated paths of meditation that directly realize the emptiness of a difference of entity of apprehended-object and apprehending-subject.

The 173 aspects are considered to be subjective aspects from one point of view and objective aspects from another. Consciousnesses like the ones just mentioned, which are pristine wisdoms acting as antidotes to certain afflictions, are subjective aspects (*shes rnam*). The objects that they realize are objective aspects (*don rnam*).

The second reason [that is, that there are thirty-six aspects of knowers of paths] is established because there are thirty-six consisting of eight aspects in terms of the causes, true sources; seven aspects in terms of true paths; five aspects in terms of true sufferings; and sixteen aspects in terms of true cessations. [Maitreya's *Ornament for the Clear Realizations,* IV.3] says:[46]

It is proclaimed that there are
Eight, seven, five, and sixteen
Respectively in terms of the causes,
Paths, sufferings, and cessations.

རྟགས་གཉིས་པ་གྲུབ་སྟེ། རྒྱུ་ཀུན་འབྱུང་བདེན་པའི་སྟེང་གི་རྣམ་པ་བརྒྱད་དང་། ལམ་[16b.2]བདེན་གྱི་སྟེང་གི་རྣམ་པ་བདུན་དང་། སྡུག་བདེན་སྟེང་གི་རྣམ་པ་ལྔ་དང་། འགོག་བདེན་སྟེང་གི་རྣམ་པ་བཅུ་དྲུག་དང་སོ་དྲུག་ཡོད་པའི་ཕྱིར། རྒྱུ་དང་ལམ་དང་སྡུག་བསྔལ་དང་། །ནས། ལྔ་དང་བཅུ་དྲུག་ཅེས་བསྒྲགས་[16b.3]སོ༔ ༔ཞེས་གསུངས།

[*Ornament* IV.3, 6b.7]
།རྒྱུ་དང་ལམ་དང་སྡུག་བསྔལ་དང་། །འགོག་པ་ལ་ནི་གོ་རིམས་བཞིན།
།དེ་དག་བརྒྱད་དང་བདུན་དང་ནི། །ལྔ་དང་བཅུ་དྲུག་ཅེས་བསྒྲགས་སོ།

The third reason [that is, that there are 110 aspects of exalted-knowers-of-all-aspects] is established because there are (1) thirty-seven harmonies of enlightenment that are aspects of knowers of bases that are types of realizations in common with learner Hearers, (2) thirty-four aspects of knowers of paths that are types of realizations in common with Bodhi-

sattvas, and (3) thirty-nine aspects that are uncommon to exalted-knowers-of-all-aspects since [Maitreya's *Ornament for the Clear Realizations,* IV.4-5] says:[47]

> By dividing these ranging
> From the establishments by way of mindfulness
> Through the finality of Buddha aspects
> In accordance with true paths
>
> Into the three exalted knowers of all,
> These are asserted respectively
> Regarding Learners, Bodhisattvas, and Buddhas
> As thirty-seven, thirty-four, and thirty-nine.

རྟགས་གསུམ་པ་གྲུབ་སྟེ། སློབ་མ་ཉན་ཐོས་དང་རྟོགས་རིགས་ཐུན་མོང་བའི་གཞི་ཤེས་ཀྱི་རྣམ་པ་བྱང་ཕྱོགས་སོ་བདུན་དང་། བྱང་སེམས་དང་རྟོགས་རིགས་ཐུན་མོང་བའི་ལམ་ཤེས་ཀྱི་རྣམ་[16b.4]པ་སོ་བཞི། རྣམ་མཁྱེན་གྱི་ཐུན་མོང་མ་ཡིན་པའི་རྣམ་པ་སུམ་ཅུ་རྩ་དགུ་དང་བརྒྱ་རྩ་བཅུ་ཡོད་དེ། དྲན་པ་ཉེར་བཞག་ནས་བཟུང་སྟེ། །ནས། སུམ་ཅུ་རྩ་དགུ་དག་ཏུ་བཞེད་། ཅེས་གསུངས་པའི་ཕྱིར།

[*Ornament* IV.4-5, 7a.1-7a.2]
།དྲན་པ་ཉེར་གཞག་ནས་བཟུང་སྟེ། །སངས་རྒྱས་རྣམ་པའི་མཐར་ཐུག་རྣམས།
།ལམ་གྱི་བདེན་པའི་རྗེས་མཐུན་པར། །ཀུན་མཁྱེན་གསུམ་དུ་ཕྱེད་པས་ན།

།སློབ་མ་བྱང་ཆུབ་སེམས་དཔའི་དང་། །སངས་རྒྱས་རྣམས་ལ་རིམ་བཞིན་དུ།
།སུམ་ཅུ་བདུན་དང་སུམ་ཅུ་བཞི། །སུམ་ཅུ་རྩ་དགུ་དག་ཏུ་བཞེད།

Dan-ma-lo-chö: There are 110 aspects of exalted-knowers-of-all-aspects. Jam-yang-shay-pa cites the root text, beginning with the four mindful establishments, these being the first division of the thirty-seven harmonies with enlightenment. How can it be said that any of the 110 aspects of an exalted-knower-of-all-aspects are common to Hearers or to Bodhisattvas? The four mindful establishments that are in the continuum of Buddha Superiors do not exist in the continuums of any sentient beings, but the mere

general four mindful establishments do exist in the continuums of Hearers and Solitary Realizers. Because the mere generality of the group exists with these others, it is said that a Buddha has these in common with others. Similarly, the pristine wisdom of the three doors of liberation or the nine meditative absorptions that exist in the continuum of a Buddha do not exist in the continuum of a Bodhisattva, but pristine wisdoms of the three doors of liberation and the nine meditative absorptions do exist in the continuums of Bodhisattvas.

The ten powers, the four fearlessnesses, and the eighteen unshared qualities of a Buddha, however, exist in the continuum of a Buddha and, in general, do not exist at all in the continuums of sentient beings. These latter are called the uncommon aspects of an exalted-knower-of-all-aspects. The definition of a common aspect of an exalted-knower-of-all-aspects is **an aspect of an exalted-knower-of-all-aspects, the actual type of which exists in the continuums of lower Superiors.** Those aspects whose general type does not exist in the continuums of lower Superiors are uncommon aspects of an exalted-knower-of-all-aspects.

Since it is necessary to know the objective aspects prior to the subjective aspects, it is easier to explain the objective aspects first.

ཤེས་རྣམ་[16b.5]ལ་དོན་རྣམ་སྔོན་དུ་ཤེས་དགོས་པས་སྔོན་ལ་དོན་རྣམ་བཤད་པ་སླའོ།།

32nd Topic

2. Trainings

To indicate [trainings Maitreya's *Ornament for the Clear Realizations,* IV.8-11] says:[48]

> Because of not abiding in forms and so forth,
> And because of stopping connection to those,
> And because of the profundity of the thusness of those,
> And because the depth of those is difficult to fathom,
>
> And because the measure of those is limitless,
> And because of realizing with great difficulty over a long period,
> And because of prophecy, and because of irreversibility,
> And because of definitely emerging, and because of noninterruption,
>
> And because of nearing enlightenment, and because of speedy enlightenment,
> And because of others' welfare, and because of the absence of increase and decrease,
> And because of not seeing the proper and the improper, and so forth,
> And because of inconceivable nonseeing of forms and so forth,
>
> And because of not conceptualizing forms and so forth
> As their entities and their marks,
> And because of issuing forth the precious fruit,
> And because of purity of those, and because of time periods as well.

གཉིས་པ་སྦྱོར་བ་སྟོན་པར།

གཟུགས་ལ་སོགས་ལ་མི་གནས་ཕྱིར། །ནས། དེ་ནི་དག་པ་མཚམས་དང་བཅས། །ཞེས་གསུངས།

[*Ornament* IV.8-11, 7a.3-7a.5]

།གཟུགས་ལ་སོགས་ལ་མི་གནས་ཕྱིར། །དེ་ལ་སྦྱོར་བ་བཀག་པའི་ཕྱིར།
།དེ་ཡི་དེ་བཞིན་ཉིད་ཟབ་ཕྱིར། །དེ་རྣམས་གཏིང་དཔག་དཀའ་བའི་ཕྱིར།

།དེ་དག་ཚད་ནི་མེད་ཕྱིར་དང་། །ཚོགས་ཆེན་ཡུན་རིང་རྟོགས་པའི་ཕྱིར། །ལུང་བསྟན་ཕྱིར་མི་ལྡོག་ཉིད་དང་། །ངེས་འབྱུང་བར་ཆད་མེད་བཅས་[a]དང་། །བྱང་ཆུབ་ཉེ་དང་སྨྱུར་བ་དང་། །གཞན་དོན་འཕེལ་མེད་འགྲིབ་མེད་ཕྱིར། །ཆོས་དང་ཆོས་མིན་སོགས་མི་མཐོང་། །གཟུགས་སོགས་བསམ་མི་ཁྱབ་མི་མཐོང་། །གཟུགས་སོགས་དེ་ཡི་མཚན་མ་དང་། །དེ་ཡི་ངོ་བོར་རྣམ་མི་རྟོག །འབྲས་བུ་རིན་ཆེན་སྦྱིན་བྱེད་དང་། །དེ་ནི་དག་པ་མཚམས་དང་བཅས།

With regard to trainings there are three: definition, divisions, and boundaries.
སྦྱོར་བ་[16b.6]་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a training]

A union of calm abiding and special insight realizing objects and subjects, and the three—bases,[b] paths,[c] and aspects[d]—as empty of true existence is the definition a training that is the main one explicitly indicated [in Maitreya's *Ornament for the Clear Realizations*].
དང་པོ་ནི། ཡུལ་ཡུལ་ཅན་དང་གཞི་ལམ་རྣམ་གསུམ་བདེན་སྟོང་དུ་རྟོགས་པའི་ཞི་ལྷག་ཟུང་འབྲེལ་དེ། དངོས་བསྟན་གཙོ་བོའི་སྦྱོར་བའི་མཚན་ཉིད།

Dan-ma-lo-chö: "Explicitly indicated" means that which is openly indicated in the words of the text itself. It is what is mainly being delineated through the text, and thus it is the object explicitly taught.

Jam-yang-shay-pa gives two definitions. The one above is of a training that is *the main of those explicitly indicated* in Maitreya's *Ornament for the Clear Realizations;* he specifies the other, given below, [more loosely] as the definition of the train-

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[a] *co ne* (7a.5), *dpe bsdur ma* (16.1), Peking (8a.8), *snar thang* (8a.6), Āryavimuktasena's commentary (128b.7), and Haribhadra's *Clear Meaning* (108b.1) read *bcas*. Only *sde dge* (7a.4) reads *bcad*.

[b] That is, substrata.

[c] That is, the three vehicles.

[d] That is, the 173 subjective and objective aspects.

ing *indicated here* in Maitreya's *Ornament for the Clear Realizations*. The first must have a realization of emptiness as its subjective aspect; the second is perhaps secondarily indicated because it can also have conventional phenomenon as its aspect.

A Bodhisattva's yoga conjoined with the wisdom that is an attainment of a union of calm abiding and special insight with respect to the diversity of aspects of the three exalted knowers is the definition of a training indicated here.

མཁྱེན་·[17a.1]གསུམ་གྱི་རྣམ་པ་ཇི་སྙེད་པ་ལ་ཞི་ལྷག་ཟུང་འབྲེལ་ཐོབ་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་སེམས་དཔའི་རྣལ་འབྱོར་དེ། འདིར་བསྟན་སྦྱོར་བའི་མཚན་ཉིད་

Dan-ma-lo-chö: Thus, it does not just have emptiness as its aspect. The "diversity of aspects of the three exalted knowers" are the 173 aspects of these knowers. Jam-yang-shay-pa then explains why it is good to define training in this way.

If [this definition] is made [that way], it is good because the training in realization with great difficulty over a long time must be posited as existing from the path of accumulation, and it is a division of these [trainings]. For, Āryavimuktasena's *Illumination of the Twenty-Five Thousand Stanza Perfection Wisdom Sūtra* says,[a] "This training with great difficulty by beginners [that is to say, by those on the path of accumulation] with this which is not a union [of calm abiding and special insight]..." and [this definition] accords with Gyal-tshab's *Explanation* and Tsong-khapa's *Golden Garland* and [thus it] is good.

བྱས་ན་ལེགས་ཏེ། ཚེགས་ཆེན་·[17a.2]·ཡུན་རིང་རྟོགས་པའི་སྦྱོར་བ་ཚོགས་ལམ་ནས་འཇོག་དགོས་ཤིང་འདིའི་དབྱེ་བ་ཡིན་པའི་ཕྱིར་ཏེ། ཉི་སྣང་ལས། སྦྱོར་བ་མ་ཡིན་པ་བྱེད་པ་ཉིད་ཀྱིས་ནི་ལས་དང་པོ་པ་ཚེགས་ཆེན་པོས་དང་ཞེས་གསུངས་པའི་ཕྱིར་·[17a.3]དང་། རྣམ་བཤད་གསེར་འཕྲེང་དང་ཡང་མཐུན་ཞིང་ལེགས།

[a] Āryavimuktasena, *Illumination of the Twenty-Five Thousand Stanza Perfection Wisdom Sūtra,* 130b.7-131a.1.

Dan-ma-lo-chö: Once the training of realization with great difficulty over a long time exists from the path of accumulation, the first definition is too narrow because it requires the union of calm abiding and special insight realizing that phenomena are empty of true existence, and such is only attained with the beginning of the path of preparation.

Divisions [of trainings]

When divided, there are twenty because there are the twenty consisting of:

Five by way of the entities [of trainings]

1. training in not abiding in and conceiving the true existence of forms and so forth that are included in bases, the paths [of the three vehicles], and [the 173 objective and subjective] aspects

   Dan-ma-lo-chö: "Forms and so forth" refers to all phenomena, ranging from forms right up through exalted-knowers-of-all-aspects. When this training takes these aspects to mind, it does not conceive their true existence.
2. training that stops the apprehension of true existence with respect to forms and so forth
3. training in profundity that realizes the suchness of bases—forms and so forth

   Dan-ma-lo-chö: It is profound because it realizes their suchness just as it is.
4. training in the difficult to fathom the depths of realizing the nature of the phenomena of the path
5. training of limitlessness that realizes the limitless nature of the aspects of forms and so forth

   Dan-ma-lo-chö: "Aspects" means the attributes of forms—such as forms' impermanence, forms' arising, forms' misery, the paths leading to the cessation of forms, and so forth. Emptiness is realized in terms of all these limitless aspects.

   These five are divisions of trainings from the viewpoint of entity. All are themselves trainings.

Eight by way of the persons who are the supports [for cultivating trainings]

6. training of a beginner who, due to fearing the profound emptiness, realizes enlightenment over a long period
7. training of one who attains prophecy [by the Buddha] and who from

the heat [level of the path of preparation] does not fear the noumenon and practices the six perfections even in dreams

Dan-ma-lo-chö: From the heat level of the path of preparation, a person no longer has fear of emptiness and, due to having understood the profound meaning of emptiness just as it is, is able to practice the six perfections even in dreams.

8. training of the stable, [a person] who is irreversible due to the arising in oneself of the Mother realizing the noumenon from the peak [level of the path of preparation]
9. training of definite emergence of one who has firm realization of method and wisdom from the forbearance [level of the path of preparation], having passed beyond the interruptions of Hearers and Solitary Realizers

   Dan-ma-lo-chö: On the forbearance level of the path of preparation, the realization of method and wisdom is far more stable than it was before. Due to this, one has passed beyond the interruptions of Hearers and Solitary Realizers, that is to say, of seeking after only one's own welfare.
10. training of one without interruption due to perceiving entry into the ocean of directly seeing the element of qualities from the supreme mundane qualities [level of the path of preparation]

    Dan-ma-lo-chö: On the supreme mundane qualities level of the path of preparation, one will in the next period realize emptiness directly and, thus, this is the point of entry into the ocean of directly perceiving the element of attributes, that is to say, emptiness. Therefore, the tenth division is called "training of one without interruption" because between it and the path of seeing there is nothing to interrupt.
11. training of one nearing enlightenment in whom new uncontaminated qualities, [that is to say, the pristine wisdom of the path of seeing that is a] cause of an exalted-knower-of-all-aspects, are suitable to be produced [on the path of seeing][a]
12. training of one who will speedily become fully purified and in whom the fruit will quickly arise [second through the seventh grounds]

    Dan-ma-lo-chö: This training gets its name because one is about

[a] The identifications of the levels from here to the end of the divisions are added from Long-döl Ngag-wang-lo-sang, *Vocabulary Occurring in the Perfection of Wisdom,* 379.3-380.5; he also posits the first five as existing from the path of accumulation until the end of the continuum as a sentient being, that is, just prior to Buddhahood.

to be enlightened.

13. training in others' welfare—engaging in the turning of the wheel of doctrine for the sake of others out of compassion [eighth ground].

    Dan-ma-lo-chö: These are the eight divisions of trainings made by way of persons who are cultivating trainings.

Four by way of methods for completing meditative cultivation of the Mother

14. training in realizing that ultimately defects and good qualities do not increase or decrease

    Dan-ma-lo-chö: In general, there is increase and decrease of defects and good qualities, but they do not increase or decrease ultimately. Conventionally, an interrupted path is a mode of virtuous practice, and a path of release and the abandonment that is attained with a path of release are the compounded and uncompounded effects of that virtuous practice. The uninterrupted path of the path of seeing removes the obstructions to be abandoned by the path of seeing, and uninterrupted path of the path of meditation removes the nine cycles of objects of abandonment to be abandoned by the path of meditation. At the time of the path of release of a path of seeing, one attains the path of release and an abandonment of the respective objects of abandonment. So it is with the nine cycles of the path of meditation; with each path of release one attains that path of release and an abandonment of the respective object of abandonment, and thereby one attains the true cessation that is the cessation of those objects of abandonment. Thus, indeed, conventionally, there does exist increase of good qualities or virtues and decrease of defects. However, in terms of ultimately existent entities, there is no increase or decrease of good qualities and defects.

15. training in not ultimately seeing the proper—virtues and so forth—and the improper, and so forth

    Dan-ma-lo-chö: There are virtuous and non-virtuous actions; these exist conventionally but not ultimately.

16. training in inconceivable non-seeing—the lack of false fabrication of true existence with respect to forms and so forth

    Dan-ma-lo-chö: Here one does not have any fabrications or conceptions of true existence with respect to forms and so forth.

17. training in non-conceptualization due to not conceptualizing forms and so forth as truly existent definienda and definitions

    Dan-ma-lo-chö: For instance, the definition of form is "that which is suitable to be called form" and the definiendum is form

itself. "Form" and "that which is suitable to be called form" are indeed definiendum and definition conventionally, but not ultimately. Forms and so forth are not being considered to truly exist as definienda and definitions.

Two from the viewpoint of effect

18. training in issuing forth the precious fruit, increasing good qualities [ninth ground]

    Dan-ma-lo-chö: This increases the good qualities of realization.

19. training in purity, removing faults [tenth ground]

    Dan-ma-lo-chö: This training removes faults, that is to say, it removes the afflictive obstructions and the obstructions to liberation—defects of body, speech, and mind and so forth—the discordant class (*mi mthun phyogs*) of the six perfections, giving and so forth.

[One from the viewpoint of time]

20. training in time periods, quickly cultivating the Mother [from the path of preparation through the seventh ground].

གཉིས་པ་ནི། དབྱེ་ན་ཉི་ཤུ་ཡོད་དེ།

1. གཞི་ལམ་རྣམ་པར་བསྡུས་པའི་[a]གཟུགས་སོགས་བདེན་པར་ཞེན་ཞིང་མི་གནས་པའི་སྦྱོར་བ་དང་།
2. གཟུགས་[17a.4]སོགས་ལ་བདེན་ཞེན་བཀག་[b]པའི་སྦྱོར་བ་དང་།
3. གཟུགས་སོགས་གཞིའི་དེ་ཉིད་རྟོགས་པའི་ཟབ་པའི་སྦྱོར་བ་དང་།
4. ལམ་གྱི་ཆོས་ཀྱི་རང་བཞིན་རྟོགས་པའི་གཏིང་དཔག་དཀའ་བའི་སྦྱོར་བ་དང་།
5. གཟུགས་སོགས་ཀྱི་རྣམ་[17a.5]པའི་རང་བཞིན་ཚད་མེད་པ་

[a] The 2005 Mundgod (34.13) misreads *ba'i*.

[b] The 2005 Mundgod (34.15) misreads *dkag*.

རྟོགས་པའི་ཚད་མེད་པའི་སྦྱོར་བ་
ལྔ་ངོ་བོའི་སྒོས་དང་།

6. སྟོང་ཉིད་ཟབ་མོ་ལ་སྐྲག་པས་ལས་དང་པོ་བ་བྱང་ཆུབ་ཡུན་རིང་པོ་ནས་རྟོགས་པའི་སྦྱོར་བ་དང་།
7. དྲོད་ནས་ཆོས་ཉིད་ལ་མི་སྐྲག་·[17a.6]ཤིང་རྨི་ལམ་ན་ཡང་ཕྱིན་དྲུག་སྤྱོད་པའི་ལུང་བསྟན་ཐོབ་པའི་སྦྱོར་བ་དང་།
8. རྩེ་མོ་ནས་ཆོས་ཉིད་རྟོགས་པའི་ཡུམ་རང་ལ་བྱུང་བས་ཕྱིར་མི་ལྡོག་བརྟན་པའི་སྦྱོར་བ་དང་།
9. བཟོད་པ་ནས་ཐབས་ཤེས་ཀྱི་རྟོགས་པ་བརྟན་པོ་ཉན་[17b.1]རང་གི་བར་ཆད་ལས་འདས་པ་ངེས་པར་[a]འབྱུང་བའི་སྦྱོར་བ་དང་།
10. ཆོས་མཆོག་ནས་ཆོས་དབྱིངས་མངོན་སུམ་དུ་མཐོང་བའི་རྒྱ་མཚོར་འཇུག་པར་མཐོང་ནས་བར་མེད་པ་དང་བཅས་པའི་སྦྱོར་བ་དང་།
11. རྣམ་མཁྱེན་གྱི་·[17b.2]རྒྱུ་ཟག་མེད་ཀྱི་ཆོས་གསར་པ་སྐྱེ་རུང་བའི་བྱང་ཆུབ་ཉེ་བའི་སྦྱོར་བ་དང་།
12. འབྲས་བུ་མྱུར་དུ་འབྱུང་བའི་མྱུར་བར་འཚང་རྒྱ་བའི་སྦྱོར་བ་དང་།
13. སྙིང་རྗེས་གཞན་དོན་དུ་ཆོས་ཀྱི་འཁོར་ལོ་བསྐོར་བ་ལ་འཇུག་པ་གཞན་·[17b.3]དོན་གྱི་སྦྱོར་བ་

དང་བརྒྱད་པོ་འདི་རྟེན་གང་ཟག་སྒོས་དང་།

[a] The 2005 Mundgod (35.7) misreads *bar*.

14. དོན་དམ་པར་སྐྱོན་དང་ཡོན་ཏན་འཕེལ་མེད་འགྲིབ་མེད་དུ་རྟོགས་པའི་སྦྱོར་བ་དང་།

15. དོན་དམ་པར་དགེ་སོགས་ཆོས་དང་ཆོས་མིན་པ་སོགས་མི་མཐོང་བའི་སྦྱོར་[17b.4]བ་དང་།

16. གཟུགས་སོགས་ལ་བདེན་པར་[a]རློམ་པ་མེད་པའི་བསམ་མི་ཁྱབ་ཀྱིས་མི་མཐོང་བའི་སྦྱོར་བ་དང་།

17. གཟུགས་སོགས་མཚན་མཚོན་དུ་བདེན་པར་མི་རྟོགས་[b]པས་རྣམ་པར་མི་རྟོག་པའི་སྦྱོར་བ་

དང་བཞི་ནི་[17b.5]ཡུམ་སྒོམ་པ་རྫོགས་པའི་ཐབས་ཀྱི་སྒོས་དང་།

18. ཡོན་ཏན་འཕེལ་བར་བྱེད་པ་འབྲས་བུ་རིན་ཆེན་སྦྱིན་པའི་སྦྱོར་བ་དང་།

19. ཉེས་པ་[c]སེལ་བར་བྱེད་པ་རྣམ་པར་དག་པའི་སྦྱོར་བ་

དང་གཉིས་ནི་འབྲས་བུའི་སྒོས་དང་།

20. ཡུམ་[17b.6]མྱུར་དུ་སྒོམ་པའི་ས་མཚམས་ཀྱི་སྦྱོར་བ་

དང་ཉི་ཤུ་ཡོད་པའི་ཕྱིར།

[Boundaries of trainings][d]

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[a] The 2005 Mundgod (35.17) misreads *bar*.

[b] Based on the root text and what immediately follows, this most likely should read *rtog*.

[c] The 2005 Mundgod (36.4) misreads *ba*.

[d] Jam-yang-shay-pa omits the section on boundaries, which Long-döl Ngag-wang-lo-sang, *Vocabulary Occurring in the Perfection of Wisdom,* 21b.5, gives as:

> The boundaries of the five from the viewpoint of entity are from the path of accumulation through the end of the continuum. The boundaries

of the one from the viewpoint of time are from the path of accumulation through the seventh ground. The others are to be put together individually as explained above [in the list of divisions].

ངོ་བོ་ཉིད་ཀྱི་སྦྱོར་བ་ལྔ། ཚོགས་ལམ་ནས་རྒྱུན་མཐའི་བར་དུ་ཡོད། དུས་ཀྱི་སྒོ་ནས་དབྱེ་བའི་ས་འཚམས་ཀྱི་སྦྱོར་བ་གཅིག་པོ་ཚོགས་ལམ་ནས་ས་བདུན་པའི་བར་དུ་ཡོད། གཞན་རྣམས་ནི་གོང་དུ་བཤད་པ་ལྟར་སོ་སོ་ལ་སྦྱོར་བར་བྱའོ།།

33rd Topic

3. Qualities of Trainings

To indicate qualities of trainings [Maitreya's *Ornament for the Clear Realizations,* IV.12ab] says:[49]

> The qualities such as overcoming the force
> Of demons and so forth are fourteen aspects.

གསུམ་པ་སྦྱོར་བའི་ཡོན་ཏན་སྟོན་པར།
བདུད་ཀྱི་མཐུ་བཅོམ་ལ་སོགས་པ། །ཡོན་ཏན་རྣམ་པ་བཅུ་
བཞིའོ། །ཞེས་གསུངས།

[*Ornament* IV.12ab, 7a.5]
བདུད་ཀྱི་མཐུ་བཅོམ་ལ་སོགས་པ། །ཡོན་ཏན་རྣམ་པ་བཅུ་བཞིའོ།

[Definition of a quality of training]

A benefit attained through the power of having cultivated a training is the definition of a quality of training.

སྦྱོར་བ་[18a.1]བསྒོམས་པའི་སྟོབས་ཀྱིས་ཐོབ་པའི་ཕན་ཡོན་དེ། སྦྱོར་བའི་ཡོན་ཏན་གྱི་མཚན་ཉིད།

[Divisions of qualities of trainings]

When divided, there are fourteen because there are the fourteen consisting of:

1. [quality of] overcoming the force of interfering demons through the Buddhas' blessing into magnificence the training, that is to say, the questioning, reciting, and meditating on the perfection of wisdom

   Dan-ma-lo-chö: Here when it says "perfection of wisdom," it is referring to the texts of the perfection of wisdom, the sūtras themselves. So, whether one is questioning about the meaning of a particular passage, or reciting portions of the text that one has memorized, or meditating on the meaning of the texts, by the power of the blessings of the Buddhas the interference of de-

mons is vanquished.

This might look like a fruit of training, but it is a quality of training that arises in dependence upon having cultivated training. Thus, the *devaputras* and so forth—whatsoever demons and interferers there are—cannot bring about interruptions because the Buddhas have blessed the training into a magnificent state.

2. quality of [Buddhas'][a] thinking on and knowing that one has cultivated training
3. quality of Buddhas' making themselves manifest

   Dan-ma-lo-chö: This means that Buddhas manifestly show themselves to oneself.
4. quality of nearing thoroughly complete enlightenment [Buddhahood]
5. quality of great meaningfulness and so forth

   Dan-ma-lo-chö: One can achieve the welfare of oneself and others in a vast manner.
6. quality of making use of areas such as where the perfection of wisdom has spread

   Dan-ma-lo-chö: Also, one can increase the teaching in an area where it has spread, or introduce it where it has not yet spread.
7. quality of fulfilling all uncontaminated qualities

   Dan-ma-lo-chö: These are true paths and true cessations.
8. quality of being a person propounding [the meaning of the Mother][b]

   Dan-ma-lo-chö: This is to teach the meaning of the scriptures without any longer needing to depend on someone else to do so.
9. quality of indivisibility
10. quality of generating uncommon roots of virtue
11. quality of achieving the meaning of one's promises
12. quality of thoroughly taking hold of vast fruits
13. quality of bringing about the welfare of sentient beings
14. quality of gaining the complete perfection of wisdom.

    Dan-ma-lo-chö: These are the fourteen qualities mentioned in the root text, Maitreya's *Ornament for the Clear Realizations*.

དབྱེ་ན་བཅུ་བཞི་ཡོད།

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[a] *sangs rgyas kyi,* Long-döl Ngag-wang-lo-sang, *Vocabulary Occurring in the Perfection of Wisdom,* 22a.1.

[b] *yum gyi don,* Long-döl Ngag-wang-lo-sang, *Vocabulary Occurring in the Perfection of Wisdom,* 22a.4.

1. སྦྱོར་བ་སྟེ་ཤེར་ཕྱིན་འདྲི་འདོན་སྒོམ་པ་ལ་སངས་རྒྱས་ཀྱི་བྱིན་གྱིས་[18a.2]བརླབས་པས་བར་ཆད་བདུད་ཀྱི་མཐུ་བཅོམ་པ[འི་ཡོན་ཏན]་དང་།
2. སྦྱོར་བ་བསྒོམས་པ་དགོངས་ཤིང་མཁྱེན་པའི་ཡོན་ཏན་དང་།
3. སངས་རྒྱས་ཀྱིས་མངོན་སུམ་དུ་མཛད་པའི་ཡོན་ཏན་དང་།
4. ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་[18a.3]དང་ཉེ་བར་གྱུར་པའི་ཡོན་ཏན་དང་།
5. དོན་ཆེ་བ་ཉིད་ལ་སོགས་པའི་ཡོན་ཏན་དང་།
6. ཤེར་ཕྱིན་ཡུལ་སོ་སོར་དར་བ་ལྟ་བུ་ཡུལ་སྤྱོད་པའི་ཡོན་ཏན་དང་།
7. ཟག་པ་མེད་པའི་ཡོན་ཏན་ཐམས་ཅད་རྫོགས་པའི་ཡོན་[18a.4]ཏན་དང་།
8. སྨྲ་བའི་སྐྱེས་བུའི་ཡོན་ཏན་དང་།
9. མི་ཕྱེད་པའི་ཡོན་ཏན་དང་།
10. དགེ་རྩ་ཐུན་མོང་མ་ཡིན་པ་སྐྱེས་པའི་ཡོན་ཏན་དང་།
11. དམ་བཅའི་དོན་བསྒྲུབ་པའི་[a]ཡོན་ཏན་དང་།
12. འབྲས་བུ་རྒྱ་ཆེན་པོ་ཡོངས་སུ་འཛིན་[18a.5]པའི་ཡོན་ཏན་དང་།
13. སེམས་ཅན་གྱི་དོན་བྱས་པའི་[a]ཡོན་ཏན་དང་།

[a] The 2005 Mundgod (37.2) misreads *ba'i*.

14. ཤེར་ཕྱིན་ཚང་བ་རྙེད་པའི་ཡོན་ཏན་
དང་བཅུ་བཞི་ཡོད་པའི་ཕྱིར།

[Boundaries of qualities of trainings][b]

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[a] The 2005 Mundgod (37.4) misreads *ba'i*.

[b] Jam-yang-shay-pa omits the section on boundaries, which Long-döl Ngag-wang-lo-sang, *Vocabulary Occurring in the Perfection of Wisdom,* 22b.1, gives as:

> Qualities of training exist from the path of accumulation through the Buddha ground.
> ས་འཚམས་ཐེག་ཆེན་ཚོགས་ལམ་ནས། སངས་རྒྱས་ཀྱི་སའི་བར་
> དུའོ།།

34th Topic

4. Defects of Trainings

To indicate defects of trainings [Maitreya's *Ornament for the Clear Realizations,* IV.12cd] says:[50]

> The defects should definitely be realized
> To be four groups of ten plus six.

བཞི་པ་སྦྱོར་བའི་སྐྱོན་སྟོན་པར།
སྐྱོན་ནི་བཅུ་ཚན་བཞིར་བཅས་[18a.6]པ། །དྲུག་ཏུ་ངེས་པར་རྟོགས་པར་བྱ། །ཞེས་གསུངས།

[*Ornament* IV.12cd, 7a.5-7a.6]
སྐྱོན་ནི་བཅུ་ཚན་བཞིར་བཅས་པ། །དྲུག་ཏུ་ངེས་པར་རྟོགས་པར་བྱ།

[Definition of a defect of training]

An interference that interrupts either the production, abiding, or enhancement of a training is the definition of a defect of training.
སྦྱོར་བ་སྐྱེ་བ་དང་གནས་པ་དང་ཁྱད་པར་དུ་འགྲོ་བ་གང་རུང་ལ་བར་དུ་གཅོད་པའི་གེགས་དེ། སྦྱོར་བའི་སྐྱོན་གྱི་མཚན་ཉིད།

> Dan-ma-lo-chö: These are listed in chronological order. First, you might have interference with the production of a training, then of its lasting, and then of increasing or enhancing it.

[Divisions of defects of trainings]

When are divided, there are forty-six because there are twenty-three contrary conditions to generating a training that has not yet been generated and twenty-three non-completions of favorable conditions.[a] The first group of ten exists because there are the ten consisting of:

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[a] About the twenty-three contrary conditions to generating a training that has not yet been generated and twenty-three non-completions of favorable conditions, Ngag-wang-pal-dan's *Meaning of the Words* (55a.4) explains:

1. [the contrary condition] of needing to realize [the perfection of wisdom] through great difficulty
2. [the contrary condition] of too quick attainment of prowess [thinking that oneself is terrific because one has done it so fast]

    Dan-ma-lo-chö: It is said in sūtra, "O Subhūti, a too great sense of prowess should be considered the work of a demon."
3. [the contrary condition] of dysfunctional physical states
4. [the contrary condition] of dysfunctional mental states [such as non-faith, wrong ideas, and so forth]
5. [the contrary condition] of performing recitation and so forth irrationally
6. [the contrary condition of] dislike due to neutrality [that is, due to Buddha's silence], a cause of turning away

    Dan-ma-lo-chö: There were times when people, long accustomed to non-Buddhist views, came to the Buddha to ask him questions, and he did not give them answers. This was because if they asked him if a self did or did not exist, it would in fact harm them if he answered in either way, and therefore, he would remain silent. If he said that a self did exist, this would increase their wrong view, and if he said that a self did not exist, the person would generate in the mental continuum a fear that their own self was annihilated, and this would cause them to turn away from the practice of virtue. Due to this fact, Buddha did not answer such questions. For this reason, Nāgārjuna's *Treatise on the Middle* says that when Buddha was asked "Is there a beginning?" Buddha remained silent. The reason for not answering was that if Buddha, when asked about a self of persons, said "there is a self of persons," then the person would have an even stronger misconception of the self of persons, but if Buddha said that there was not a self of persons, the person would take this to mean that there was no basis for the cause and effect of actions, and this would turn the person away from the teaching. There being these two faults, Buddha remained silent without saying anything. If a person disliked the fact that Buddha remained silent at those

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It is explained that the first two groups of ten and the last three of the final six [44-46] are the twenty-three abiding as contrary conditions, and the two latter groups of ten and the first three of the final six [41-43] are non-completions of favorable conditions.

The twenty-three contrary conditions are each labeled as such; non-completions each begin with "losing out."

times, this would be a defect of training.

Āryadeva says in his *Four Hundred* that there are beings who do not understand the full breadth of Buddha's teaching, and thereby see fault in it. They do not realize that this arises through their own lack of understanding of Buddha's purpose. Instead of realizing their own fault, they impute fault to Buddha for the way he acts.

7. [the contrary condition] of forsaking the fundamental causes and thereupon upholding something lower

   Dan-ma-lo-chö: This means, for instance, not focusing on the core meaning in practicing the path, but rather just concentrating on a minor branch practice. Or, not making effort at hearing and thinking about a text that sets forth the main meaning, but rather making great effort at a text that sets forth just one of the subsidiary meanings.
8. [the contrary condition] of forsaking the taste of auspiciousness
9. [the contrary condition] of degeneration from thoroughly maintaining the supreme vehicle in all aspects
10. [the contrary condition] of degeneration of the object of intent

The second group of ten exists because there are the ten consisting of:

11. [the contrary condition of] degeneration of the relationship of cause and effect
12. [the contrary condition of] degeneration from the state of which there is none higher
13. [the contrary condition of] conceptions with respect to many objects
14. [the contrary condition of] attachment to questioning concerning the letters [of a text]

    Dan-ma-lo-chö: There is nothing wrong with asking questions about letters, but this refers to questions that act as obstacles to engaging in hearing and thinking.
15. [the contrary condition of] attachment to nonactualities
16. [the contrary condition of] attachment to letters
17. [the contrary condition of] attachment to letters as nonexistent

    Dan-ma-lo-chö: "Letters" in this and the previous item are the letters of the Perfection of Wisdom Sūtras, their form in books, which is different from the sūtras themselves. The previous item refers to mistaken adherence to the forms of the letters constituting the texts of the Perfection of Wisdom Sūtras as truly existent, and this item refers to mistaken adherence to their not existing at all.

18. [the contrary condition of] attachment to objects and so forth
19. [the contrary condition of] experiencing the taste of goods, services, and poetry

    Dan-ma-lo-chö: If you engage in the perfection of wisdom in the hopes of attaining good services and so forth, you would have this defect. It is called "experiencing the taste" of these because if someone gives you some goods, just as you like the taste of food and so forth, so with this, once you get these experiences you like the taste of them.
20. [the contrary condition of] seeking methods from non-paths

The third group of ten exists because there are the ten consisting of:

21. losing out due to the listener having aspiration but the teacher being indolent

    Dan-ma-lo-chö: This group of ten items concerns situations that would disrupt the relationship of listener and teacher. If one does not hear the perfection of wisdom teachings well because of such disruptions, one will not be able to meditate on them well and this will cause a fault, or defect, in one's training. The first refers to a difference of enthusiasm and indolence between the listener and the teacher in listening to or explaining the teachings on the perfection of wisdom. This might cause them not to begin the series of teachings or if begun, not to bring them to conclusion.
22. losing out due to those two having different wanted places

    Dan-ma-lo-chö: Or taken another way, if the lecturer wanted to discourse on a certain subject and the listener wanted to hear about another subject.
23. losing out due to the listener and the teacher desiring and not desiring goods [respectively]
24. losing out due to [the listener and the teacher] being endowed and not being endowed with qualities of training [respectively]

    Dan-ma-lo-chö: In general there are twelve qualities of training. One is to be satisfied with whatever you get from begging, rather than having money and then acquiring what you specifically want. Another is to be satisfied with making your garment from rags that have been gathered from here and there, after cleaning and dying them, or to be satisfied with wearing clothing that has been worn by someone else for at least five months, and not wearing any new clothing. Other qualities of training are to stay in a wooden hut or stone cave, and to sleep in a sitting posture, not lying down. Those who have such qualities are said to be en-

dowed with the qualities of training. If between the lecturer and listener, one did not like these qualities of training and the other did, this would be a cause of their separation.

25. losing out due to [the listener and the teacher] possessing practice of virtue and nonvirtue [respectively]
26. losing out due to [the listener and the teacher] being generous and miserly [respectively]
27. losing out due to [the listener and the teacher] giving [donations] and not taking [those donations, respectively]
28. losing out due to [the listener and the teacher] understanding through mentioning the beginning and through an elaboration of the meaning [respectively]

    Dan-ma-lo-chö: This refers to the one understanding through just hearing the beginning of the topic and the other understanding only through an elaboration of the meaning.

29. losing out due to [the listener and the teacher] knowing and not knowing the sūtras and so forth [respectively]
30. losing out due to [the listener and the teacher] possessing and not possessing the six perfections [respectively].

    Dan-ma-lo-chö: To illustrate this with the perfection of ethics, one would have the practice of that perfection and the other not.

The fourth group of ten exists because there are the ten consisting of:

31. losing out due to [the listener and the teacher] having and not having skill in means [respectively]
32. losing out due to [the listener and the teacher] having attained and not having attained retention (*gzungs, dhāraṇī*) [respectively]

    Dan-ma-lo-chö: Retention here means the ability to retain the meaning of the sūtras for a long time.

33. losing out due to [the listener and the teacher] wanting and not wanting questions about the letters [respectively]
34. losing out due to [the listener and the teacher] being and not being devoid of desire [respectively]
35. losing out due to oneself turning away from going into bad migrations [for the sake of others]
36. losing out due to oneself turning toward happy transmigrations
37. losing out due to the lecturer and the listener[a] liking solitude and companions [respectively]

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[a] The order of the two has been reversed in accordance with the reading in Tshe-chog-ling Ye-shay-gyal-tshan (40a.4, see below) and Ngag-wang-pal-dan's *Meaning of the Words* (54b.6).

38. losing out due to [the listener and the lecturer] wanting to associate and not allowing such a chance [respectively]

    Dan-ma-lo-chö: For example, if the lecturer had to just follow what the listener wanted and did not get time to do what he had to do, this would be a cause of separation of teacher and students.

39. losing out due to [the lecturer and the listener] somewhat desiring material things and not wanting to give [respectively]
40. losing out due to [the lecturer and the listener] going and not going in a direction where there will be interference with life [respectively].

The remaining six exist because there are the six consisting of the defects:

41. likewise, losing out due to [the lecturer and the listener] going and not going in directions where there will be a good harvest and contagion[a]
42. losing out due to [the lecturer and the listener] going and not going in a direction disrupted by robbers, thieves, and so forth [respectively]
43. losing out due to [the lecturer and the listener] taking and not taking mental pleasure at looking in on households [respectively]
44. [the contrary condition of] demonic working to divide from the perfection of wisdom[b]

    Dan-ma-lo-chö: There is a demon called Ga-rap-wang-chuk who flings arrows at people; these are not arrows you can see or that leave marks, but through being hit by such arrows afflictions are strongly generated in the person. Due to that the person forgets or loses the practice of the perfection of wisdom, or ceases to hear it, and so forth.

45. [the contrary condition of] achievement of the fake[c]
46. [the contrary condition of] generating a liking for objects that does

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[a] It is likely that this means that the one wants to go to an area with a good harvest, and the other wants to go to an area where there is contagion.

[b] As Ngag-wang-pal-dan's *Meaning of the Words* (55a.2) explains, "A demon comes in the garb of a monk and says that what appears in his sūtras are the Mother, whereas what appears in the vast, medium, and brief [Perfection of Wisdom Sūtras] are not, creating dissension between doctrines and persons, thereby working to divide."

[c] As Ngag-wang-pal-dan's *Meaning of the Words* (55a.3) explains, "Achieving a fake Mother as, for instance, in teaching that meditating on ugliness and so forth is to meditate on the final mode of subsistence."

not accord with the fact.[a]

དབྱེ་ན་ཞེ་དྲུག་ཡོད་དེ། [18b.1]སྦྱོར་བ་མ་སྐྱེས་པ་སྐྱེད་པའི་འགལ་རྐྱེན་ཉེར་གསུམ་དང་། མཐུན་རྐྱེན་མ་ཚང་[b]བ་ཉེར་གསུམ་ཡོད་པའི་ཕྱིར། བཅུ་ཚན་དང་པོ་ཡོད་དེ།

1. ཚོགས་ཆེན་པོས་རྟོགས་དགོས་པའི་དེ་དང་།
2. སྤོབས་པ་མྱུར་ཆེ་བའི་དེ་དང་། [18b.2]
3. ལུས་ཀྱི་གནས་ངན་ལེན་ཀྱི་དེ་དང་།
4. སེམས་ཀྱི་གནས་ངན་ལེན་གྱི་དེ་དང་།
5. རིགས་མིན་གྱིས་ཁ་ཧོན་སོགས་བྱེད་པའི་དེ་དང་།
6. ཕྱིར་ཕྱོགས་པའི་རྒྱུ་ལུང་མ་བསྟན་པས་མི་དགའ་བ་དང་།
7. རྩ་བའི་རྒྱུ་བོར་ནས་དམན་པ་འཛིན་[18b.3]པའི་དེ་དང་།
8. གྱི་ནོམ་པའི་རོ་མྱོང་བ་བོར་བའི་དེ་དང་།
9. རྣམ་པ་ཐམས་ཅད་དུ་ཐེག་པའི་མཆོག་ཀུན་ཏུ་འཛིན་པ་ཉམས་པའི་དེ་དང་།
10. ཆེད་དུ་བྱ་བ་ཉམས་པའི་དེ་

དང་བཅུ་ཡོད། བཅུ་ཚན་གཉིས་པ་ཡོད་དེ།

11. རྒྱུ་འབྲས་ཀྱི་[18b.4]འབྲེལ་བ་ཉམས་པ་དང་།
12. གོང་ན་མེད་པའི་གནས་ལས་ཉམས་པ་དང་།
13. ཡུལ་མང་པོ་ལ་རྣམ་པར་རྟོག་པ་དང་།

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[a] As Ngag-wang-pal-dan's *Meaning of the Words* (55a.4) explains, "A demon, having emanated as a Buddha, causes desire to be generated in oneself, whereby a liking for objects that does not accord with the fact is generated."

[b] Correcting ***mtshang*** in the 2011 TBRC *bla brang* (18b.1) to ***ma tshang*** in accordance with the 1995 Mundgod revision of Ngawang Gelek *bla brang* (18b.1) and the 2005 Mundgod (37.11).

14. ཡི་གེ་འདྲི་བ་ལ་མངོན་པར་ཞེན་པ་དང་།
15. དངོས་མེད་ལ་མངོན་པར་ཞེན་པ་དང་།
16. ཡི་གེ་ལ་མངོན་[18b.5]པར་ཞེན་པ་དང་།
17. ཡི་གེ་མེད་པར་ཞེན་པ་དང་།
18. ཡུལ་སོགས་ལ་ཞེན་པ་དང་།
19. རྙེད་བཀུར་ཚིགས་བཅད་ཀྱི་རོ་མྱང་བ་དང་།
20. ལམ་མ་ཡིན་པ་ལས་ཐབས་ཚོལ་བ་

དང་བཅུ་ཡོད། བཅུ་ཚན་གསུམ་པ་ཡོད་དེ།

21. ཉན་[18b.6]པ་པོ་དང་སྟོན་པ་པོ་འདུན་པ་དང་སྙོམས་ལས་ཀྱིས་བྲལ་བ་དང་།
22. [ཉན་པ་པོ་དང་སྟོན་པ་པོ་]དེ་གཉིས་འདུན་ཡུལ་ཐ་དད་པས་བྲལ་བ་དང་།
23. ཉན་པ་པོ་དང་སྟོན་པ་པོ་རྙེད་པ་ལ་འདོད་པ་དང་མི་འདོད་པས་བྲལ་བ་དང་།
24. སྦྱངས་པའི་[a]ཡོན་ཏན་ལྡན་[19a.1]མི་ལྡན་གྱིས་དེ་དང་།
25. དགེ་མི་དགེའི་ཆོས་ཅན་གྱིས་དེ་དང་།
26. གཏོང་བ་དང་སེར་སྣས་དེ་དང་།
27. སྟེར་བ་དང་མི་ལེན་པས་དེ་དང་།
28. མགོ་སྨོས་པ་དང་དོན་སྨྲོས་པའི་གོ་བས་དེ་དང་། [19a.2]
29. མདོ་སོགས་ཤེས་མི་ཤེས་ཀྱིས་དེ་དང་།
30. ཕྱིན་དྲུག་ལྡན་མི་ལྡན་གྱིས་དེ་

[a] The 2005 Mundgod (38.11) misreads *ba'i*.

དང་བཅུ་ཡོད་པའི་ཕྱིར། བཅུ་ཚན་བཞི་པ་ཡོད་དེ།

31. ཐབས་ལ་མཁས་མི་མཁས་ཀྱི་དེ་དང་།

32. གཟུངས་ཐོབ་མ་ཐོབ་ཀྱི་དེ་དང་།

33. ཡི་གེ་[19a.3]འདྲི་འདོད་མི་འདོད་ཀྱི་དེ་དང་།

34. འདོད་ཆགས་དང་བྲལ་མ་བྲལ་གྱི་དེ་དང་།

35. རང་ཉིད་ངན་འགྲོ་བའི་འགྲོ་བ་ལས་ཕྱིར་ཕྱོགས་པའི་དེ་དང་།

36. རང་ཉིད་བདེ་འགྲོ་ལ་ཕྱོགས་པའི་དེ་དང་།

37. ཉན་པ་པོ་དང་འཆད་པ་པོ་གཅིག་[19a.4]པུ་[a]ཉིད་དང་འཁོར་ལ་དགའ་བའི་དེ་དང་།

38. རྗེས་སུ་འབྲེལ་འདོད་ཅིང་གོ་སྐབས་མི་འབྱེད་པའི་དེ་དང་།

39. ཟང་ཟིང་ཅུང་ཟད་འདོད་ཅིང་སྦྱིན་མི་འདོད་པའི་དེ་དང་།

40. སྲོག་གི་བར་ཆད་དུ་འགྱུར་བ་དང་མི་འགྱུར་བའི་[19a.5]ཕྱོགས་སུ་འགྲོ་མི་འགྲོའི་དེ་

དང་བཅུ་ཡོད་པའི་ཕྱིར། ལྷག་མ་དྲུག་ཡོད་དེ།

41. དེ་བཞིན་དུ་ལོ་ལེགས་དང་མུ་གེའི་ཕྱོགས་སུ་འགྲོ་མི་འགྲོའི་དེ་དང་།

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[a] Correcting *bu* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (19a.4) to *pu* in accordance with the 2005 Mundgod (39.3).

42. ཆོམ་[a]རྐུན་གྱིས་དཀྲུགས་པའི་ཕྱོགས་སུ་དེ་འདྲ་དང་།
43. འཆད་པ་པོ་[19a.6]དང་ཉན་པ་པོ་ཁྲིམ་ལ་ལྟ་བས་ཡིད་བདེ་མི་བདེ་དང་།
44. བདུད་ཀྱིས་ཤེར་ཕྱིན་དང་འབྱེད་པའི་སྦྱོར་[b]བ་དང་།
45. བཙོས་མ་སྒྲུབ་པ་དང་།
46. ཡུལ་ཇི་བཞིན་མིན་པ་ལ་དགའ་བ་སྐྱེད་པའི་
སྐྱོན་དང་དྲུག་ཡོད་པའི་ཕྱིར།[51]

Even though in that way interferences with trainings are manifold as in the example of a jewel [owner] having many enemies, all interferences are overcome, the wholesome class of removers of interferences being protected by the exalted consideration of all Buddhas and Bodhisattvas, like a mother who has many sons.

དེ་ལྟར་རིན་[19b.1]པོ་ཆེ་ལ་དགྲ་མང་བའི་དཔེ་བཞིན་དུ་སྦྱོར་བའི་བར་ཆད་མང་ཡང་བར་ཆད་བསལ་བའི་དཀར་པོའི་ཕྱོགས་སངས་རྒྱས་བྱང་སེམས་ཐམས་ཅད་ཀྱིས་དགོངས་པས་བསྲུངས་སྟེ[c]་བར་ཆད་ཐམས་ཅད་ལས་རྒྱལ་བའི་ཕྱིར། བུ་མང་[19b.2]པོ་ཡོད་པའི་མའི་དཔེ་བཞིན་ནོ།

Dan-ma-lo-chö: For example, if someone has a great diamond which no other can equal, some people might try to steal it, and others might feel to buy it through deception, leading the person into a low price. Such a person has many enemies.

A person who engages in the trainings is protected by wholesome beings such as Buddhas and Bodhisattvas who pay

[a] Correcting *chon* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (19a.5) to *chom* in accordance with the 2005 Mundgod (39.10).

[b] The 2005 Mundgod (39.11) misreads *spyor*.

[c] The 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (19b.1) read *ste*; the 2005 Mundgod (39.15) reads *te*.

attention to oneself and thereby protect one. Even though there are many interrupters, due to the force of the Buddhas and Bodhisattvas and the wholesome types of deities the interrupters are overcome, and one is able to remain with cultivation of the training. "Removers" here means those which get rid of the interferences.

For, Āryavimuktasena's *Illumination of the Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra* says:

> As with the example of a mother who has many sons, those who make effort at these [trainings] are protected and so forth by the consideration of all Superior persons, the Buddhas, the Bodhisattvas, and so forth of the worldly realms of the ten directions.

།ཉི་སྣང་ལས།[a] མ་བུ་མང་པོ་ཡོད་པའི་མའི་དཔེས་དེ་ལ་ཕྱོགས་བཅུའི་འཇིག་རྟེན་གྱི་ཁམས་ཀྱི་སངས་རྒྱས་བྱང་སེམས་ལ་སོགས་པ་འཕགས་པའི་གང་ཟག་ཐམས་ཅད་ཀྱིས་དགོངས་པས་[19b.3]དེ་ལ་བརྩོན་པ་རྣམས་ལ་དེ་རྣམས་ཀྱིས་བསྲུངས་པ་[b]ལ་སོགས་པ་མཛད་པ་ཉིད་དང་། ཞེས་གསུངས་པའི་ཕྱིར།

Dan-ma-lo-chö: In India at that time, if a mother had many sons, her children could take care of her.

[Boundaries of defects of trainings][c]

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[a] Āryavimuktasena's commentary, 134b.5-134b.6.

[b] *srung ba* in Āryavimuktasena's commentary (134b.6)

[c] Jam-yang-shay-pa omits the section on boundaries, which Long-döl Ngag-wang-lo-sang, *Vocabulary Occurring in the Perfection of Wisdom,* 22b.4, gives as:

> Defects of training exist from before entering the path through the seventh ground.
>
> ས་འཚམས་ལམ་མ་ཞུགས་ནས། ས་བདུན་པའི་བར་དུའོ།།

35th Topic

5. Characteristics of Trainings

To indicate characteristics of trainings [Maitreya's *Ornament for the Clear Realizations,* IV.13] gives a brief explanation with one stanza:[52]

> Those by which [trainings] are characterized are to be known
> As characteristics. Moreover, those characteristics are in three
> aspects—
> Knowledge, differentiating, and functional.
> The essence is what is characterized; it also is [a characteristic].

and then an extensive explanation [IV.14-31]:[a]

> Knowing the arising of a One-Gone-Thus,
> The nondisintegrative nature of the transient world,
> The mental behaviors of sentient beings,
> The withdrawal of it, distraction outside,
>
> The aspect of inexhaustibility,
> Accompaniment with desire, and so forth, vast,
> Bigness, immeasurability,
> Indemonstrability of consciousness,
>
> Invisibility of mind, the fluctuations
> And so forth of those consciousnesses;
> In addition to those, knowing
> Those in the aspect of thusness;
>
> The Subduer, having realized thusness,
> Teaches it to others. These
> Comprise the knowledge characteristics
> On the occasion of knowledge of all.
>
> Emptiness, signlessness,
> Exclusion of wish,
> Nonproduction, noncessation, and so forth,

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[a] For Ngag-wang-pal-dan's fleshing out of stanzas IV.14-17 see backnote 53; for stanzas IV.18-19 see backnote 54; for stanzas IV.20-22 see backnote 55; for stanzas IV.23-26 see backnote 56; for stanzas IV.27-28 see backnote 57; for stanzas IV.29-31 see backnote 58.

The noumenon as without disturbance,

As without composition, as without conceptualization,
And as without divisions, and characteristics as nonexistent
Are asserted as being knowledge characteristics
On the occasion of knowledge of paths.

In dependence upon one's own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,

And engagement in all;
Teaching nonperception,
The world in the aspect of emptiness,
To be expressed, to be known, to be directly seen,

To be taught as inconceivable, as just quiescent,
Negation of the world, and of discrimination—
These are described as knowledge characteristics
For the mode of an exalted-knower-of-all-aspects.

It is explained that the sixteen periods—
Having as objects of activity the truths
Elevated by way of features such as inconceivability and so forth—
Are differentiating characteristics.

Inconceivability, inequality,
Thoroughly beyond comprehension, and enumeration,
Containing all the Superiors, known
By the wise, knowing the uncommon,

Knowing faster, without diminishment or increase,
Achieving, correct achievement,
Observing, endowment with the support,
Entirety, restrainers,

And non-taste—these called
"Natures of sixteen characteristics"
Are superior to others,
And hence are elevating paths.

Help, happiness, protection,
Refuge of humans,
Resting place, defender,

Island, "leader,"

Spontaneity, nonmanifestation
Of the fruit by way of the three vehicles,
And lastly the function of support—
These are functional characteristics.

Isolation from afflictions, signs, marks,
Discordant classes and antidotes;
The difficult, definiteness,
Intents, nonobservability,

And stopping conceptions;
That which is "observing,"
Disagreeing, unimpeded,
Baseless, without going, without production,

Not observing thusness—
Since the natures of sixteen essences
Characterize what are as if the characterized,
They are asserted as a fourth characteristic.

ལྔ་པ་སྦྱོར་བའི་མཚན་ཉིད་སྟོན་པར།
གང་གིས་མཚོན་དེ་མཚན་ཉིད་དུ། །ཞེས་སོགས་ཀྱི་ཚིགས་བཅད་[19b.4]གཅིག་གིས་མདོར་བསྟན་ནས། རྒྱས་པར་འཆད་པ་ལ། དེ་བཞིན་གཤེགས་པ་འབྱུང་བ་དང་། །ནས། མཚན་ཉིད་བཞི་བར་བཞེད་པ་ཡིན། །ཞེས་གསུངས།

[*Ornament* IV.13-31, 7a.6-8a.2]
།གང་གིས་[a]མཚོན་དེ་[b]མཚན་ཉིད་དུ། །ཤེས་བྱ་དེ་ཡང་རྣམ་པ་གསུམ།
།ཤེས་པ་ཁྱད་པར་བྱེད་པ་སྟེ། །ངོ་བོ་ཉིད་གང་མཚོན་བྱ་ཡང་།[c]

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[a] *snar thang* (8b.1), Peking (8a.2), Āryavimuktasena (134b.7), and Haribhadra (110a.6) read *gis; co ne* (7a.6), *sde dge* (7a.6), and *dpe bsdur ma* (16.7) read *gi*.

[b] Following Haribhadra (110a.6) which reads *de,* as does Jam-yang-shay-pa (see also Ngag-wang-pal-dan's commentary in the backnotes); *snar thang* (8b.1), Peking (8a.2), *co ne* (7a.6), *sde dge* (7a.6), and *dpe bsdur ma* (16.7), and Āryavimuktasena (134b.7) read *te.*

[c] Ngag-wang-pal-dan's *Meaning of the Words* (55a.7) reads *yin,* but all other editions—*snar thang* (8b.1), *co ne* (7a.7), Peking (8b.3), *dpe bsdur ma* (16.8),

།དེ་བཞིན་གཤེགས་པ་འབྱུང་བ་དང་། །འཇིག་རྟེན་འཇིག་མེད་བདག་ཉིད་དང་།
།སེམས་ཅན་སེམས་ཀྱི་སྤྱོད་པ་དང་། །དེ་བསྡུས་པ་དང་ཕྱིར་ལྡུས་དང་།

།མི་བཟད་པ་ཡི་རྣམ་པ་དང་། །ཆགས་བཅས་སོགས་དང་རྒྱ་ཆེན་དང་།
།ཆེན་པོར་གྱུར་དང་ཚད་མེད་དང་། །རྣམ་ཤེས་བསྟན་དུ་མེད་པ་དང་།

།སེམས་བལྟར་མེད་དང་ཤེས་པ་དེ། །གཡོ་བ་ལ་སོགས་ཤེས་བྱ་དང་།
།དེ་ལས་གཞན་ཡང་དེ་དག་ནི། །དེ་བཞིན་ཉིད་ཀྱི་རྣམ་པར་ཤེས།

།ཐུབ་པས་དེ་བཞིན་ཉིད་རྟོགས་ཏེ། །གཞན་ལ་བསྟན་པ་ཞེས་བྱ་འདི།
།ཐམས་ཅད་ཤེས་པ་ཉིད་སྐབས་ཀྱི། །ཤེས་པའི་མཚན་ཉིད་བསྡུས་པ་ཡིན།

།སྟོང་ཉིད་མཚན་མེད་བཅས་པ་དང་། །སྨོན་པ་རྣམ་པར་སྤྲངས་པ་དང་།
།སྐྱེ་མེད་འགག་པ་མེད་སོགས་དང་། །ཆོས་ཉིད་རྣམ་པར་འཁྲུག་མེད་དང་།

།འདུ་མི་བྱེད་དང་རྣམ་མི་རྟོག །རབ་དབྱེ་མཚན་ཉིད་མེད་ཉིད་ལ།
།ལམ་ཤེས་ཉིད་ཀྱི་སྐབས་ཀྱིས་ནི། །ཤེས་པའི་མཚན་ཉིད་ཡིན་པར་བཞེད།

།དེ་ནི་ཉིད་ཀྱི་ཆོས་བརྟེན་ནས། །གནས་དང་གུས་པར་བྱ་བ་དང་།
།བླ་མ་ཉིད་དང་མཉེས་པ་དང་། །དེ་ལ་མཆོད་དང་བྱེད་མེད་དང་།

།ཀུན་དུ་འཇུག་མཁྱེན་གང་ཡིན་དང་། །མ་མཐོང་སྟོན་པར་མཛད་པ་དང་།
།འཇིག་རྟེན་སྟོང་ཉིད་རྣམ་པ་དང་། །བརྗོད་དང་ཤེས་མཛད་མངོན་སུམ་མཛད།

།བསམ་མི་ཁྱབ་དང་ཞི་ཉིད་སྟོན། །འཇིག་རྟེན་འདུ་ཤེས་འགོག་པ་ལ།
།རྣམ་པ་ཀུན་མཁྱེན་ཚུལ་ལ་ནི། །ཤེས་པའི་མཚན་ཉིད་ཅེས་བཤད་དོ།

།བསམ་མི་ཁྱབ་སོགས་ཁྱད་པར་གྱིས། །ཁྱད་ཞུགས་བདེན་པའི་སྤྱོད་ཡུལ་ཅན།
།སྐད་ཅིག་མ་ནི་བཅུ་དྲུག་གིས། །ཁྱད་པར་མཚན་ཉིད་བཤད་པ་ཡིན།

Haribhadra’s commentary (110a.6), Āryavimuktasena’s commentary (134b.7)—read *yang.* The corresponding Sanskrit stanza is:

> *lakṣyate yena takkṣeyaṃ lakṣaṇaṃ trividhaṃ ca tat* |
> *jñānaṃ viśeṣaḥ kāritraṃ svabhāvo yaśca lakṣyate* || IV.13 ||

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra,* 19. Considering that the corresponding Sanskrit term is *ca, yang* is correct.

།ཐབས་མི་ཁྱབ་དང་མི་མཉམ་དང་། །གཞལ་དང་བགྲང་ལས་ཡང་དག་འདས།
།འཕགས་པ་ཀུན་བསྡུས་མཁས་པ་ཡིས། །རིག་བྱ་ཐུན་མོང་མིན་ཤེས་ཉིད།

།ཤེས་མྱུར་བྲི་དང་གང་མེད་དང་། །སྒྲུབ་དང་ཡང་དག་འགྲུབ་པ་དང་།
།དམིགས་པ་རྟེན་[a]དང་བཅས་པ་དང་། །མཐའ་དག་པ་དང་ཡོངས་འཛིན་དང་།

།རོ་མྱང་མེད་དང་ཁྱད་པར་ནི། །བཅུ་དྲུག་བདག་ཉིད་ཅེས་བྱ་སྟེ།
།གང་གིས་ལམ་ནི་གཞན་དག་ལས། །ཁྱད་དུ་འཕགས་པས་ཁྱད་པར་ལམ།

།ཕན་དང་བདེ་དང་སྐྱོབ་པ་དང་། །མི་རྣམས་ཀྱི་ནི་སྐྱབས་དག་དང་།
།གནས་དང་དཔུང་གཉེན་གླིང་དང་ནི། །ཡོངས་འདྲེན་པ་ཞེས་བྱ་བ་དང་།

།ལྷུན་གྱིས་གྲུབ་དང་ཐེག་གསུམ་གྱིས། །འབྲས་བུ་མངོན་སུམ་མི་བྱེད་དག
།ཐ་མ་རྟེན་གྱི་མཛད་པ་སྟེ། །འདི་ནི་བྱེད་པའི་མཚན་ཉིད་ཡིན།

།ཉོན་མོངས་རྟགས་དང་མཚན་མ་དང་། །མི་མཐུན་ཕྱོགས་དང་གཉེན་པོ་དག
།དཔེན་དང་དཀའ་དང་ངེས་པ་དང་། །ཆེད་དུ་བྱ་དང་མི་དམིགས་དང་།

།མངོན་པར་ཞེན་པ་བཀག་པ་དང་། །དམིགས་པ་ཞེས་བྱ་གང་ཡིན་དང་།
།མི་མཐུན་ཐོགས་པ་མེད་དང་དེ། །གཞི་མེད་འགྲོ་མེད་སྐྱེ་མེད་དང་།

།དེ་བཞིན་ཉིད་ནི་མི་དམིགས་དང་། །ངོ་བོ་ཉིད་བཅུ་དྲུག་བདག་ཉིད།
།མཚོན་བྱ་ལྟ་བུར་མཚོན་པས་ན། །མཚན་ཉིད་བཞི་བར་བཞེད་པ་ཡིན།

With regard to [characteristics of trainings] there are three: definition, divisions, and boundaries.

དེ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ་[19b.5]

Definition [of a training of a path perfection of wisdom]

A Bodhisattva's yoga that characterizes from the viewpoint of the entity or capacity of a training is the definition of a training of a path perfection of wisdom

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[a] *co ne* (7b.6), *sde dge* (7b.6), and *dpe bsdur ma* (17.10) read *brtan,* but *snar thang* (9a.1), Peking (9a.4), Āryavimuktasena's commentary (139b.5), and Haribhadra's *Clear Meaning* (111b.5) read *rten,* which is preferable by meaning.

དང་པོ་ནི། སྦྱོར་བའི་ངོ་བོའམ་ནུས་པའི་ཆ་ནས་མཚོན་པར་བྱེད་པའི་སེམས་དཔའི་རྣལ་འབྱོར་དེ། ལམ་ཤེར་ཕྱིན་གྱི་སྦྱོར་བའི་མཚན་ཉིད།

> Dan-ma-lo-chö: That which is being characterized here is a training itself; characteristics of training serve to characterize a training from the viewpoint of the training's own entity or capacity.

Divisions [of characteristics of trainings]

When divided, there are ninety-one because there are forty-eight knowledge characteristics (*shes mtshan, jñānalakṣāni*), sixteen differentiating characteristics (*khyad mtshan, viśeṣalakṣaṇāni*), eleven functional characteristics (*byed pa'i mtshan nyid, kāritralakṣaṇāni*), and sixteen essential characteristics (*ngo bo nyid mtshan, svabhāvalakṣāni*).

གཉིས་པ་ནི། དབྱེ་ན་དགུ་གཅིག་ཡོད་དེ། ཤེས་མཚན་ཞེ་བརྒྱད་དང་[19b.6]ཁྱད་མཚན་བཅུ་དྲུག་དང་། བྱེད་པའི་མཚན་ཉིད་བཅུ་གཅིག་དང་། ངོ་བོ་ཉིད་མཚན་བཅུ་དྲུག་ཡོད་པའི་ཕྱིར།

(a) Forty-eight knowledge characteristics

To indicate [the forty-eight knowledge characteristics Maitreya's *Ornament for the Clear Realizations,* IV.14-22] says:[53]

> Knowing the arising of a One-Gone-Thus,
> The nondisintegrative nature of the transient world,
> The mental behaviors of sentient beings,
> The withdrawal of it, distraction outside,
>
> The aspect of inexhaustibility,
> Accompaniment with desire, and so forth, vast,
> Bigness, immeasurability,
> Indemonstrability of consciousness,
>
> Invisibility of mind, the fluctuations
> And so forth of those consciousnesses;
> In addition to those, knowing
> Those in the aspect of thusness;

The Subduer, having realized thusness,
Teaches it to others. These
Comprise the knowledge characteristics
On the occasion of knowledge of all.

Emptiness, signlessness,
Exclusion of wish,
Nonproduction, noncessation, and so forth,
The noumenon as without disturbance,

As without composition, as without conceptualization,
And as without divisions, and characteristics as nonexistent
Are asserted as being knowledge characteristics
On the occasion of knowledge of paths.

In dependence upon one's own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,

And engagement in all;
Teaching nonperception;
The world in the aspect of emptiness;
To be expressed, to be known, to be directly seen,

To be taught as inconceivable, as just quiescent,
Negation of the world, and of discrimination—
These are described as knowledge characteristics
For the mode of an exalted-knower-of-all-aspects.

དང་པོ་[ཤེས་མཚན་ཞེ་བརྒྱད་]སྟོན་པར། དེ་བཞིན་གཤེགས་པ་འབྱུང་བ་དང་། །ནས། ཤེས་པའི་མཚན་ཉིད་ཅེས་བཤད་[20a.1]དོ། །ཞེས་གསུངས།

[*Ornament* IV.14-22, 7a.6-7b.4]
།དེ་བཞིན་གཤེགས་པ་འབྱུང་བ་དང་། །འཇིག་རྟེན་འཇིག་མེད་བདག་ཉིད་དང་།
།སེམས་ཅན་སེམས་ཀྱི་སྤྱོད་པ་དང་། །དེ་བསྡུས་པ་དང་ཕྱིར་ལྡུས་དང་།

།མི་བཟད་པ་ཡི་རྣམ་པ་དང་། །ཆགས་བཅས་སོགས་དང་རྒྱ་ཆེན་དང་།
།ཆེན་པོར་གྱུར་དང་ཚད་མེད་དང་། །རྣམ་ཤེས་བསྟན་དུ་མེད་པ་དང་།

།སེམས་བལྟར་མེད་དང་ཤེས་པ་དེ། །གཡོ་བ་ལ་སོགས་ཤེས་བྱ་དང་།

།དེ་ལས་གཞན་ཡང་དེ་དག་ནི། །དེ་བཞིན་ཉིད་ཀྱི་རྣམ་པར་ཤེས།

།ཐུབ་པས་དེ་བཞིན་ཉིད་རྟོགས་ཏེ། །གཞན་ལ་བསྟན་པ་ཞེས་བྱ་འདི།
།ཐམས་ཅད་ཤེས་པ་ཉིད་སྐབས་ཀྱི། །ཤེས་པའི་མཚན་ཉིད་བསྡུས་པ་ཡིན།

།སྟོང་ཉིད་མཚན་མེད་བཅས་པ་དང་། །སྨོན་པ་རྣམ་པར་སྤངས་པ་དང་།
།སྐྱེ་མེད་འགག་པ་མེད་སོགས་དང་། །ཆོས་ཉིད་རྣམ་པར་འཁྲུག་མེད་དང་།

།འདུ་མི་བྱེད་དང་རྣམ་མི་རྟོག །རབ་དབྱེ་མཚན་ཉིད་མེད་ཉིད་ལ།
།ལམ་ཤེས་ཉིད་ཀྱི་སྐབས་ཀྱིས་ནི། །ཤེས་པའི་མཚན་ཉིད་ཡིན་པར་བཞེད།

།དེ་ནི་ཉིད་ཀྱི་ཆོས་བརྟེན་ནས། །གནས་དང་གུས་པར་བྱ་བ་དང་།
།བླ་མ་ཉིད་དང་མཉེས་པ་དང་། །དེ་ལ་མཆོད་དང་བྱེད་མེད་དང་།

།ཀུན་ཏུ་འཇུག་མཁྱེན་གང་ཡིན་དང་། །མ་མཐོང་སྟོན་པར་མཛད་པ་དང་།
།འཇིག་རྟེན་སྟོང་ཉིད་རྣམ་པ་དང་། །བརྗོད་དང་ཤེས་མཛད་མངོན་སུམ་མཛད།

།བསམ་མི་ཁྱབ་དང་ཞི་ཉིད་སྟོན། །འཇིག་རྟེན་འདུ་ཤེས་འགོག་པ་ལ།
།རྣམ་པ་ཀུན་མཁྱེན་ཚུལ་ལ་ནི། །ཤེས་པའི་མཚན་ཉིད་ཅེས་བཤད་དོ།

Definition [of a knower that is the entity of a training]

A Bodhisattva's pristine wisdom that is conjoined with a complete type of special method and wisdom—great compassion, wisdom realizing emptiness, and so forth is the definition of a knower that is the entity of a training.

མཚན་ཉིད་ནི། སྙིང་རྗེ་ཆེན་པོ་དང་སྟོང་ཉིད་རྟོགས་པའི་ཤེས་རབ་སོགས་ཐབས་ཤེས་ཁྱད་པར་ཅན་གྱི་རིགས་རྫོགས་པས་ཟིན་པའི་[a]སེམས་དཔའི་ཡེ་ཤེས་དེ། [20a.2]སྦྱོར་བའི་ངོ་བོར་གྱུར་པའི་ཤེས་པའི་མཚན་ཉིད།

Dan-ma-lo-chö: Great compassion is the wish to free all sentient

[a] For *rigs rdzogs* ***pas zin*** *pa'i sems pa'i* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (20a.1), the 2005 Mundgod (41.1) reads *rigs rdzogs* ***pa ma yin*** *pa'i sems pa'i*.

beings from suffering. The wisdom realizing emptiness understands emptiness just as it is. It is necessary to have non-separated wisdom and method. For the monarch of swans to fly in the air, it must have two wings; both must be flawless. If there is a defect with one wing, it cannot fly. Chandrakīrti says his *Supplement to (Nāgārjuna's) "Treatise on the Middle"* (VI.226):

> The king of swans—with the broad white vast wings
> Of the conventional and suchness flapping at the apex
> Of the swans of beings [to be tamed]—
> Soars through the force of the winds of virtue
> To the supreme far shore of the ocean of a Conqueror's qualities.

The king of swans who has the broad, white, vast wings of great compassion and realization of emptiness—a sixth ground Bodhisattva who has such method and wisdom—that king of swans (the leader of the flock who flies at the head of the "V"), in dependence on the force of the wind of virtue, the practice of the six perfections, is able to cross to the other side of the ocean of the qualities of Buddhahood.

Illustrations are, for instance, the sixteen Bodhisattva yogas (see the sixteen essential characteristics below, 303) isolated from the signs of the afflictions and so forth.

མཚན་གཞི་ཉོན་མོངས་རྟགས་སོགས་ཀྱིས་དབེན་པའི་སེམས་དཔའི་རྣལ་འབྱོར་བཅུ་དྲུག་ལྟ་བུ།

[Divisions of knowledge characteristics]

When knowledge characteristics are divided, there are three—subjective aspects of a Bodhisattva's training in a knower of bases, subjective aspects of a Bodhisattva's training in a knower of paths, and subjective aspects of a Bodhisattva's training in an exalted-knower-of-all-aspects.

ཤེས་མཚན་དེ་ལ་དབྱེ་ན།

1. སེམས་དཔའི་གཞི་ཤེས་སྦྱོར་བའི་[20a.3]ཤེས་རྣམ་དང་།
2. སེམས་དཔའི་ལམ་ཤེས་སྦྱོར་བའི་ཤེས་རྣམ་དང་།
3. སེམས་དཔའི་རྣམ་མཁྱེན་སྦྱོར་བའི་ཤེས་རྣམ་

གསུམ།

SUBJECTIVE ASPECTS OF A BODHISATTVA'S TRAINING IN A KNOWER OF BASES

[DEFINITION OF A BODHISATTVA'S TRAINING IN A KNOWER OF BASES]

A Bodhisattva's yoga that has abandoned the four, the signs of afflictions and so forth, and observes any aspect of a knower of bases, such as knowing the arising of a One-Gone-Thus and so forth characterizes a Bodhisattva's training in a knower of bases, since **a Bodhisattva's pristine wisdom that has the aspect of any [of the aspects of a knower of bases, namely,] knowing the arising of a One-Gone-Thus and so forth** is taken as the definition of it [that is, a Bodhisattva's training in a knower of bases].

དང་པོ་[སེམས་དཔའི་གཞི་ཤེས་སྦྱོར་བའི་ཤེས་རྣམ་]ནི། ཉོན་མོངས་རྟགས་སོགས་བཞི་སྤོང་ཞིང་། དེ་བཞིན་གཤེགས་པ་[20a.4]འབྱུང་བ་ཤེས་པ་སོགས་གཞི་ཤེས་ཀྱི་རྣམ་པ་གང་ཡང་རུང་བ་ལ་དམིགས་པའི་སེམས་དཔའི་རྣལ་འབྱོར་དེ། སེམས་དཔའི་གཞི་ཤེས་སྦྱོར་བར་མཚོན། དེ་བཞིན་གཤེགས་པ་འབྱུང་བ་ཤེས་པ་སོགས་གང་རུང་·[20a.5]གི་རྣམ་པ་ཅན་གྱི་སེམས་དཔའི་ཡེ་ཤེས་དེ་དེའི་མཚན་ཉིད་བྱས་པས་སོ།།

[DIVISIONS OF SUBJECTIVE ASPECTS OF A BODHISATTVA'S TRAINING IN A KNOWER OF BASES]

When divided, there are sixteen because there are the sixteen consisting of:

1. knowing the arising of a One-Gone-Thus
2. knowing that the transient world does not [ultimately] disintegrate
3. knowing the mental behaviors of sentient beings
4. knowing the withdrawal of minds [inside]
5. knowing the distraction of minds [outside]

6. knowing minds' aspect of inexhaustibility
7. knowing minds' separation from desire
8. knowing minds' accompaniment with desire and so forth
9. knowing minds as vast
10. knowing minds as big
11. knowing minds as immeasurable
12. knowing minds as indemonstrable
13. knowing minds as invisible
14. knowing minds as the three—fluctuating and so forth
15. knowing the aspect of thusness
16. knowing that Monarchs of Subduers, having realized suchness, teach it to others.

དབྱེ་ན་བཅུ་དྲུག་ཡོད་དེ།

1. དེ་བཞིན་གཤེགས་པ་འབྱུང་བ་ཤེས་པ་དང་།
2. འཇིག་རྟེན་འཇིག་མེད་ཤེས་པ་དང་།
3. སེམས་ཅན་གྱི་སེམས་[20a.6]སྤྱོད་ཤེས་པ་དང་།
4. སེམས་བསྡུས་པ་ཤེས་པ་དང་།
5. སེམས་གཡེང་བ་ཤེས་པ་དང་།
6. སེམས་མི་ཟད་པའི་རྣམ་པ་ཤེས་པ་དང་།
7. སེམས་འདོད་ཆགས་དང་བྲལ་བ་ཤེས་པ་དང་།
8. སེམས་ཆགས་སོགས་དང་[20b.1]བཅས་པ་ཤེས་པ་དང་།
9. སེམས་རྒྱ་ཆེན་ཤེས་པ་དང་།
10. སེམས་ཆེན་པོ་ཤེས་པ་དང་།
11. སེམས་ཚད་མེད་ཤེས་པ་དང་།
12. སེམས་བསྟན་མེད་ཤེས་པ་དང་།
13. སེམས་བལྟར་མེད་ཤེས་པ་དང་།
14. སེམས་གཡོ་[20b.2]སོགས་གསུམ་ཤེས་པ་དང་།

15. དེ་བཞིན་ཉིད་ཀྱི་རྣམ་པ་ཤེས་པ་དང་།
16. ཐུབ་དབང་གིས་དེ་ཉིད་རྟོགས་ནས་གཞན་ལ་སྟོན་པ་ཤེས་པ་

དང་བཅས་པ་བཅུ་དྲུག་ཡོད་པའི་ཕྱིར།

Dan-ma-lo-chö: Through these sixteen a training is characterized from a subjective point of view. Amongst trainings, these characterize a knower of bases. A training of a knower of bases is a knower of bases itself. It is a making of effort for the sake of achieving an exalted-knower-of-all-aspects.[a]

SUBJECTIVE ASPECTS OF A BODHISATTVA'S TRAINING IN A KNOWER OF PATHS

[DEFINITION OF A KNOWLEDGE CHARACTERISTIC OF A TRAINING IN A KNOWER OF PATHS INDICATED HERE]

A Bodhisattva's pristine wisdom that is qualified with any of the knowledge aspects of a knower of paths—emptiness, signlessness, and so forth is the definition of a knowledge characteristic of a training in a knower of paths indicated here.

གཉིས་པ་[སེམས་དཔའི་ལམ་ཤེས་སྦྱོར་བའི་ཤེས་རྣམ་]ནི། སྟོང་ཉིད་མཚན་མེད་[20b.3]སོགས་ལམ་ཤེས་ཀྱི་ཤེས་པའི་རྣམ་པ་གང་ཡང་རུང་བའི་ཁྱད་པར་དུ་བྱས་པའི་སེམས་དཔའི་ཡེ་ཤེས་དེ། འདིར་བསྟན་ལམ་ཤེས་སྦྱོར་བའི་ཤེས་མཚན་གྱི་མཚན་ཉིད།

To indicate illustrations [of knowledge characteristics of a training in a knower of paths], a Bodhisattva's training that is qualified with achieving the armor of others' welfare[b] difficult to perform and so forth (see 304), and that has the aspect of any of the aspects of a knower of paths such as emptiness, signlessness, and so forth [Maitreya's *Ornament for*

[a] In this sense "training" means "technique."

[b] Dan-ma-lo-chö: This means that such practitioners have great strength of heart such that they are not discouraged with regard to achieving others' welfare.

the Clear Realizations, IV.18-19] says:[54]

> Emptiness, signlessness,
> Exclusion of wish,
> Nonproduction, noncessation, and so forth,
> The noumenon as without disturbance,
>
> As without composition, as without conceptualization,
> And as without divisions, and characteristics as nonexistent
> Are asserted as being knowledge characteristics
> On the occasion of knowledge of paths.

མཚན་གཞི་གཞན་དོན་གྱི་གོ་ཆ་བྱ་དཀའ་བ་[20b.4]སོགས་སྒྲུབ་པའི་ཁྱད་པར་དུ་བྱས་ཤིང་སྟོང་ཉིད་མཚན་མེད་སོགས་ལམ་ཤེས་ཀྱི་རྣམ་པ་གང་རུང་གི་རྣམ་ཅན་གྱི་སེམས་དཔའི་སྦྱོར་བ་ལྟ་བུ་སྟོན་པར། སྟོང་ཉིད་མཚན་མ་མེད་བཅས་དང་། །ནས། ལམ་ཤེས་ཉིད་ཀྱི་[20b.5]སྐབས་ཀྱི་ནི། །ཤེས་པའི་མཚན་ཉིད་བསྟུས་པ་ཡིན། །ཞེས་གསུངས།

[*Ornament* IV.18-19, 7b.1-7b.2][a]

།སྟོང་ཉིད་མཚན་མེད་བཅས་པ་དང་། །སྨོན་པ་རྣམ་པར་སྤངས་པ་དང་།
།སྐྱེ་མེད་འགག་པ་མེད་སོགས་དང་། །ཆོས་ཉིད་རྣམ་པར་འཁྲུག་མེད་དང་།

།འདུ་མི་བྱེད་དང་རྣམ་མི་རྟོག །རབ་དབྱེ་མཚན་ཉིད་མེད་ཉིད་ལ།
།ལམ་ཤེས་ཉིད་ཀྱི་སྐབས་ཀྱིས་[b]ནི། །ཤེས་པའི་མཚན་ཉིད་ཡིན་པར་བཞེད།

[DIVISIONS OF SUBJECTIVE ASPECTS OF A BODHISATTVA'S TRAINING IN A KNOWER OF PATHS]

When divided, there are sixteen because there are the sixteen consisting of:

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[a] There are a few insignificant discrepancies with Jam-yang-shay-pa's citation.

[b] *co ne* (7b.3), *snar thang* (8b.4), *dpe bsdur ma* (16.20), Peking (8b.6), Āryavimuktasena's commentary (136a.7), and Haribhadra's *Clear Meaning* (111a.1) read *kyis*. The 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (20b.5) read *gi,* which seems preferable both grammatically and because it parallels the construction of the two stanzas above.

1. knowing emptiness

   Dan-ma-lo-chö: This is taken as the door of liberation of emptiness, and this means emptiness from the viewpoint of the object itself.

likewise:

2. knowing signlessness

   Dan-ma-lo-chö: This is taken as the door of liberation of signlessness, which refers to an emptiness of compounded phenomena from the viewpoint of their causes.
3. knowing wishlessness

   Dan-ma-lo-chö: This is taken as the door of liberation of wishlessness, which means to know the emptiness of the object by way of the emptiness of the effect of that object. These are called the three doors of liberation.
4. knowing nonproduction ultimately

   Dan-ma-lo-chö: This is the lack of ultimate production. The fact that the word *skye* (production) has no prefix gives it a sense of the future; whereas when it has a prefix, there is a sense of present production. Here, this indicates that the entity of the object has not yet been produced but the necessary causes for its production have come together. If there were a prefix, it would indicate that the entity of the object had been produced.
5. knowing noncessation [ultimately]

   Dan-ma-la-chö: This means the ceasing of something that does exist.

and [the next] six which are included within the term "and so forth" [in Maitreya's *Ornament for the Clear Realizations*]:

6. knowing the [ultimate] nonexistence of the class of the afflicted phenomena

   Dan-ma-lo-chö: This means knowing that desire, hatred, ignorance, and so forth do not exist ultimately.
7. knowing the [ultimate] nonexistence of the class of pure phenomena

   Dan-ma-lo-chö: This means knowing that true paths, true cessations, and so forth do not exist ultimately.
8. knowing the [ultimate] nonexistence of factualities
9. [knowing] the nature
10. knowing the [ultimate] nonexistence of a support
11. knowing the character of space

and:

12. knowing that the noumenon is without disturbance
13. knowing that the noumenon is without composition

14. knowing that the noumenon is without conceptualization
15. knowing that the noumenon is without divisions
16. knowing that the noumenon is without characteristics.

དབྱེ་ན་བཅུ་དྲུག་ཡོད་དེ།

1. སྟོང་ཉིད་ཤེས་པ་དང་།
2. དེ་བཞིན་དུ་མཚན་མེད་དང་།
3. སྨོན་མེད་དང་།
4. དོན་དམ་པར་སྐྱེ་མེད་དང་།
5. འགགས་[20b.6]མེད་དང་།

སོགས་པའི་སྒྲིས་བསྡུས་པ་

6. ཀུན་ཉོན་མེད་པ་དང་།
7. རྣམ་བྱང་མེད་པ་དང་།
8. དངོས་པོ་མེད་པ་དང་།
9. ངོ་བོ་ཉིད་དང་།
10. རྟེན་མེད་དང་།
11. ནམ་མཁའི་མཚན་ཉིད་

དྲུག་དང་།

12. ཆོས་ཉིད་རྣམ་པར་འཁྲུག་མེད་དང་། [21a.1]
13. འདུ་མི་བྱེད་པ་དང་།
14. རྣམ་པར་མི་རྟོག་པ་དང་།
15. རབ་དབྱེ་དང་།
16. མཚན་ཉིད་མེད་པ་ཤེས་པ་

དང་བཅུ་དྲུག་ཡོད་པའི་ཕྱིར།

SUBJECTIVE ASPECTS OF A BODHISATTVA'S TRAINING IN AN EXALTED-KNOWER-OF-ALL-ASPECTS

[DEFINITION OF A TRAINING IN A KNOWER OF PATHS THAT IS A TRAINING IN AN EXALTED-KNOWER-OF-ALL-ASPECTS]

> **A Bodhisattva's pristine wisdom that has the aspect of observing any of the aspects of an exalted-knower-of-all-aspects, such as the abiding in bliss in this life and so forth of just Ones-Gone-Thus** is the definition of training in a knower of paths that is a training in an exalted-knower-of-all-aspects.

གསུམ་པ་[སེམས་དཔའི་རྣམ་མཁྱེན་སྦྱོར་བའི་ཤེས་རྣམ་]ནི། དེ་བཞིན་གཤེགས་པ་ཉིད་ཀྱི་མཐོང་ཆོས་ལ་[21a.2]བདེར་གནས་སོགས་རྣམ་མཁྱེན་གྱི་རྣམ་པ་གང་རུང་ལ་དམིགས་པའི་རྣམ་ཅན་གྱི་སེམས་དཔའི་ཡེ་ཤེས་དེ། རྣམ་མཁྱེན་སྦྱོར་བའི་ལམ་ཤེས་སྦྱོར་བའི་མཚན་ཉིད།

> Dan-ma-lo-chö: A One-Gone-Thus (*de bzhin gshegs pa, tathāgata*) is so called because of having realized thusness (*de bzhin nyid, tathatā*) just as it is and also unerringly teaching it to others as it is seen. Because of having gone (*gshegs pa, gata*) to such a high rank they are called Ones-Gone-Thus. A Buddha has the meditative stabilization of bliss in this lifetime.

With respect to illustrations [of knowledge-characteristics of an exalted-knower-of-all-aspects], there are, for instance, the sixteen indicated here [in Maitreya's *Ornament for the Clear Realizations*], or these are condensed into seven, because Tsong-kha-pa's *Golden Garland* says:

> Here…the objects indicated are mostly presentations of fruits of the fulfillment of one's own and others' aims generated in the continuum of a Buddha; therefore, the sixteen [consciousnesses] that have these as their objects known are knowledge-characteristics of an exalted-knower-of-all-aspects.

མཚན་གཞི་འདིར་བསྟན་བཅུ་དྲུག་གམ། དེ་བདུན་[21a.3]དུ་བསྡུས་

པ་ལྟ་བུ་སྟེ། གསེར་འཕྲེང་ལས། འདིར་ནས། བསྟན་པའི་ཡུལ་ཕལ་ཆེར་སངས་རྒྱས་ཀྱི་རྒྱུད་ལ་སྐྱེས་པའི་རང་གཞན་གྱི་དོན་ཕུན་སུམ་ཚོགས་པའི་འབྲས་བུའི་རྣམ་བཞག་ཡིན་པས། དེ་ཤེས་པའི་ཡུལ་[21a.4]ཅན་བཅུ་དྲུག་ནི་རྣམ་མཁྱེན་གྱི་ཤེས་མཚན་ནོ། །ཞེས་གསུངས་པའི་ཕྱིར།

Here, aside from indicating the meaning, this is not mainly treated in terms of indicating how these characterize [an exalted-knower-of-all-aspects].

འདིར་དོན་ལྟ་བུ་ལས་མཚོན་ཚུལ་གཙོ་བོར་མ་བྱས་སོ།།

[DIVISIONS OF SUBJECTIVE ASPECTS OF A BODHISATTVA'S TRAINING IN AN EXALTED-KNOWER-OF-ALL-ASPECTS]

When divided, there are sixteen because there are the sixteen consisting of:

In dependence on the Mother,

1. knowing that [a One-Gone-Thus] dwells in bliss
2. knowing that the Mother is to be respected
3. knowing the Mother as guru [that is, as having unsurpassed qualities]
4. knowing that the Mother is to be honored

    Dan-ma-lo-chö: This means knowing that one should not practice what does not accord with the Mother, but rather that one should accomplish virtue; one should cultivate the path, cultivate the mind of enlightenment, cultivate emptiness, and so on.

5. knowing that the Mother is to be worshipped
6. knowing that ultimately there are no such activities
7. knowing engagement in all objects
8. knowing nonperception [of things] in reality
9. knowing the world as an aspect of emptiness

    Dan-ma-lo-chö: This means that they know the world as having the aspect of emptiness, or as being empty of true existence. "World" is *loka* in Sanskrit, *'jig rten* in Tibetan, which is so called because we depend on an unstable or disintegrating (*'jig*)

basis (*rten*).[a]

10. knowing the world is to be expressed as empty of its own entity
11. knowing [the world is] to be known as empty
12. knowing emptiness is to be directly actualized
13. knowing [emptiness] as ultimately inconceivable
14. knowing proliferations as ultimately quiescent
15. knowing negation of a truly established world
16. knowing negation of the discrimination of worldly aggregates.

དབྱེ་ན་བཅུ་དྲུག་ཡོད་དེ།

དེ་ནས་ཡུམ་ལ་བརྟེན་ནས་

1. བདེར་གཤེགས་ཤེས་པ་[21a.5]དང་།
2. ཡུམ་ལ་གུས་པར་ཤེས་པ་དང་།
3. ཡུམ་ལ་བླ་མར་ཤེས་པ་དང་།
4. ཡུམ་ལ་མཉེས་པར་[ཤེས་པ་]དེ་དང་།
5. ཡུམ་ལ་མཆོད་པར་[ཤེས་པ་]དེ་དང་།
6. དོན་དམ་པར་དེ་ལྟར་བྱེད་པ་མེད་པར་[ཤེས་པ་]དེ་དང་།
7. ཡུལ་ཐམས་ཅད་དུ་འཇུག་[21a.6]པར་[ཤེས་པ་]དེ་དང་།
8. དེ་ཁོ་ན་མ་མཐོང་བ་ཉིད་དུ་[ཤེས་པ་]དེ་དང་།
9. འཇིག་རྟེན་སྟོང་ཉིད་རྣམ་པར་[ཤེས་པ་]དེ་དང་།
10. འཇིག་རྟེན་རང་གི་ངོ་བོས་སྟོང་བར་བརྗོད་པར་[ཤེས་པ་]དེ་དང་།
11. སྟོང་ཉིད་ཤེས་པར་[ཤེས་པ་]དེ་དང་།
12. སྟོང་ཉིད་མངོན་སུམ་དུ་མཛད་པར་[ཤེས་པ་]དེ་དང་། [21b.1]

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[a] Therefore, *loka* (*'jig rten*) could be translated more literally as "transitory support."

13. དོན་དམ་པར་བསམ་མི་ཁྱབ་པ་ཉིད་དུ་སྟོན་པ་དང་།
14. དོན་དམ་པར་སྤྲོས་པ་ཉེ་བར་ཞི་བ་ཉིད་དུ་སྟོན་པ་དང་།
15. འཇིག་རྟེན་བདེན་པར་གྲུབ་པ་འགོག་པ་དང་།
16. འཇིག་རྟེན་ཕུང་པོའི་འདུ་ཤེས་འགོག་པ་ཤེས་པ་
དང་བཅུ་དྲུག་ཡོད་པའི་ཕྱིར་[21b.2]ཏེ།

For, [Maitreya's *Ornament for the Clear Realizations,* IV.20-22] says:[55]

In dependence upon one's own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,

Engagement in all;
Teaching nonperception,
The world in the aspect of emptiness,
To be expressed, to be known, to be directly seen,

To be taught as inconceivable, as just quiescent,
Negation of the world, and of discrimination—
These are described as knowledge characteristics
For the mode of an exalted-knower-of-all-aspects.

དེ་ནི་[a]ཉིད་ཀྱི་ཆོས་བརྟེན་ནས། །ནས། ཤེས་པའི་མཚན་ཉིད་ཅེས་བཤད་དོ། །ཞེས་སོ།།

[*Ornament* IV.20-22, 7b.3-7b.4]
།དེ་ནི་ཉིད་ཀྱི་ཆོས་བསྟེན་[b]ནས། །གནས་དང་གུས་པར་བྱ་བ་དང་།
།བླ་མ་ཉིད་དང་མཉེས་པ་དང་། །དེ་ལ་མཆོད་དང་བྱེད་མེད་དང་།

།ཀུན་དུ་འཇུག་མཁྱེན་གང་ཡིན་དང་། །མ་མཐོང་སྟོན་པར་མཛད་པ་དང་།
།འཇིག་རྟེན་སྟོང་ཉིད་རྣམ་པ་དང་། །བརྗོད་དང་ཤེས་མཛད་མངོན་སུམ་མཛད།

།བསམ་མི་ཁྱབ་དང་ཞི་ཉིད་སྟོན། །འཇིག་རྟེན་འདུ་ཤེས་འགོག་པ་ལ།

[a] The 1987 Go-mang Lhasa (13b.1) and the 2005 Mundgod (35.19) misread *nas*.
[b] *Co ne* (7b.3), *dpe bsdur ma* (16.20), *snar thang* (8b.5), *sde dge* (9b.3), and Peking (8b.7) read *bsten;* however, Āryavimuktasena's commentary (137a.4) reads *brten*, and Haribhadra's *Clear Meaning* (111a.4) reads *rten*.

།རྣམ་པ་ཀུན་མཁྱེན་ཚུལ་ལ་ནི། །ཞེས་པའི་མཚན་ཉིད་ཅེས་བཤད་དོ།

(b) Sixteen differentiating characteristics

> Dan-ma-lo-chö: These are what characterize a Bodhisattva's training as being superior to that of a Hearer or a Solitary Realizer.

To indicate [the sixteen] differentiating characteristics [Maitreya's *Ornament for the Clear Realizations,* IV.23-26] says:[56]

> It is explained that the sixteen periods—
> Having as objects of activity the truths
> Elevated by way of features such as inconceivability and so forth—
> Are differentiating characteristics.
>
> Inconceivability, inequality,
> Thoroughly beyond comprehension, and enumeration,
> Containing all the Superiors, known
> By the wise, knowing the uncommon,
>
> Knowing faster, without diminishment or increase,
> Achieving, correct achievement,
> Observing, endowment with the support,
> Entirety, restrainers,
>
> And non-taste—these called
> "Natures of sixteen characteristics"
> Are superior to others,
> And hence are elevating paths.

གཉིས་པ་ཁྱད་མཚན་སྟོན་པར།
བསམ་མི་ཁྱབ་སོགས་ཁྱད་པར་གྱིས། །ནས། ཁྱད་དུ་འཕགས་པའི་ཁྱད་·[21b.3]པར་ལམ། །ཞེས་གསུངས།

[*Ornament* IV.23-26, 7b.4-7b.6]
།བསམ་མི་ཁྱབ་སོགས་ཁྱད་པར་གྱིས། །ཁྱད་ཞུགས་བདེན་པའི་སྤྱོད་ཡུལ་ཅན།
།སྐད་ཅིག་མ་ནི་བཅུ་དྲུག་གིས། །ཁྱད་པར་མཚན་ཉིད་བཤད་པ་ཡིན།

།བསམ་མི་ཁྱབ་དང་མི་མཉམ་དང་། །གཞལ་དང་བགྲང་ལས་ཡང་དག་འདས།
།འཕགས་པ་ཀུན་བསྡུས་མཁས་པ་ཡིས། །རིག་བྱ་ཐུན་མོང་མིན་ཤེས་ཉིད།

།ཤེས་སྒྱུར་བྲི་དང་གང་མེད་དང་། །སྒྲུབ་དང་ཡང་དག་འགྲུབ་པ་དང་།
།དམིགས་པ་རྟེན་[a]དང་བཅས་པ་དང་། །མཐའ་དག་པ་དང་ཡོངས་འཛིན་དང་།
།རོ་མྱང་མེད་དང་ཁྱད་པར་ནི། །བཅུ་དྲུག་བདག་ཉིད་ཅེས་བྱ་སྟེ།
།གང་གིས་ལམ་ནི་གཞན་དག་ལས། །ཁྱད་དུ་འཕགས་པས་ཁྱད་པར་ལམ།

With regard to differentiating characteristics there are two: definition and divisions.

ཁྱད་མཚན་ལ། མཚན་ཉིད། དབྱེ་བ་གཉིས།

Definition [of a differentiator of a Bodhisattva's training as superior]

A Bodhisattva's pristine wisdom qualified with inconceivability and so forth is the definition of a differentiator of a Bodhisattva's training as superior.

དང་པོ་ནི། བསམ་མི་ཁྱབ་སོགས་ཀྱིས་ཁྱད་པར་དུ་བྱས་པའི་སེམས་དཔའི་ཡེ་ཤེས་དེ། སེམས་དཔའི་སྦྱོར་བའི་ཁྱད་པར་ཞུགས་[21b.4]པའི་མཚན་ཉིད།

Illustrations are, for instance, the sixteen essential trainings [given below, 303]. Characterization of [a Bodhisattva's training] as elevated above or superior to a Lesser Vehicle training is the mode of characterization by differentiation.

མཚན་གཞི་ངོ་བོ་ཉིད་ཀྱི་སྦྱོར་བ་བཅུ་དྲུག་ལྟ་བུ། ཐེག་དམན་གྱི་སྦྱོར་བ་ལས་ཁྱད་པར་འཕགས་པའམ་ཁྱད་ཞུགས་པ་མཚོན་པ་དེ་ཁྱད་པར་གྱིས་མཚོན་ཚུལ་ཡིན།

Divisions [of differentiating characteristics]

Dan-ma-lo-chö: A Bodhisattva's training is being characterized

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[a] *Co ne* (7b.6), *sde dge* (7b.6), and *dpe bsdur ma* (17.10) read *brtan,* but *snar thang* (9a.1), Peking (9a.4), Āryavimuktasena's commentary (139b.5), and Haribhadra's *Clear Meaning* (111b.5) read *rten,* which is preferable by meaning.

as superior to that of a Hearer or Solitary Realizer.

When divided, there are sixteen means of characterization that elevate the sixteen periods of forbearance and knowledge of the Great Vehicle path of seeing above [those of] Hearers and Solitary Realizers because these sixteen are characteristics elevating them above the sixteen periods of forbearance and knowledge of Hearers and Solitary Realizers:

[the characteristics of] the four periods of forbearance and knowledge [of the Great Vehicle path of seeing] observing true sufferings are the four consisting of:

1. nature of inconceivability
2. nature of inequality
3. nature of being beyond comprehension by valid cognition as it is
4. nature of being beyond enumeration by number

[the characteristics of the four periods of forbearance and knowledge of the Great Vehicle path of seeing] observing true origins are the four consisting of:

5. nature of containing the abandonments and realizations by the three Superior persons
6. nature of being objects known by the wise
7. nature of being uncommon with Hearers and Solitary Realizers

   Dan-ma-lo-chö: Bodhisattvas' understanding of reality in terms of true origins is not shared with Hearers and Solitary Realizers.
8. nature of knowing faster than Hearers and Solitary Realizers

   Dan-ma-lo-chö: Amongst all the Hearers who were in Shākyamuni Buddha's retinue, Shāriputra was foremost in wisdom and Maudgalyāyana in magical powers; these are the two excellent persons often depicted next to Buddha. A Bodhisattva's wisdom is superior to that of the greatest among Hearers. Buddha said that even if the world were filled with Hearers such as Shāriputra and Maudgalyāyana, or even if the number of Hearers who had reached the path of preparation were equal to the number of reeds in a swamp, if you collected all their wisdom in one place it could not compete with the wisdom of one Bodhisattva training in the perfection of wisdom for a single day. It would not even be a hundredth of that, not even a thousandth; it would not even be a hundred thousandth; indeed, it could not even be posited as an example in relation to it.

   In sūtra, Buddha compares the four levels of a Hearer's path of preparation, and the paths of seeing and meditation, to six different types of reeds. There are reeds in swamps that can be split

by merely touching them with a knife, and similarly, the heat level of the path of preparation can easily be overcome through generating hatred and so forth. The peak level is compared to milkweed, which is more difficult to cut, because on the peak level roots of virtue are not easily overcome by hatred, wrong views, and so forth.

The sugarcane stalk, which is very sweet, is compared with the forbearance level of the path of preparation, because once it is attained, the practitioner has the sweet taste of always being born in a happy transmigration, and not the astringent taste of being born in a bad transmigration. Bamboo stalks grow very quickly and thus are mentioned in relation to the supreme mundane qualities level of the path of preparation because the path of seeing is generated immediately after it.

The path of seeing is compared to rice, because rice was the first type of grain to grow in the world, and similarly the path of seeing is the first Superior path. The path of meditation is compared to sesame, which has many different leaves and so forth, and similarly there are many divisions to the path of meditation—uninterrupted path, path of release, states subsequent to meditative equipoise, the nine cycles of the path of meditation, and so forth.

Because Buddha said that even if the whole world were filled with Hearers equal to Shāriputra and Maudgalyāyana they would not equal the wisdom of a Bodhisattva, one can understand that a Bodhisattva's wisdom is superior. This is indicated at the point in the sūtra teaching guidance, but I have brought it up here in relation to this teaching that a Bodhisattva's wisdom is faster than that of Hearers and Solitary Realizers.

[the characteristics of the four periods of forbearance and knowledge of the Great Vehicle path of seeing] observing true cessations are the four consisting of:

9. nature of being ultimately without any diminishment or increase
10. nature of achieving the six perfections
11. nature of correct achievement for eons through the purity of the three spheres
12. nature of the unobservability of all phenomena in conjunction with method

Dan-ma-lo-chö: This is a seeing of all phenomena as not truly established that is conjoined with great compassion and the mind of enlightenment. Thus there is a nonseparation of wisdom and

method.

[the characteristics of the four periods of forbearance and knowledge of the Great Vehicle path of seeing] observing [true] paths are the four consisting of:

13. nature of possessing the supportive lineage of the Bodhisattva path, the entity of the element of attributes
14. nature of [possessing] the causal collections of the full complement of the perfections
15. nature of thorough sustenance by external and internal restrainers (*yongs 'dzin*)[a]

    Dan-ma-lo-chö: The external restrainers are Supreme Emanation Bodies as well as those whose very nature is the mind of enlightenment who teach one the path; internal restrainers are sublime thoughts and sublime trainings (*bsam pa phun tshogs dang sbyor ba phun tshogs*).

16. nature of nonexperience of the taste of manifest conception of all phenomena [as truly existent].

    Dan-ma-lo-chö: The experience of manifest conception of all phenomena is the apprehension of them as truly existent. Because one has abided for a long time without that manifest conception, here its taste is no longer experienced.

གཉིས་པ་ནི། དབྱེ་ན། ཐེག་[21b.5]ཆེན་གྱི་མཐོང་ལམ་ཤེས་བཟོད་སྐད་ཅིག་མ་བཅུ་དྲུག་ཉན་རང་ལས་ཁྱད་པར་འཕགས་པའི་མཚན་ཉིད་བཅུ་དྲུག་ཡོད་དེ། སྡུག་བདེན་ལ་དམིགས་པའི་ཤེས་བཟོད་བཞི་ནི།

[a] As Dan-ma-lo-chö mentioned earlier (101):

> A restrainer holds one back from a source of fright and thus usually refers to teachers; here there are external and internal "holders-back." External restrainers are, for example, supreme Emanation Bodies or Bodhisattvas on the path of meditation that teach Bodhisattvas on the path of preparation the doctrine. Internal restrainers would be compassion and the wisdom realizing emptiness in the continuum of Bodhisattvas on the path of preparation because these hold them back from the extreme of cyclic existence (*srid mtha')* and the extreme of [solitary] peace (*zhi mtha'*).

1. བསམ་གྱིས་མི་ཁྱབ་པའི་བདག་ཉིད་དང་། [21b.6]
2. མི་མཉམ་པའི་བདག་ཉིད་དང་།
3. དེ་ཁོ་ནར་ཚད་མས་གཞལ་བ་ལས་འདས་པའི་[བདག་ཉིད་]དེ་དང་།
4. གྲངས་བགྲང་ལས་འདས་པའི་དེ་

དང་བཞི་ཡིན་ལ། ཀུན་འབྱུང་ལ་དམིགས་པའི་[ཤེས་བཟོད་བཞི་ནི།]

5. འཕགས་པའི་གང་ཟག་གསུམ་གྱི་སྤྲངས་[22a.1]རྟོགས་སྡུད་པའི་[བདག་ཉིད་]དེ་དང་།
6. མཁས་པས་ཤེས་པར་བྱ་བའི་[བདག་ཉིད་]དེ་དང་།
7. ཉན་རང་དང་ཐུན་མོང་མ་ཡིན་པའི་[བདག་ཉིད་]དེ་དང་།
8. ཉན་རང་ལས་མྱུར་བའི་ཤེས་པའི་[བདག་ཉིད་]དེ་

དང་བཞི་ཡིན་ལ། འགོག་[22a.2]བདེན་ལ་དམིགས་པའི་[ཤེས་བཟོད་བཞི་ནི།]

9. དོན་དམ་པར་བྲི་གང་མེད་པའི་[བདག་ཉིད་]དེ་དང་།
10. ཕར་ཕྱིན་དྲུག་ཏུ་སྒྲུབ་པའི་[བདག་ཉིད་]དེ་དང་།
11. འཁོར་གསུམ་རྣམ་དག་གིས་བསྐལ་བར་ཡང་དག་པར་སྒྲུབ་པའི་[བདག་ཉིད་]དེ་དང་།
12. ཐབས་ཀྱིས་ཟིན་པའི་ཆོས་ཐམས་[22a.3]ཅད་ལ་མི་དམིགས་པའི་[བདག་ཉིད་]དེ་

བཞི་ཡིན་ལ། ལམ་ལ་དམིགས་པའི་[ཤེས་བཟོད་བཞི་ནི།]

13. ཆོས་དབྱིངས་ཀྱི་ངོ་བོ་ཉིད་ཀྱི་བྱང་སེམས་ལམ་གྱི་རྟེན་
རིགས་དང་ལྡན་པའི་[བདག་ཉིད་]དེ་དང་།
14. ཕར་ཕྱིན་ཡོངས་སུ་རྫོགས་པའི་རྒྱུ་ཚོགས་པའི་[བདག་
ཉིད་]དེ་དང་།
15. ཕྱི་[22a.4]ནང་གི་བཤེས་གཉེན་གྱིས་ཡོངས་སུ་བཟུང་བའི་
[བདག་ཉིད་]དེ་དང་།
16. ཆོས་ཐམས་ཅད་མངོན་ཞེན་གྱི་རོ་མྱང་མེད་པའི་[བདག་
ཉིད་]དེ་

དང་བཞི་སྟེ་བཅུ་དྲུག་པོ་ཉན་རང་གི་ཤེས་བཟོད་བཅུ་དྲུག་ལས་
ཁྱད་པར་འཕགས་པའི་མཚན་ཉིད་ཡིན་[22a.5]པའི་ཕྱིར།

(c) Eleven functional characteristics

To indicate [the eleven] functional characteristics [Maitreya's *Ornament for the Clear Realizations,* IV.27-28] says:[57]

> Help, happiness, protection,
> Refuge of humans,
> Resting place, defender,
> Island, "leader,"
>
> Spontaneity, nonmanifestation
> Of the fruit by way of the three vehicles,
> And lastly the function of support—
> These are functional characteristics.

གསུམ་པ་སྦྱོར་བའི་བྱེད་མཚན་སྟོན་པར།
ཕན་དང་བདེ་དང་སྐྱོབ་པ་དང་། །ནས། འདི་ནི་བྱེད་པའི་མཚན་
ཉིད་ཡིན།། ཞེས་བྱུང་།

[*Ornament* IV.27-28, 7b.6-7b.7]
།ཕན་དང་བདེ་དང་སྐྱོབ་པ་དང་། །མི་རྣམས་ཀྱི་ནི་སྐྱབས་དག་དང་།

།གནས་དང་དཔུང་གཉེན་གླིང་དང་ནི། །ཡོངས་འདྲེན་པ་ཞེས་བྱ་བ་དང་།
།ལྷུན་གྱིས་གྲུབ་དང་ཐེག་གསུམ་གྱིས། །འབྲས་བུ་མངོན་སུམ་མི་བྱེད་དག
།ཐ་མ་རྟེན་གྱི་མཛད་པ་སྟེ། །འདི་ནི་བྱེད་པའི་མཚན་ཉིད་ཡིན།

[With regard to differentiating characteristics there are two: definition and divisions.

Definition [of a training endowed with the special function of a Bodhisattva's training, achieving others' welfare]

A Bodhisattva's pristine wisdom endowed with the special function of help, happiness, protection, and so forth is the definition of a training endowed with the special function of a Bodhisattva's training, achieving others' welfare.

ཕན་བདེ་སྐྱོབ་སོགས་ཀྱི་བྱེད་ལས་ཁྱད་པར་ཅན་དང་ལྡན་པའི་[22a.6]སེམས་དཔའི་ཡེ་ཤེས། སེམས་དཔའི་སྦྱོར་བ་གཞན་དོན་སྒྲུབ་པའི་བྱེད་པ་ཁྱད་པར་ཅན་དང་ལྡན་པའི་སྦྱོར་བའི་མཚན་ཉིད།

Illustrations are, for instance, the sixteen essential characteristics [given below, 302 and 303], for instance. Here the function of bringing about others' welfare is the mode of characterization.

མཚན་གཞི་ངོ་བོ་ཉིད་མཚན་བཅུ་དྲུག་ལྟ་བུ། འདིར་གཞན་དོན་གྱི་བྱེད་ལས་[22b.1]མཚོན་ཚུལ་ལོ།།

Divisions [of functional characteristics]

When divided, there are eleven because there are the eleven consisting of three functions of a Bodhisattva's training in a knower of bases, seven functions of a Bodhisattva's training in a knower of paths, and one function of a Bodhisattva's training in an exalted-knower-of-all-aspects:

དབྱེ་ན་བཅུ་གཅིག་ཡོད་དེ། སེམས་དཔའི་གཞི་ཤེས་སྦྱོར་བའི་བྱེད་པ་གསུམ་དང་། ལམ་ཤེས་སྦྱོར་བའི་བྱེད་པ་བདུན་དང་། རྣམ་མཁྱེན་སྦྱོར་བའི་བྱེད་པ་གཅིག་དང་བཅུ་གཅིག་ཡོད་པའི་

ཕྱིར། [22b.2]

Dan-ma-lo-chö: Sometimes Bodhisattvas train in a knower of bases and thus have a training in a knower of bases. This training has certain qualities among which here the concern is with functional qualities.

The first, the three [functions of a Bodhisattva's training in a knower of bases] exist because through a Bodhisattva's training in a knower of bases there are the three consisting of:

1. help: setting all sentient beings in the bliss of liberation
2. happiness: [setting all sentient beings in] the happiness of this life without suffering, mental discomfort, and so forth
3. protection: [of all sentient beings] from all the sufferings of cyclic existence.

The middle ones, the seven [functions of a Bodhisattva's training in a knower of paths,] exist because [through a Bodhisattva's training in a knower of paths] there are the seven consisting of:

4. function of refuge: setting [all sentient beings] in nirvāṇa
5. function of resting place: overcoming the causes of suffering [in all sentient beings]
6. function of defender: realizing cyclic existence and nirvāṇa as ultimately of the same taste.

   Dan-ma-lo-chö: "Defender" means assister.
7. function of acting as an island: realizing others' welfare

   Dan-ma-lo-chö: This means realizing what one needs to do in order to help others as, for example, setting forth three final vehicles, whereas there is actually only one final vehicle. This is done because some people would become discouraged if they were told it was necessary to amass the collections of merit for three countless eons; thus, it is helpful for them to hear of two "final vehicles" for which such lengthy amassing is not required. The function of acting as a helper is said to be an island because, for example, in the past when people had to spend several months crossing the ocean they would feel great relief when they came across an island.
8. function of acting as a leader: achieving the two aims

   Dan-ma-lo-chö: The two aims are the achievement of high status within cyclic existence and the definite goodness of liberation from cyclic existence for sentient beings, thus relieving them of

the two extremes of cyclic existence and solitary peace.

9. function of spontaneously achieving the welfare of sentient beings
   Dan-ma-lo-chö: This is done not through effort and exertion, but spontaneously.
10. [function of] not causing manifestation of the fruits of the three vehicles at the wrong time.

The one function of a training in an exalted-knower-of-all-aspects exists because it is:

11. the function of acting as the support of the world: teaching all doctrines exactly as they are.

དང་པོ་[སེམས་དཔའི་གཞི་ཤེས་སྦྱོར་བའི་བྱེད་པ་]གསུམ་ཡོད་དེ། སེམས་དཔའི་གཞི་ཤེས་སྦྱོར་བས་

1. སེམས་ཅན་ཐམས་ཅད་ཐར་པའི་བདེ་བ་ལ་འགོད་པའི་ཕན་པ་དང་།
2. སྡུག་བསྔལ་དང་ཡིད་མི་བདེ་བ་སོགས་མེད་པའི་ཚེ་འདིའི་བདེ་བ་དང་།
3. འཁོར་བའི་སྡུག་བསྔལ་[22b.3]ཐམས་ཅད་ལས་སྐྱོབ་པ་

དང་གསུམ་ཡོད་པའི་ཕྱིར། བར་པ་[a][ལམ་ཤེས་སྦྱོར་བའི་བྱེད་པ་]བདུན་ཡོད་དེ།

4. མྱང་འདས་ལ་འགོད་པའི་སྐྱབས་ཀྱི་བྱེད་པ་དང་།
5. སྡུག་བསྔལ་གྱི་རྒྱུ་བཟློག་པའི་གནས་ཀྱི་བྱེད་པ་དང་།
6. འཁོར་འདས་དོན་དམ་པར་རོ་[22b.4]མཉམ་དུ་རྟོགས་པའི་དཔུང་གཉེན་གྱི་བྱེད་པ་དང་།
7. གཞན་དོན་རྟོགས་པའི་གླིང་གི་བྱེད་པ་དང་།

[a] The 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (22b.3) read *ba;* the 2005 Mundgod (46.13) reads *pa*.

8. དོན་གཉིས་སྒྲུབ་པའི་ཡོངས་འདྲེན་གྱི་བྱེད་པ་དང་།
9. སེམས་ཅན་གྱི་དོན་ལྷུན་གྱིས་གྲུབ་པར་བྱེད་པ་དང་།
10. ཐེག་པ་གསུམ་[22b.5]གྱི་འབྲས་བུ་དུས་མ་ཡིན་པར་མངོན་སུམ་དུ་མི་བྱེད་པ་

དང་བདུན་ཡོད་པའི་ཕྱིར། རྣམ་མཁྱེན་གྱི་སྦྱོར་བའི་བྱེད་པ་གཅིག་ཡོད་དེ།

11. ཆོས་ཐམས་ཅད་ཇི་བཞིན་སྟོན་པའི་འཇིག་རྟེན་གྱི་རྟེན་བྱེད་པ་

དེ་ཡིན་པའི་ཕྱིར།

(d) Sixteen essential characteristics

To indicate [the sixteen] essential characteristics [Maitreya's *Ornament for the Clear Realizations,* IV.29-31] says:[58]

> Isolation from afflictions, signs, marks,
> Discordant classes and antidotes;
> The difficult, definiteness,
> Intents, nonobservability,
>
> And stopping conceptions;
> That which is "observing,"
> Disagreeing, unimpeded,
> Baseless, without going, without production,
>
> Not observing thusness—
> Since the natures of sixteen essences
> Characterize what are as if the characterized,
> They are asserted as a fourth characteristic.

བཞི་[22b.6]པ་ངོ་བོ་ཉིད་མཚན་སྟོན་པར།
ཉོན་མོངས་རྟགས་དང་མཚན་མ་དང་། །ནས། མཚན་ཉིད་བཞི་པར་བཞེད་པ་ཡིན། །ཞེས་གསུངས།

[*Ornament* IV.29-31, 8a.1-8a.2]
།ཉོན་མོངས་རྟགས་དང་མཚན་མ་དང་། །མི་མཐུན་ཕྱོགས་དང་གཉེན་པོ་དག
།དཔེན་དང་དཀའ་དང་ངེས་པ་དང་། །ཆེད་དུ་བྱ་དང་མི་དམིགས་དང་།
།མངོན་པར་ཞེན་པ་བཀག་པ་དང་། །དམིགས་པ་ཞེས་བྱ་གང་ཡིན་དང་།
།མི་མཐུན་ཐོགས་པ་མེད་དང་དེ། །གཞི་མེད་འགྲོ་མེད་སྐྱེ་མེད་དང་།
།དེ་བཞིན་ཉིད་ནི་མི་དམིགས་དང་། །ངོ་བོ་ཉིད་བཅུ་དྲུག་བདག་ཉིད།
།མཚོན་བྱ་ལྟ་བུར་མཚོན་པས་ན། །མཚན་ཉིད་བཞི་པར་བཞེད་པ་ཡིན།

[With regard to essential characteristics there are two: definition and divisions.]

[Definition of an essence of a training]

The definition is that given above (280) for the entity of a training.[a]

མཚན་ཉིད་སྔར་སྦྱོར་བའི་ངོ་བོར་བཤད་པ་དེ་ཡིན་ལ།

Divisions [of essential characteristics]

When divided, there are sixteen because there are the sixteen consisting of the four essentials of a training in a knower of bases, the five essentials of a training in a knower of paths, seven essentials of a training in an exalted-knower-of-all-aspects.

དབྱེ་ན་[23a.1]བཅུ་དྲུག་ཡོད་དེ། གཞི་ཤེས་སྦྱོར་བའི་ངོ་བོ་ཉིད་བཞི་དང་། ལམ་ཤེས་སྦྱོར་བའི་ངོ་བོ་ཉིད་ལྔ་དང་། རྣམ་མཁྱེན་སྦྱོར་བའི་ངོ་བོ་ཉིད་བདུན་ཡོད་པའི་ཕྱིར།

The first, the four [essentials of a training in a knower of bases], exist because there are the four consisting of:

---

[a] The earlier definition is:

> **A Bodhisattva's pristine wisdom that is conjoined with a complete type of special method and wisdom—great compassion, wisdom realizing emptiness, and so forth** is the definition of a knower that is the entity of a training.

1. essential of isolation from the afflictions
2. essential of the nonexistence of assumptions of bad physical states that are signs of those [afflictions]
3. essential of the nonexistence of improper [mental application], the [causal] mark of those [afflictions]
4. essential of isolation from conceptions of [truly existent] adopting and discarding.

The five [essentials of a training] in a knower of paths exist because there are the five consisting of:

5. training in the difficult to achieve
6. training in definiteness of full purification one-pointedly
7. training in achieving the three great intents [great mind, great abandonment, and great realization (see above, 124ff.)]
8. training in not observing the three spheres of meditation as ultimately existent
9. training in stopping the conception of truly existent things.

The seven essentials of a training of an exalted-knower-of-all-aspects exist because there are the seven consisting of:

10. essential of observing bases and paths
11. essential of nonagreement with everything worldly
12. essential of unimpededness
13. essential of the nonexistence of a basis [of mistake]
14. essential of nongoing
15. essential of nonproduction
16. essential of nonobservation of suchness [as ultimately existent].

དང་པོ་[གཞི་ཤེས་སྦྱོར་བའི་ངོ་བོ་ཉིད་]བཞི་ཡོད་དེ། [23a.2]

1. ཉོན་མོངས་ལས་དབེན་པའི་ངོ་བོ་ཉིད་དང་།
2. [ཉོན་མོངས་]དེའི་རྟགས་ལུས་ཀྱི་གནས་ངན་ལེན་མེད་པའི་ངོ་བོ་ཉིད་དང་།
3. [ཉོན་མོངས་]དེའི་མཚན་མ་ཚུལ་བཞིན་མིན་པ་མེད་པའི་[ངོ་བོ་ཉིད་]དེ་དང་།
4. བླང་དོར་གྱི་རྣམ་རྟོག་གིས་དབེན་པའི་ངོ་བོ་ཉིད་

དང་། [23a.3]བཞི་ཡོད་པའི་ཕྱིར། ལམ་ཤེས་ཀྱི་[སྦྱོར་བའི་ངོ་བོ་ཉིད་]དེ་ལྔ་ཡོད་དེ།

5. སྐྱབ་དཀའ་བའི་སྦྱོར་བ་དང་།
6. གཅིག་ཏུ་འཚང་རྒྱ་བར་ངེས་པའི་སྦྱོར་བ་དང་།
7. ཆེད་དུ་བྱ་བ་ཆེན་པོ་གསུམ་སྐྱབ་པའི་སྦྱོར་བ་དང་།
8. སྒོམ་པའི་འཁོར་གསུམ་དོན་[23a.4]དམ་པར་མི་དམིགས་པའི་སྦྱོར་བ་དང་།
9. བདེན་པའི་དངོས་པོར་ཞེན་པ་བཀག་པའི་སྦྱོར་བ་

དང་ལྔ་ཡོད་པའི་ཕྱིར། རྣམ་མཁྱེན་སྦྱོར་བའི་ངོ་བོ་ཉིད་བདུན་ཡོད་དེ།

10. གཞི་ལམ་ལ་དམིགས་པའི་[ངོ་བོ་ཉིད་]དེ་དང་།
11. འཇིག་རྟེན་ཐམས་[23a.5]ཅད་དང་མི་མཐུན་པའི་[ངོ་བོ་ཉིད་]དེ་དང་།
12. ཐོགས་མ་མེད་པའི་[ངོ་བོ་ཉིད་]དེ་དང་།
13. གཞི་མེད་པའི་[ངོ་བོ་ཉིད་]དེ་དང་།
14. འགྲོ་བ་མེད་པའི་[ངོ་བོ་ཉིད་]དེ་དང་།
15. སྐྱེ་བ་མེད་པའི་ངོ་བོ་ཉིད་དང་།
16. དེ་བཞིན་ཉིད་མི་དམིགས་པའི་ངོ་བོ་ཉིད་

དང་བདུན་ཡོད་པའི་ཕྱིར།

36th Topic

6. Concordances with a Portion of Liberation

To indicate concordances with a portion of liberation [Maitreya's *Ornament for the Clear Realizations,* IV.32-34] says:[59]

> Skill in thoroughly achieving
> Signless intense giving and so forth
> Is asserted—concerning this realization of all aspects—
> As concordant with a portion of liberation.
>
> Faith observing Buddhas and so forth,
> Effort having giving and so forth as its objects of activity,
> Mindfulness of the excellent attitude,
> Nonconceptual meditative stabilization,
>
> Wisdom knowing phenomena
> In all aspects—comprising five aspects.
> It is asserted that complete enlightenment
> Is realized easily by the sharp but with difficulty by the dull.

དྲུག་པ་[23a.6]ཐར་པ་ཆ་མཐུན་སྟོན་པར།
མཚན་མེད་རབ་ཏུ་སྦྱིན་ལ་སོགས། །ནས། ཐར་པའི་ཆ་དང་མཐུན་པར་འདོད། །ཅེས་གསུངས།

[*Ornament* IV.32-34, 8a.2-8a.3]
།མཚན་མེད་རབ་ཏུ་སྦྱིན་ལ་སོགས། །ཡང་དག་སྒྲུབ་ལ་མཁས་པ་ནི།
།རྣམ་པ་ཐམས་ཅད་རྟོགས་འདི་ལ། །ཐར་པའི་ཆ་དང་མཐུན་པར་འདོད།

[།སངས་རྒྱས་སོགས་དམིགས་དད་པ་དང་། །སྦྱིན་སོགས་སྤྱོད་ཡུལ་བརྩོན་འགྲུས་དང་།
།བསམ་པ་ཕུན་ཚོགས་དྲན་པ་དང་། །རྣམ་པར་མི་རྟོག་ཏིང་འཛིན་དང་།

།ཆོས་རྣམས་རྣམ་པ་ཐམས་ཅད་དུ། །ཤེས་པའི་ཤེས་རབ་དང་རྣམ་ལྔ།
།རྫོགས་པའི་བྱང་ཆུབ་རྣོན་པོ་ཡིས། །རྟོགས་སླ་རྟུལ་པོས་རྟོགས་དཀར་བཞེད།][a]

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[a] These two stanzas are, according to Jam-yang-shay-pa's textbook on the per-

With regard to concordances with a portion of liberation there are five: definition, etymologies, divisions, boundaries, and their signs.

ཐར་པ་ཆ་མཐུན་ལ་མཚན་ཉིད། སྒྲ་བཤད། དབྱེ་བ། ས་མཚམས། དེའི་[23b.1]་རྟགས་དང་ལྔ།

Definition [of a Great Vehicle concordance with a portion of liberation]

A clear realization of the doctrine in the continuum of a Bodhisattva skilled in achieving an exalted-knower-of-all-aspects in one's own continuum is the definition of a Great Vehicle concordance with a portion of liberation.

དང་པོ་ནི། རྣམ་མཁྱེན་རང་རྒྱུད་ལ་སྒྲུབ་པར་མཁས་པའི་སེམས་དཔའི་རྒྱུད་ཀྱི་ཆོས་མངོན་རྟོགས་དེ། ཐེག་ཆེན་གྱི་ཐར་པ་ཆ་མཐུན་གྱི་མཚན་ཉིད།

Great Vehicle clear realization of doctrine, Great Vehicle concordance with a portion of liberation, Great Vehicle path of accumulation, and so forth are equivalent.

ཐེག་ཆེན་གྱི་ཆོས་མངོན་རྟོགས། ཐེག་ཆེན་གྱི་ཐར་པ་ཆ་[23b.2]མཐུན་དང་། ཐེག་ཆེན་གྱི་ཚོགས་ལམ་སོགས་དོན་གཅིག

Etymologies

"Liberation" (*thar pa*) is so called because of having abandoned the afflictions. "Portion of liberation" (*thar pa'i cha*) is so called because of being one faction of it. A "concordance with a portion of liberation" is so called because of being that which aids liberation.

གཉིས་པ་སྒྲ་བཤད་ནི། ཉོན་མོངས་སྤངས་པས་ན་ཐར་པ་དང་ དེའི་ཕྱོགས་གཅིག་ཡིན་པས་ཐར་པའི་ཆ་དང་དེ་ལ་ཕན་འདོགས་

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fection of wisdom, to be included in this topic, and not in the next section and thus have been added here in brackets.

པས་ན་ཐར་པའི་ཆ་དང་མཐུན་པ་ཞེས་[23b.3]བྱའོ།།

Divisions [of concordances with a portion of liberation]

When divided by way of time, there are three—lesser, medium, and greater; and when divided by way of entity, there are three—[consciousness of] hearing, thinking, and meditating that are them [that is, are concordances with a portion of liberation and thus are paths of accumulation].

གསུམ་པ་ནི། དུས་ཀྱིས་དབྱེ་ན། ཆུང་ངུ་འབྲིང་ཆེན་པོ་གསུམ་དང་། ངོ་བོས་དབྱེ་ན། རང་ཡིན་པའི་ཐོས་བསམ་སྒོམ་གསུམ་ཡོད།

Boundaries [of concordances with a portion of liberation]

[Concordances with a portion of liberation] exist only on the Great Vehicle path of accumulation because they must exist upon having generated the altruistic mind-generation in [the mental] continuum and prior to having attained the five faculties [faith, effort, mindfulness, meditative stabilization, and wisdom].[a]

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[a] Ngag-wang-pal-dan's *Annotations for (Jam-yang-shay-pa's) "Great Exposition of Tenets": Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought* lists both the assertions of both the lower and upper manifest knowledges (*chos mngon pa, abhidharma*) on when the five faculties and the five powers are attained, the latter being the one utilized here:

> Knowledge—in the continuum of a Foe Destroyer—of extinguishment [of obstructions] and knowledge of non-production [of obstructions in the future] is enlightenment. Because of being causes concordant with attaining that enlightenment, thirty-seven practices are called harmonies with enlightenment…The thirty-seven [and the paths with which they are associated] are:

I. Four mindful establishments (attained from the path of accumulation)

1. Mindful establishment on the body
2. Mindful establishment on feeling
3. Mindful establishment on mind
4. Mindful establishment on phenomena

II. Four thorough abandonings (attained from the heat level of the path of preparation)

5. Generating virtuous qualities not yet generated
6. Increasing virtuous qualities already generated
7. Not generating non-virtuous qualities not yet generated
8. Thoroughly abandoning non-virtuous qualities already generated

III. Four legs of manifestation (attained from the peak level of the path of preparation)

9. Aspiration
10. Effort
11. Thought
12. Analytical meditative stabilization

IV. Five faculties (attained from the forbearance level of the path of preparation)

13. Faith
14. Effort
15. Mindfulness
16. Meditative stabilization
17. Wisdom

V. Five powers (attained from supreme mundane qualities level of the path of preparation)

18. Faith
19. Effort
20. Mindfulness
21. Meditative stabilization
22. Wisdom

VI. Seven branches of enlightenment (attained from the path of meditation)

23. Correct mindfulness
24. Correct discrimination of phenomena
25. Correct effort
26. Correct joy
27. Correct pliancy
28. Correct meditative stabilization
29. Correct equanimity

VII. Eightfold path (attained from the path of seeing)

30. Correct view
31. Correct realization
32. Correct speech
33. Correct aims of actions
34. Correct livelihood
35. Correct exertion
36. Correct mindfulness

བཞི་པ། ས་མཚམས་ཐེག་ཆེན་ཚོགས་ལམ་ཁོ་ནར་ཡོད་དེ། སེམས་[23b.4]བསྐྱེད་རྒྱུད་ལ་སྐྱེས་ནས་དབང་པོ་ལྔ་མ་ཐོབ་ཚུན་ཆད་ན་ཡོད་དགོས་པས་སོ།།

Signs [of concordances with a portion of liberation]

The signs [of having attained a concordance with a portion of liberation] are that when hearing about the faults of cyclic existence and the benefits of liberation, one's hairs rise, tears well from the eyes, and so forth. And in particular there are the three characteristics—(1) non-depression and non-oppression of mind, (2) not being afraid or overpowered [thinking that one could not become free from cyclic existence], and (3) non-fear with respect to the profound [emptiness] and non-regretful.

ལྔ་པ་རྟགས་ནི། འཁོར་བའི་ཉེས་པ་དང་ཐར་པའི་ཕན་ཡོན་ཐོས་ན་སྤུ་ལྡང་ཞིང་མཆི་མ་འཁྱིན་པ་སོགས་དང་། ཁྱད་པར་སེམས་མི་ཞུམ་[23b.5]་ཞིང་མི་དངངས་པ་དང་། མི་སྐྲག་ཅིང་མ་འགོང་བ་དང་། ཟབ་མོ་ལ་མི་སྐྲག་ཅིང་མི་འགྱོད་པའི་མཚན་ཉིད་གསུམ་མོ།།

Dan-ma-lo-chö: Among the latter three, the first means that one

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37. Correct meditative stabilization…

In Maitreya's *Differentiation of the Middle and the Extremes* and in the higher systems of tenets:

- The first three groups are associated with the three paths of accumulation—small, medium, and great.
- The five faculties are associated with the heat and peak levels of the path of preparation.
- The five powers are associated with the forbearance and supreme mundane qualities levels of the path of preparation.
- The seven branches of enlightenment are associated with the path of seeing.
- The eightfold path is associated with the path of meditation.

See Hopkins, *Maps of the Profound,* 225-227.

does not become depressed or discouraged about attaining liberation oneself, this being from the viewpoint of having thought about the faults of cyclic existence and the benefits of liberation.

37th Topic

7. Concordances with a Portion of Definite Discrimination

To indicate concordances with a portion of definite discrimination [Maitreya's *Ornament for the Clear Realizations,* IV.35-37] says:[60]

> The objects of observation of the heats
> Are praised as being all sentient beings.
> They are described as ten aspects
> With respect to them—a mind of equality and so forth.
>
> Those—who by way of oneself turning away
> From sins and abiding in giving and so forth
> And express praises and [display] agreement
> Set others in those—move
>
> To the peak. Likewise, forbearance is for those
> Having the life support of oneself and others to know the truths.
> Supreme mundane qualities is likewise
> To be known by way of the maturation and so forth of sentient beings.

བདུན་པ་ངེས་འབྱེད་ཆ་མཐུན་སྟོན་པར།
སངས་རྒྱས་སོགས་དམིགས་དད་པ་དང་། །ནས། [23b.6]སྨིན་བྱེད་
སོགས་ཀྱིས་ཤེས་པར་བྱ། །ཞེས་གསུངས།[a]

[*Ornament* IV.35-37, 8a.4-8a.6]

> །དྲོ་བ་རྣམས་ཀྱི་དམིགས་པ་འདིར། །སེམས་ཅན་ཐམས་ཅད་ཡིན་པར་བསྔགས།
> །དེ་དག་ཉིད་ལ་སེམས་མཉམ་སོགས། །རྣམ་པ་དག་ནི་བཅུར་བཤད་དོ།
>
> །བདག་ཉིད་སྡིག་པ་ལས་ལྡོག་ཅིང་། །སྦྱིན་ལ་སོགས་ལ་གནས་པས་གཞན།
> །དེ་དག་ལ་ནི་འགོད་པ་དང་། །བསྔགས་པ་བརྗོད་དང་མཐུན་པ་ཉིད།

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[a] The first two stanzas that are indicated in this abbreviated citation are, according to Jam-yang-shay-pa's textbook on the perfection of wisdom, included not in this topic but in the previous section and thus are neither translated here nor given just below.

།རྗེར་གྱུར་དེ་བཞིན་བཟོད་པ་ནི། །རང་གཞན་རྟེན་ཅན་བདེན་ཤེས་པ། །ཆོས་མཆོག་དེ་བཞིན་སེམས་ཅན་རྣམས། །སྨིན་བྱེད་སོགས་ཀྱིས་ཤེས་པར་བྱ།

With regard to Great Vehicle concordances with a portion of definite discrimination there are four: definition, etymologies, divisions, and boundaries.

ཐེག་ཆེན་གྱི་ངེས་འབྱེད་ཆ་མཐུན་ལ་མཚན་ཉིད། སྒྲ་བཤད། དབྱེ་བ། ས་མཚམས་བཞི།

Definition [of a Great Vehicle concordance with a portion of definite discrimination]

A Bodhisattva's clear realization of the meaning that is qualified with method[a] is the definition of a Great Vehicle concordance with a portion of definite discrimination.

དང་པོ་ནི། ཐབས་ཀྱི་ཁྱད་པར་དུ་བྱས་པའི་སེམས་[24a.1]དཔའི་དོན་མངོན་རྟོགས་དེ། ཐེག་ཆེན་གྱི་ངེས་འབྱེད་ཆ་མཐུན་གྱི་མཚན་ཉིད།

Etymology

A "concordance with a portion of definite discrimination" is so called because of aiding one portion, or one faction, of the path of seeing that definitely discriminates the seeds that are to be abandoned by the path of seeing.

གཉིས་པ་སྒྲ་བཤད་ནི་མཐོང་སྤང་གི་ས་བོན་ངེས་པར་འབྱེད་པའི་མཐོང་ལམ་གྱི་ཆའམ་ཕྱོགས་གཅིག་[24a.2]ལ་ཕན་འདོགས་པས་ན་ངེས་འབྱེད་ཆ་མཐུན་ཞེས་བྱ་འོ།།

a That is, with great compassion and the altruistic mind of enlightenment.

Divisions [of concordances with a portion of definite discrimination]

When divided, there are twelve because the four—the heat, peak, forbearance, and supreme mundane qualities Great Vehicle concordances with a portion of definite discrimination—each have three, small, medium, and great.

གསུམ་པ་ནི། དབྱེ་ན། བཅུ་གཉིས་ཡོད་དེ། ཐེག་ཆེན་གྱི་ངེས་འབྱེད་ཆ་མཐུན་དྲོད་དང་། རྩེ་མོ་དང་། བཟོད་པ་དང་། ཆོས་མཆོག་བཞི་ལ་ཆུང་འབྲིང་[24a.3]ཆེན་པོ་གསུམ་གསུམ་ཡོད་པའི་ཕྱིར།

Boundaries [of concordances with a portion of definite discrimination]

[Concordances with a portion of definite discrimination] exist from attainment of special insight realizing emptiness until attainment of the path of seeing.

བཞི་པ་ནི། ས་མཚམས་སྟོང་ཉིད་རྟོགས་པའི་ལྷག་མཐོང་ཐོབ་པ་ནས་མཐོང་ལམ་མ་ཐོབ་ཀྱི་བར་དུ་ཡོད།

38th Topic

8. Irreversible Community Members

To indicate irreversible community members [Maitreya's *Ornament for the Clear Realizations,* IV.38] says:[61]

> Those Bodhisattvas dwelling on the paths
> Ranging from the limbs of definite discrimination
> To the paths of seeing and meditation
> Are here the irreversible group.

བརྒྱད་པ་ཕྱིར་མི་ལྡོག་པའི་དགེ་འདུན་སྟོན་པར། ངེས་འབྱེད་ཡན་[24a.4]ལག་ནས་བཟུང་སྟེ། །ནས། དེ་འདིར་ཕྱིར་མི་ལྡོག་པའི་ཚོགས། །ཞེས་གསུངས།

> [*Ornament* IV.38, 8a.6]
> །ངེས་འབྱེད་ཡན་ལག་ནས་བཟུང་སྟེ། །མཐོང་དང་སྒོམ་པའི་ལམ་དག་ལ།
> །བྱང་ཆུབ་སེམས་དཔའ་གང་དག་གནས། །དེ་འདིར་མི་ལྡོག་པ་ཡི་ཚོགས།

With regard to irreversible community members there are three: definition, divisions, and boundaries.

ཕྱིར་མི་ལྡོག་པའི་དགེ་འདུན་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of an irreversible community member]

A Bodhisattva who has attained any of the signs such as the disappearance of discriminations of forms and so forth [as truly existent] is the definition of an irreversible community member.

དང་པོ་ནི། གཟུགས་སོགས་འདུ་ཤེས་ལྡོག་[24a.5]པ་སོགས་ཀྱི་རྟགས་གང་རུང་ཐོབ་པའི་སེམས་དཔའ་དེ། ཕྱིར་མི་ལྡོག་པའི་དགེ་འདུན་གྱི་མཚན་ཉིད།

Dan-ma-lo-chö: "And so forth" includes twenty items. "Irre-

versible" means that one will not turn away from the unsurpassed enlightenment.

Divisions [of irreversible community members]

When divided, there are three:

1. Bodhisattvas of sharp faculties who attain signs [of irreversibility] from the path of preparation
2. Bodhisattvas of medium faculties who attain signs [of irreversibility] from the path of seeing
3. Bodhisattvas of dull faculties who attain signs [of irreversibility] from the path of meditation.

གཉིས་པ་ནི། དབྱེ་ན།

1. དབང་རྣོན་སྦྱོར་ལམ་ནས་རྟགས་ཐོབ་[པའི་སེམས་དཔའ་]དང་།
2. དབང་འབྲིང་མཐོང་ལམ་ནས་རྟགས་ཐོབ་[24a.6]པ[འི་སེམས་དཔའ་]་དང་།
3. དབང་རྟུལ་སྒོམ་ལམ་ནས་རྟགས་ཐོབ་པའི་སེམས་དཔའ་

གསུམ་སོ།

Boundaries [of irreversible community members]

[Irreversible community members] exist from the heat path of preparation until the end of the continuum [as a sentient being, just prior to Buddhahood].

གསུམ་པ་ནི། ས་མཚམས་སྦྱོར་ལམ་དྲོད་ནས་རྒྱུན་མཐའི་བར་དུ་ཡོད།

39th Topic

9. Trainings in the Equality of Mundane Existence and Peace

> Dan-ma-lo-chö: The training in the equality of mundane existence and peace is the viewing of cyclic existence and nirvāṇa as equal in the sense that just as there is no manifest apprehension of true existence during meditative equipoise, so is there none outside of meditative equipoise.

To indicate trainings in the equality of mundane existence and peace [Maitreya's *Ornament for the Clear Realizations,* IV.60] says:[62]

> Because phenomena are like dreams,
> Mundane existence and peace are not conceptualized.
> The answers to objections—that there would be
> No karma and so forth—are exhausted as explained.

དགུ་པ་སྲིད་ཞི་མཉམ་ཉིད་ཀྱི་སྦྱོར་བ་སྟོན་པར། ཆོས་[24b.1]རྣམས་རྨི་ལམ་འདྲ་བའི་ཕྱིར། །ནས། ལན་ནི་ཇི་སྐད་བཤད་པར་ཟད། །ཅེས་གསུངས།

[*Ornament* IV.60, 9a.4]
།ཆོས་རྣམས་རྨི་ལམ་འདྲ་བའི་ཕྱིར། །སྲིད་དང་ཞི་བར་མི་རྟོག་པ།
།ལས་མེད་ལ་སོགས་ཀླན་ཀ་ཡི། །ལན་ནི་ཇི་སྐད་བཤད་པར་ཟད།

With regard to trainings in the equality of mundane existence and peace there are three: definition, divisions, and boundaries.

སྲིད་ཞི་མཉམ་ཉིད་ཀྱི་སྦྱོར་བ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a training in the equality of mundane existence and peace]

A pristine wisdom of a pure ground Bodhisattva that overcomes the chance for manifest generation of the apprehension of true existence

even in states subsequent to meditative equipoise[a] is the definition of a training of the equality of mundane existence and peace.
དང་པོ་ནི། རྗེས་ཐོབ་ཏུ་ཡང་བདེན་[24b.2]འཛིན་མངོན་གྱུར་དུ་སྐྱེ་བའི་གོ་སྐབས་བཅོམ་པའི་དག་སའི་སེམས་དཔའི་ཡེ་ཤེས་དེ། སྲིད་ཞི་མཉམ་ཉིད་ཀྱི་སྦྱོར་བའི་མཚན་ཉིད།

Divisions [of trainings in the equality of mundane existence and peace]

When divided, there are the three pristine wisdoms of the three pure grounds [eighth, ninth, and tenth grounds].
གཉིས་པ་ནི། དབྱེ་ན། དག་ས་གསུམ་གྱི་ཡེ་ཤེས་གསུམ་ཡོད།

Boundaries [of trainings in the equality of mundane existence and peace]

[Trainings in the equality of mundane existence and peace] exist from the eighth ground until the end of the continuum [as a sentient being, just prior to Buddhahood].
གསུམ་པ་ནི། ས་[24b.3]མཚམས་ས་བརྒྱད་པ་ནས་རྒྱུན་མཐའི་བར་དུ་ཡོད།

[a] Literally, subsequent attainment.

40th Topic

10. Trainings in a Pure Land

> Dan-ma-lo-chö: One needs a place where in the future one will become a fully enlightened Buddha; thus, one must newly create, or achieve, the pure land in which one oneself will become a Buddha, this being done through one's own collections of merit and wisdom. In order to achieve such a special land, one must accumulate these collections, chiefly the collection of merit, while on the levels of learning. To do this one engages in prayer-wishes, in keeping ethics, giving gifts, and so forth.

To indicate trainings in a pure land [Maitreya's *Ornament for the Clear Realizations,* IV.61] says:[63]

> They purify Buddha lands
> By achieving the purification of the impurities
> Of the world of the environment
> Like of the world of the sentient being.

བཅུ་པ་ཞིང་དག་སྦྱོར་བ་སྟོན་པར།
སེམས་ཅན་འཇིག་རྟེན་དེ་བཞིན་དུ། །ནས། སངས་རྒྱས་ཞིང་ནི་དག་པ་ཉིད། །ཅེས་གསུངས།

> [*Ornament* IV.61, 9a.4-9a.5]
> །སེམས་ཅན་འཇིག་རྟེན་དེ་བཞིན་དུ། །སྣོད་ཀྱི་འཇིག་རྟེན་མ་དག་པ།
> །དེ་ལ་དག་པར་སྒྲུབ་པ་ཡིས། །སངས་རྒྱས་ཞིང་ནི་དག་པ་ཉིད།

With regard to trainings in a pure land there are three: definition, divisions, and boundaries.

ཞིང་དག་སྦྱོར་བ་ལ་མཚན་ཉིད། [24b.4]དབྱེ་བ། ས་མཚམས་གསུམ་ལས།

Definition [of a training in a pure land]

A pristine wisdom of a pure ground Bodhisattva that is a powerful virtuous root, being the prayer-wishes and so forth that establish the

special land where one will be fully enlightened is the definition of a training in a pure land.

དང་པོ་ནི། རང་གང་དུ་འཚང་རྒྱ་འགྱུར་གྱི་ཞིང་ཁྱད་པར་ཅན་འགྲུབ་པའི་སྨོན་ལམ་སོགས་ཀྱི་དགེ་རྩ་མཐུ་ཅན་གྱི་དག་སའི་སེམས་དཔའི་ཡེ་ཤེས་དེ། ཞིང་དག་སྦྱོར་བའི་མཚན་ཉིད། [24b.5]

Divisions [of trainings in a pure land]

When divided, there are two, consisting of:

1. training in the pure environment of a Buddha land
2. training in the pure animate beings in [that Buddha land].

གཉིས་པ་ནི། དབྱེ་ན།

1. སངས་རྒྱས་ཀྱི་ཞིང་གི་སྣོད་དག་པའི་སྦྱོར་བ།
2. [སངས་རྒྱས་ཀྱི་ཞིང་གི་]བཅུད་དག་པའི་སྦྱོར་བ་

དང་གཉིས་ཡོད།

Boundaries [of trainings in a pure land]

[Trainings in a pure land] exist in the three pure grounds [eighth, ninth, and tenth].

གསུམ་པ་ནི། ས་མཚམས་དག་པ་ས་གསུམ་ན་ཡོད།

41th Topic

11. Trainings in Skill in Means

To indicate trainings in skill in means [Maitreya's *Ornament for the Clear Realizations,* IV.62-63] says:[64]

> This training having objects
> Has ten aspects of skill in means:
> Passed beyond the enemies,
> Nonabiding, according with the power,
>
> Unshared character,
> Unattached, unobservable,
> Having extinguished signs, and wish-paths,
> [Showing] the signs of it, and immeasurable.

བཅུ་ཅིག་པ་ཐབས་མཁས་སྦྱོར་བ་སྟོན་པར། [24b.6]ཡུལ་དང་སྦྱོར་བ་ཅན་འདི་ནི། །ནས། ཐབས་ལ་མཁས་པ་རྣམ་པ་བཅུ། །ཞེས་གསུངས།

[*Ornament* IV.62-63, 9a.5-9a.6]
།ཡུལ་དང་སྦྱོར་བ་ཅན་འདི་ནི། །དགྲ་རྣམས་ལས་ནི་འདས་པ་དང་།
།མི་གནས་[a]ཇི་བཞིན་ཤུགས་དང་ནི། །ཐུན་མོང་མ་ཡིན་མཚན་ཉིད་དང་།
།མ་ཆགས་པ་དང་མི་དམིགས་དང་། །མཚན་མ་སྨོན་ལམ་ཟད་པ་དང་།
།དེ་ཡི་རྟགས་དང་ཚད་མེད་པ། །ཐབས་ལ་མཁས་པ་རྣམ་པ་བཅུ།

With regard to trainings in skill in means there are three: definition, divisions, and boundaries.

ཐབས་མཁས་སྦྱོར་བ་ལ། མཚན་ཉིད། དབྱེ་བ།ས་མཚམས་གསུམ།

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[a] *Co ne* (9a.6), *snar thang* (10a.7), Peking (9a.8), Āryavimuktasena's commentary (161b.5), and Haribhadra's *Clear Meaning* (120a.5) read *gnas,* as does Ngag-wang-pal-dan's *Meaning of the Words* (see the backnote); *dpe bsdur ma* (20.19) and *sde dge* (9a.5) read *shes*.

Definition [of a training in skill in means]

A pristine wisdom of a pure ground Bodhisattva for which exalted activities are spontaneously established by way of the quiescence of coarse striving and exertion is the definition of a training in skill in means.

> Dan-ma-lo-chö: "Skill in means" means being skilled in accomplishing the purposes of others. How does one do this? Coarse striving and exertion as well as coarse conceptuality have been pacified and hence do not occur, and so without having to rely on great difficulty, exalted activities occur spontaneously. Bodhisattvas on the eighth ground and above have such pristine wisdom.

དང་པོ་ནི། འབད་རྩོལ་རགས་[25a.1]པ་ཞི་བའི་སྒོ་ནས་འཕྲིན་ལས་ལྷུན་གྱིས་གྲུབ་པའི་དག་སའི་སེམས་དཔའི་ཡེ་ཤེས་དེ། ཐབས་མཁས་སྦྱོར་བའི་མཚན་ཉིད།

Divisions [of trainings in skill in means]

When divided, there are ten because there are the ten consisting of:

1. training in skill in means that has passed beyond interrupting phenomena
2. training in non-abiding skill in means
   > Dan-ma-lo-chö: This training does not abide in the extreme of cyclic existence or the extreme of solitary peace.
3. training in skill in means, this being pristine wisdom impelled by the power of prayer-wishes
4. training in uncommon skill in means [unshared with Hearers and Solitary Realizers]
5. training in nonattached skill in means
6. training in unobservable skill in means [in the sense that one does not conceive of true existence]
7. training in signless skill in means [in the sense that one does not conceive of true existence in terms of causes]
8. training in wishless skill in means [in the sense that one does not conceive of true existence in terms of effects]
9. training in skill in means having the signs of irreversibility [with respect to attaining complete enlightenment]

10. training in immeasurable skill in means [in terms of its entity and its fruits].

གཉིས་པ་ནི། དབྱེ་ན་བཅུ་ཡོད་དེ།

1. བར་ཆད་ཀྱི་ཆོས་ལས་[25a.2]འདས་པའི་ཐབས་མཁས་སྦྱོར་བ་དང་།
2. མི་གནས་པའི་ཐབས་མཁས་སྦྱོར་བ་དང་།
3. སྔོན་ལམ་གྱི་ཤུགས་ཀྱིས་འཕངས་པའི་ཡེ་ཤེས་[ཀྱི་ཐབས་མཁས་སྦྱོར་བ་]དང་།
4. ཐུན་མོང་མ་ཡིན་པ[འི་ཐབས་མཁས་སྦྱོར་བ་]དེ་དང་།
5. མ་ཆགས་པའི་[ཐབས་མཁས་སྦྱོར་བ་]དེ་དང་།
6. མི་དམིགས་པའི་[ཐབས་མཁས་སྦྱོར་བ་]དེ་དང་[25a.3]
7. མཚན་མ་མེད་པའི་[ཐབས་མཁས་སྦྱོར་བ་]དེ་དང་།
8. སྨོན་པ་མེད་པའི་[ཐབས་མཁས་སྦྱོར་བ་]དེ་དང་།
9. ཕྱིར་མི་ལྡོག་པའི་རྟགས་ཀྱི་[ཐབས་མཁས་སྦྱོར་བ་]དེ་དང་།
10. ཚད་མེད་པའི་ཐབས་མཁས་སྦྱོར་བ་

དང་བཅུ་ཡོད་པའི་ཕྱིར།

Boundaries [of trainings in skill in means]

[Trainings in skill in means] exist from the eighth ground until the end of the continuum [as a sentient being, just prior to Buddhahood].

གསུམ་པ་ནི། ས་མཚམས་ས་བརྒྱད་པ་ནས་རྒྱུན་མཐའི་[25a.4]བར་དུ་ཡོད།

The eleven phenomena characterizing a complete training in all aspects have been explained.

རྣམ་རྫོགས་སྦྱོར་བ་མཚོན་བྱེད་ཀྱི་ཆོས་བཅུ་གཅིག་བཤད་ཟིན་ཏོ།། ༈ །།

Chapter V. Explaining the eight phenomena characterizing peak trainings

To indicate the eight phenomena characterizing peak trainings [Maitreya's *Ornament for the Clear Realizations,* I.14-16a] says:[65]

> Signs of it, increases,
> Firmness, thorough stability of mind,
> Four aspects of antidotes
> To the four aspects of conceptions
>
> Individually for the paths called
> "Seeing" and "meditation,"
> Uninterrupted meditative stabilization,
> And wrong achievings [characterize]
>
> Peak clear realizations.

གཉིས་པ་རྩེ་སྦྱོར་མཚོན་བྱེད་ཀྱི་ཆོས་བརྒྱད་སྟོན་པར། དེ་ཡི་རྟགས་དང་རྣམ་འཕེལ་དང་། །ནས། རྩེ་མོའི་མངོན་[25a.5]རྟོགས། ཞེས་གསུངས།

[*Ornament* I.14-16a, 2b.2-2b.4]

> །དེ་ཡི་རྟགས་དང་རྣམ་འཕེལ་དང་། །བརྟན་དང་སེམས་ཀུན་གནས་པ་དང་།
> །མཐོང་ཞེས་བྱ་དང་སྒོམ་པ་ཞེས། །བྱ་བའི་ལམ་ནི་སོ་སོ་ལ།
>
> །རྣམ་པར་རྟོག་པ་རྣམ་བཞི་ཡི། །གཉེན་པོ་རྣམ་པ་བཞི་དང་ནི།
> །བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན། །ལོག་པར་སྒྲུབ་དང་བཅས་པ་ནི།
>
> །རྩེ་མོའི་མངོན་རྟོགས་

There are eight phenomena characterizing peak trainings because there are the eight consisting of:

1. heat peak trainings (*drod rtse sbyor, ūṣmamūrdhaprayogaḥ*)
2. peak peak trainings (*rtse mo'i rtse sbyor, mūrdham¸dhaprayogaḥ*)
3. forbearance peak trainings (*bzod pa'i rtse sbyor, kṣāntimūrdha-prayogaḥ*)
4. supreme mundane qualities peak trainings (*chos mchog gi rtse sbyor, agradharmatāmūrdhaprayogaḥ*)
5. path-of-seeing peak trainings (*mthong lam rtse sbyor, darśana-*

mārgamūrdhaprayogaḥ)
6. path-of-meditation peak trainings (*sgom lam rtse sbyor, bhāvanā-mārgamūrdhaprayogaḥ*)
7. uninterrupted peak trainings (*bar cad med ba'i rtse sbyor, ananta-ramūrdhaprayogaḥ*)
8. wrong achievings to be avoided (*bsal bya log sgrub, apaneya-vipratipattiḥ*).

རྩེ་སྦྱོར་མཚོན་པའི་ཆོས་བརྒྱད་ཡོད་དེ།

1. དྲོད་རྩེ་སྦྱོར།
2. རྩེ་མོའི་རྩེ་སྦྱོར།
3. བཟོད་པའི་རྩེ་སྦྱོར།
4. ཆོས་མཆོག་གི་རྩེ་སྦྱོར།
5. མཐོང་ལམ་རྩེ་སྦྱོར།
6. སྒོམ་ལམ་རྩེ་སྦྱོར།
7. བར་ཆད་མེད་[25a.6]པའི་རྩེ་སྦྱོར།
8. བསལ་བྱ་ལོག་སྒྲུབ་

དང་བརྒྱད་ཡོད་པའི་ཕྱིར།

42nd Topic

1. Heat Peak Trainings

To indicate heat peak trainings [Maitreya's *Ornament for the Clear Realizations,* V.1] says:[66]

> Even in dreams viewing all phenomena
> As like dreams and so forth
> Are asserted as the twelve aspects
> Of signs of training having gone to the peak.

དང་པོ་དྲོད་རྩེ་སྦྱོར་སྟོན་པར།
རྨི་ལམ་ན་ཡང་ཆོས་རྣམས་ཀུན། །ནས། རྣམ་པ་བཅུ་གཉིས་དག་ཏུ་བཞེད། །ཅེས་གསུངས།

[*Ornament* V.1, 9a.7]
།རྨི་ལམ་ན་ཡང་ཆོས་རྣམས་ཀུན། །རྨི་ལམ་ལྟ་བུར་ལྟ་ལ་སོགས།
།རྩེ་མོར་ཕྱིན་པར་སྦྱོར་བའི་རྟགས། །རྣམ་པ་བཅུ་གཉིས་དག་ཏུ་བཞེད།

Dan-ma-lo-chö: Even in dreams one views all phenomena as like dreams. About dreams in general, one does not have dreams during thick sleep, but in thin [or light] sleep. What is a dream consciousness? It is a consciousness to which various objects appear at a time of light sleep. There are many different types. Some people are able to understand what will happen in the future on the basis of their dreams; this occurs due to their own former actions (*karma*). There are also people who can, through analyzing their dreams, tell where they or others have been born in the past or will be born in the future and so forth.

What does it mean here to view phenomena as like dreams? We are not usually attached to the truth of dreams. Similarly, if we think about it, we can understand that all phenomena have the discrepancy of not existing the way they appear. The measure of their subsistence and that of their appearance disagree. Except for someone who is *very* accustomed to this practice, it is not possible to view all objects as like dream objects.

If one knows a certain mantra recitation very well while awake, it is possible to recite it during dream time, but if one

does not know it well when awake it is very, very difficult to think about it while dreaming. Similarly, there is a difference in clarity between meeting people in dream and meeting them outside of it. In dreams one has a hazy sense of perhaps having met or not met with them. It lacks the clarity of actually meeting and speaking directly to them. This is because the coarse operative consciousnesses have been withdrawn inside. Sometimes, however, due to one's winds and karma, one sees things even more clearly in dream than otherwise.

The definition of sleep is **a mental factor that has the function of powerlessly withdrawing the operative consciousnesses inside** (*'jug shes rang dbang med par nang du sdud pa'i byed las can gyi sems byung*). This means that it is not one's own choice to withdraw the sense consciousnesses; rather, the withdrawal comes about due to the factor of sleep. In meditation one withdraws the senses purposely, under one's own power. For beginners, the factor of obscuration is predominant in dream-time. We can know from our own experience that we do not dream during thick sleep but do dream in light sleep. For example, we do not have many dreams when we have been working very hard or sleep only for a short period of time, or when night is very short. If we are not extremely tired and do not go to sleep late, we will dream.

There are differences between neutral, virtuous, and nonvirtuous sleep; and this arises due to your thought as you go to sleep. A person making serious effort at meditation can practice dream yoga. If as you fall asleep, not within thoughts of desire or hatred, and not taking to mind an object that will generate afflictive emotions, but within reflecting on light or on a deity in whom you have faith, then it is possible for sleep itself to become virtuous. Sleep can change into virtue or nonvirtue; it is one of the four mental factors that is posited as "changeable"—the four being contrition, sleep, analysis, and investigation.

The appearance of various objects to a sleep consciousness is called a dream. Dreams can be changed easily because they are produced by the power of karma and winds. Therefore, if you wish to have a certain type of dream it is possible to bring it about. Usually we cannot identify what we have dreamed, but if you pay attention it is possible to do so.

When you become used to viewing all phenomena as like the illusions of a magician and become very steady at this, such

awareness occurs not only when during coarse waking discrimination, but also when asleep, at which time coarse discrimination has disappeared.

With regard to heat peak trainings there are three: [definition, divisions, and boundaries].

དྲོད་རྩེ་སྦྱོར་ལ་གསུམ་[25b.1]ལས༔

Definition [of a heat peak training]

A Bodhisattva's concordance with a portion of definite discrimination that is posited from the factor of having attained any of the twelve signs of it such as even in dreams viewing all phenomena as like dreams, and so forth is the definition of a heat peak training.

དང་པོ་ནི། རྨི་ལམ་ན་ཡང་ཆོས་ཐམས་ཅད་རྨི་ལམ་ལྟ་བུར་ལྟ་བ་སོགས་དེའི་རྟགས་བཅུ་གཉིས་གང་རུང་ཐོབ་པའི་ཆ་ནས་བཞག་པའི་སེམས་དཔའི་ངེས་འབྱེད་ཆ་མཐུན་དེ། དྲོད་རྩེ་སྦྱོར་གྱི་མཚན་ཉིད།

Divisions [of heat peak trainings]

When divided, there are three: small, medium, and great heat [peak trainings].

གཉིས་[25b.2]པ་ནི། དབྱེ་ན་དྲོད་ཆུང་འབྲིང་ཆེ་གསུམ་ཡོད།

Boundaries [of heat peak trainings]

[Heat peak trainings] exist in the heat [level of the path of preparation, that is, after the great path of accumulation and before the peak path of preparation].

གསུམ་པ་ནི། ས་མཚམས་དྲོད་ན་ཡོད།

43rd Topic

2. Peak Peak Trainings

To indicate peak peak trainings [Maitreya's *Ornament for the Clear Realizations,* V.2] says:[67]

> Using as an example virtues in many aspects
> Such as worshipping Buddhas
> Equal to the number of beings of Jambudvīpa,
> [Sūtra speaks of] the entities of sixteen increases.

གཉིས་རྩེ་མོའི་རྩེ་སྦྱོར་སྟོན་པར། འཛམ་བུ་གླིང་[a]གི་སྐྱེ་བོ་སྙེད། །ནས། རྣམ་འཕེལ་བཅུ་དྲུག་བདག་ཉིད་དོ། །ཞེས་[25b.3]གསུངས།

[*Ornament* V.2, 9a.7-9b.1]
།འཛམ་བུའི་གླིང་གི་སྐྱེ་བོ་སྙེད། །སངས་རྒྱས་མཆོད་པའི་དགེ་ལ་སོགས།
།རྣམ་མང་དུ་ནི་དཔེར་མཛད་ནས། །རྣམ་འཕེལ་བཅུ་དྲུག་བདག་ཉིད་དོ།

With regard to heat peak trainings there are three: [definition, divisions, and boundaries].

རྩེ་མོའི་རྩེ་སྦྱོར་ལ་གསུམ་ལས།

Definition [of a peak peak training]

A second Great Vehicle concordance with a portion of definite discrimination that abides in a type containing all sixteen increases of merit is the definition of a peak peak training.

དང་པོ་ནི། བསོད་ནམས་རྣམ་པར་འཕེལ་བ་བཅུ་དྲུག་ཚང་བའི་རིགས་གནས་ཀྱི་ཐེག་ཆེན་གྱི་ངེས་འབྱེད་ཆ་མཐུན་གཉིས་པ་དེ།

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[a] While all other editions—*sde dge* (9a.7), *co ne* (9b.1), *snar thang* (10b.1), Peking (11a.2), *dpe bsdur ma* (21.5), and Āryavimuktasena's commentary (164b.3)—read *'dzam **bu'i** gling,* only Haribhadra's *Clear Meaning* (121a.1) reads *'dzam **bu** gling.*

རྩེ་མོའི་རྩེ་སྦྱོར་གྱི་མཚན་ཉིད།

This [peak peak training] and Great Vehicle peak path of preparation are equivalent.

དེ་དང་[25b.4]ཐེག་ཆེན་གྱི་སྦྱོར་ལམ་རྩེ་མོ་དོན་གཅིག

Divisions [of peak peak trainings]

When divided, there are three: small, medium, and great peak peak trainings.

གཉིས་པ་ནི། དབྱེ་ན། རྩེ་མོའི་རྩེ་སྦྱོར་ཆུང་འབྲིང་ཆེ་གསུམ་ཡོད།

Boundaries [of peak peak trainings]

[Peak peak trainings] exist in the Great Vehicle peak path of preparation.

གསུམ་པ་ནི། ས་མཚམས་ཐེག་ཆེན་གྱི་སྦྱོར་ལམ་རྩེ་མོ་ན་ཡོད།

44th Topic

3. Forbearance Peak Trainings

To indicate forbearance peak trainings [Maitreya's *Ornament for the Clear Realizations,* V.3] says:[68]

> [Sūtra] says (1) "The unsurpassed
> Thorough fulfillment of the three exalted knowers of all
> And (2) not letting go of the welfare
> Of sentient beings are firm."

གསུམ་པ་བཟོད་པའི་རྩེ་སྦྱོར་སྟོན་[25b.5]པར། ཀུན་མཁྱེན་ཉིད་གསུམ་ཆོས་རྣམས་ཀྱི། །ནས། བརྟན་པ་ཞེས་ནི་མངོན་པར་བརྗོད། །ཅེས་གསུངས།

> [*Ornament* V.3, 9b.1]
> །ཀུན་མཁྱེན་ཉིད་གསུམ་ཆོས་རྣམས་ཀྱི། །ཡོངས་སུ་རྫོགས་པ་བླ་མེད་པ།
> །སེམས་ཅན་དོན་ཡོངས་མི་གཏོང་བ། །བརྟན་པ་ཞེས་ནི་མངོན་པར་བརྗོད།

With regard to forbearance peak trainings there are three: [definition, divisions, and boundaries].

བཟོད་པའི་རྩེ་སྦྱོར་ལ་གསུམ་ལས།

Definition [of a forbearance peak training]

A third concordance with a portion of definite discrimination that has attained firm wisdom—a full similitude of the three exalted knowers—and firm method indivisible with regard to the welfare of others is the definition of a forbearance peak training.

དང་པོ་ནི། མཁྱེན་གསུམ་རྗེས་མཐུན་པ་རྫོགས་པའི་ཤེས་[25b.6]རབ་དང་གཞན་དོན་ལ་མི་ཕྱེད་པའི་ཐབས་བརྟན་པོ་ཐོབ་པའི་ངེས་འབྱེད་ཆ་མཐུན་གསུམ་པ་དེ། བཟོད་པའི་རྩེ་སྦྱོར་གྱི་མཚན་ཉིད།

Dan-ma-lo-chö: That this third concordance with definite discrimination is a similitude means that one does not have the three exalted knowers in complete form. However, one does have qualities of mind that are similar to portions of the three exalted knowers; thus, there is a partial concordance. This is because one has attained a stability in which factors contrary to faith, effort, mindfulness, meditative stabilization, and wisdom—the five faculties mentioned earlier—cannot arise. Because factors contrary to these five cannot overpower one, one has a similitude of the three exalted knowers. This is why it is said that a similitude of the three is now complete.

“Divisibility” from the welfare of others would mean that upon an interruption one would be deterred from achieving others’ benefit. For instance, indivisible friends are those who will remain friends and will not turn against each other due to circumstance. Since one cannot now be deterred from bringing about the welfare of others, it is said that one has an indivisibility with regard to their welfare.

At this point one has attained a nonanalytical cessation that is a cessation of rebirth in bad transmigrations.

This [forbearance peak training] and Great Vehicle forbearance path of preparation are equivalent.

དེ་དང་ཐེག་ཆེན་གྱི་སྦྱོར་ལམ་བཟོད་པ་དོན་གཅིག།

It would also have been suitable even if “Bodhisattva’s”[a] was not affixed in [the definitions of] the former two peak trainings [heat peak training and peak peak training] as was the case here [in this definition], because there are no such paths of preparation in the Lesser Vehicle. Nevertheless, it was affixed for the sake of easily clearing away qualms.

རྩེ་སྦྱོར་སྔ་མ་གཉིས་ལའང་འདི་ལྟར་[26a.1]སེམས་དཔའི་མ་སྦྱར་ནའང་རུང་སྟེ། ཐེག་དམན་ལ་དེ་འདྲའི་སྦྱོར་ལམ་མེད་པའི་ཕྱིར། དེ་ལྟར་ནའང་དོགས་པ་སེལ་སླ་ཆེད་དུ་སྦྱར་རོ།།

[a] Actually it was “Great Vehicle” (*theg chen*).

Divisions [of forbearance peak trainings]

When divided, there are three: small, medium, and great Great Vehicle forbearance [peak trainings].

གཉིས་པ་ནི། དབྱེ་ན། ཐེག་ཆེན་[26a.2]གྱི་བཟོད་པ་ཆུང་འབྲིང་ཆེ་གསུམ་ཡོད།

Boundaries [of forbearance peak trainings]

The boundaries are like those of the Great Vehicle forbearance path of preparation.

གསུམ་པ་ནི། ས་མཚམས་ཐེག་ཆེན་གྱི་སྦྱོར་ལམ་བཟོད་པ་བཞིན་ནོ།།

45th Topic

4. Supreme Mundane Qualities Peak Trainings

> Dan-ma-lo-chö: At this point one's mind has the capacity of generating the path of seeing since all its causes have been assembled, and the path of seeing itself, a clear realization of the truth, is about to be generated. One has a meditative stabilization that, in the manner of a meaning-generality, realizes emptiness in terms of limitless phenomena, free of any falsification, of any apprehension of true establishment. Thus there has been an increase in one's meditative stabilization, and one's mind is approaching the entity of a yogic direct perception.

To indicate supreme mundane qualities peak trainings [Maitreya's *Ornament for the Clear Realizations,* V.4] says:[69]

> Meditative stabilization is thoroughly proclaimed
> By way of manifold merit, using
> As examples a four-continent,
> A thousand, a million, and a billion.

བཞི་པ་ཆོས་མཆོག་གི་རྩེ་སྦྱོར་སྟོན་པར།
གླིང་བཞི་པ་དང་སྟོང་དག་དང་། །ནས། ཏིང་འཛིན་·[26a.3]ཡོངས་སུ་བསྔགས་པ་ཡིན། །ཞེས་གསུངས།

[*Ornament* V.4, 9b.1-9b.2]
།གླིང་བཞི་པ་དང་སྟོང་དག་དང་། །སྟོང་གཉིས་གསུམ་དག་དཔེར་མཛད་ནས།
།བསོད་ནམས་མང་པོ་ཉིད་ཀྱིས་ནི། །ཏིང་འཛིན་ཡོངས་སུ་བསྔགས་པ་ཡིན།

With regard to supreme mundane qualities peak trainings there are three: [definition, divisions, and boundaries].
ཆོས་མཆོག་གི་རྩེ་སྦྱོར་ལ་གསུམ་ལས།

Definition [of a supreme mundane qualities peak training]

A fourth concordance with a portion of definite discrimination that has attained thorough stability of mind through limitless meditative stabilizations endowed with the capacity to generate a path of seeing is the definition of a supreme mundane qualities peak training.

དང་པོ་ནི། མཐོང་ལམ་སྐྱེད་པའི་ནུས་ལྡན་གྱི་ཏིང་ངེ་འཛིན་མཐའ་ཡས་པས་སེམས་ཀུན་ཏུ་གནས་པ་ཐོབ་པའི་ངེས་འབྱེད་[26a.4]ཆ་མཐུན་བཞི་པ་དེ། ཆོས་མཆོག་གི་རྩེ་སྦྱོར་གྱི་མཚན་ཉིད།

Divisions [of supreme mundane qualities peak trainings]

When divided, there are three: small, medium, and great Great Vehicle supreme mundane qualities [peak trainings].

གཉིས་པ་ནི། དབྱེ་ན། ཐེག་ཆེན་གྱི་སྦྱོར་ལམ་ཆོས་མཆོག་ཆུང་འབྲིང་ཆེ་གསུམ་ཡོད།

Boundaries [of supreme mundane qualities peak trainings]

The boundaries are like those of the supreme mundane qualities path of preparation.

གསུམ་པ་ནི། ས་མཚམས་ཐེག་ཆེན་གྱི་སྦྱོར་ལམ་[26a.5]ཆོས་མཆོག་དང་འདྲ།

46th Topic

5. Path-of-Seeing Peak Trainings

To indicate path-of-seeing peak trainings [Maitreya's *Ornament for the Clear Realizations,* V.5-22] says:[70]

Individually, those [two] conceptualizations of apprehended objects—
Engagements and disengagements—
Themselves ninefold entities, are to be known
As entities [apprehending their] objects not as they are.

By way of the divisions of common beings and superiors,
Sentient beings (1) as substantially existent and (2) as imputedly existent
Are asserted as the two conceptualizations of apprehending subjects.
Those individually exist as ninefold entities.

If the objects apprehended do not exist that way,
Of what are those asserted as apprehenders?
Those are marked with the emptiness
Of an entity of apprehension in that way.

It[71] is asserted that these conceptualizations having as their basis
The class of objects of engagement exist in nine aspects [observing]:
(1) Nature, (2) lineage,
(3) Thorough achievement of the path,

(4) Unmistaken objects of observation of knowledge,
(5) Discordant class, (6) antidotes,
(7) Realization by themselves, (8) acting,
(9) And their actions and the fruits of acting.

These[72] entities of nine conceptualizations
Of these called (1) low realization
Due to falling to mundane existence or [solitary] peace,
(2) Lack of restrainers,

(3) Incompleteness of the aspects of the path,
(4) Proceeding under others' conditions,

(5) Turning away from the intents,
(6) Trifling, (7) various,

(8) Obscured about abiding and entering,
(9) And going afterward
Have as their basis the class of disengagements,
Arising in the minds of Hearers and so forth.

(1) Assuming[73] and discarding,
(2) Taking to mind, (3) closely
Related with the three realms
(4) Abiding, (5) manifestly adhering,

(6) The actualities of phenomena as imputations,
(7) Attached, (8) the antidotes,
(9) And degenerated from proceeding as wished
Are to be known as the first of apprehensions.

(1) Not[74] going forth in accordance with the intents,
(2) Definitely holding paths to be non-paths,
(3) Production as well as cessation,
(4) Actualities endowed and non-endowed,

(5) Dwelling, (6) destroying the lineage,
(7) No seeking, (8) no cause,
(9) And observing opposition
Are the other conceptualizations of apprehending subjects.

Teaching[75] [in order to set] others in enlightenment,
Conferring what is a cause of it,
And cause of uninteruptedness
Having the characteristic of much merit.

The pristine[76] wisdoms of extinction of the defilements
And of nonproduction are called enlightenment.
Because extinguishment does not exist and production does not exist,
The two are to be known respectively.

In[77] a nature without cessation
What type of conceptualization
Is extinguished by the path called "seeing"?!
What aspect of nonproduction is attained?!

Whereas the others on the one hand [assert] phenomena as existent,

I reckon the statement by the Teacher on the other hand
That the obstructions to objects of knowledge
Are extinguished to be amazing.

These[78] have nothing to be removed at all.
There is nothing in the least to be posited.
Reality is to be viewed correctly.
Upon seeing reality, one becomes released.

Those[79] that are contained within
The forbearances of simultaneous period—
That are mutually contained in giving and so forth individually—
Are here the path of seeing.

ལྔ་པ་མཐོང་ལམ་རྩེ་སྦྱོར་སྟོན་པར།

འཇུག་པ་དང་ནི་ཟློག་པ་ལ། །ནས། བསྡུས་པ་དེ་འདིར་མཐོང་བའི་ལམ། །ཞེས་གསུངས།

[*Ornament* V.5-22, 9b.2-10a.4]

།འཇུག་པ་དང་ནི་ཟློག་པ་ལ། །གཟུང་བའི་རྣམ་རྟོག་སོ་སོར་དེ།
།དགུ་ཡི་བདག་ཉིད་ཇི་བཞིན་ཡུལ། །མིན་པའི་བདག་ཉིད་དག་ཤེས་བྱ།

།སོ་སོའི་སྐྱེ་བོ་འཕགས་དབྱེ་བས། །སེམས་ཅན་རྫས་དང་བཏགས་ཡོད་པར།
།རྣམ་རྟོག་འཛིན་པ་དག་ཏུ་འདོད། །དེ་དག་སོ་སོར་དགུ་བདག་ཉིད།

།གལ་ཏེ་གཟུང་དོན་དེ་བཞིན་མེད། །དེ་དག་གང་གི་འཛིན་པར་འདོད།
།དེ་ལྟར་དེ་དག་འཛིན་པ་ཡི། །ངོ་བོས་སྟོང་པའི་མཚན་ཉིད་དོ།

།ངོ་བོ་ཉིད་དང་རིགས་དང་ནི། །ལམ་ནི་ཡང་དག་འགྲུབ་པ་དང་།
།ཤེས་པའི་དམིགས་པ་མ་འཁྲུལ་དང་། །མི་མཐུན་ཕྱོགས་དང་གཉེན་པོ་དང་།

།རང་གིས་རྟོགས་དང་བྱེད་པ་དང་། །དེ་ཡི་ལས་བྱའི་འབྲས་བུ་ལ།
།འཇུག་པའི་ཕྱོགས་ཀྱི་རྟེན་ཅན་གྱི། །རྣམ་རྟོག་དེ་ནི་རྣམ་དགུར་འདོད།

།སྲིད་དང་ཞི་བར་ལྷུང་བའི་ཕྱིར། །རྟོགས་པ་དམན་པ་ཉིད་དང་ནི།
།ཡོངས་སུ་འཛིན་པ་མེད་པ་དང་། །ལམ་གྱི་རྣམ་པ་མ་ཚང་དང་།

།གཞན་གྱི་རྐྱེན་གྱིས་འགྲོ་བ་དང་། །ཆེད་དུ་བྱ་བ་ལོག་པ་དང་།

།ཉེ་ཚེ་བ་དང་སྣ་ཚོགས་ཉིད། །གནས་དང་འཇུག་ལ་སྨོངས་པ་དང་།

།རྗེས་ལ་འགྲོ་ཞེས་བྱ་བ་ལ། །རྣམ་རྟོག་དགུ་ཡི་བདག་ཉིད་འདི།
།ལྡོག་པའི་ཕྱོགས་ཀྱི་རྟེན་ཅན་ཏེ། །ཉན་ཐོས་ལ་སོགས་ཡིད་ལ་འབྱུང་།

།འཛིན་པ་དང་ནི་འདོར་བ་དང་། །ཡིད་ལ་བྱེད་དང་ཁམས་རྣམས་ནི།
།གསུམ་པོ་དག་དང་ཉེ་འབྲེལ་དང་། །གནས་དང་མངོན་པར་ཞེན་པ་དང་།

།ཆོས་ཀྱི་དངོས་པོ་བརྟགས་པ་དང་། །ཆགས་པ་དང་ནི་གཉེན་པོ་དང་།
།ཇི་ལྟར་འདོད་བཞིན་འགྲོ་ཉམས་ལ། །འཛིན་པ་དང་པོར་ཤེས་པར་བྱ།

།ཆེད་བཞིན་ངེས་པར་མི་འབྱུང་དང་། །ལམ་ལ་ལམ་མིན་ངེས་འཛིན་དང་།
།འགག་དང་བཅས་པའི་སྐྱེ་བ་དང་། །དངོས་པོ་ལྡན་དང་མི་ལྡན་དང་།

།གནས་དང་རིགས་ནི་འཇིག[a]་པ་དང་། །དོན་དུ་གཉེར་དང་རྒྱུ་མེད་དང་།
།ཕྱིར་རྒོལ་བ་ནི་དམིགས་པ་ལ། །འཛིན་པའི་རྣམ་རྟོག་གཞན་ཡིན་ནོ།

།བྱང་ཆུབ་ལ་གཞན་སྟོན་པ་དང་། །དེ་ཡི་རྒྱུ་ནི་ཡོངས་གཏོད[b]་དང་།
།དེ་ཐོབ་བར་ཆད་མེད་པའི་རྒྱུ། །བསོད་ནམས་མང་པོའི་མཚན་ཉིད་དོ།

།དྲི་མ་ཟད་དང་མི་སྐྱེ་བའི། །ཡེ་ཤེས་བྱང་ཆུབ་ཅེས་བརྗོད་དོ།

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[a] *co ne* (10a.1), *snar thang* (11a.2), Peking (11b.5), and Haribhadra's *Clear Meaning* (123b.2) read ***'jig****; sde dge* (10a.1), *dpe bsdur ma* (22.11), and Āryavimuktasena's commentary (171b.5) read ***'dzin***. The corresponding Sanskrit stanza is:

> *sthāne gotrasya nāśe ca prārthanāhetvābhāvayoḥ* |
> *pratyarthikopalambhe ca vikalpo grāhako 'paraḥ* || V.16||

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra,* 28. Since in this stanza *nāśe* means "destroying," *'jig* is clearly more appropriate.

[b] *sde dge* (10a.1), *co ne* (10a.2), *snar thang* (11a.2) and Āryavimuktasena's commentary (173a.1) read ***gtod****;* Peking (11b.6), *dpe bsdur ma* (22.14), and Haribhadra's *Clear Meaning* (124a.2) read ***gtong***. The corresponding Sanskrit stanza is:

> *bodhau saṃdarśanānyeṣāṃ taddhetośca parīndanā* |
> *tatprāptyanantro hetuḥ puṇyabāhulyalakṣaṇaḥ* || V.17 ||

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra,* 29. Since in this stanza *parīndanā* means "conferred," *yong su gtod pa* is more appropriate.

།ཟད་མེད་སྐྱེ་མེད་ཕྱིར་དེ་དག །གོ་རིམས་བཞིན་དུ་ཤེས་པར་བྱ།

།འགོག་པ་མེད་པའི་རང་བཞིན་ལ། །མཐོང་ཞེས་བྱ་བའི་ལམ་གྱིས་ནི།
།རྣམ་པར་རྟོག་རིགས་ཅི་ཞིག་ཟད། །སྐྱེ་མེད་རྣམ་པ་ཅི་ཞིག་འཐོབ།

།གཞན་གྱིས་ཆོས་རྣམས་ཀུན་ཡོད་ལ། །ཤེས་བྱ་ལ་ཡང་སྟོན་པ་ཡི།
།སྒྲིབ་པ་ཟད་པར་བརྗོད་པ་གང་། །དེ་ལ་ཁོ་བོས་མཚར་དུ་བརྩིས།

།འདི་ལ་[a]བསལ་བྱ་ཅི་ཡང་མེད། །གཞག་པར་བྱ་བ་ཅུང་ཟད་མེད།
།ཡང་དག་ཉིད་ལ་ཡང་དག་ལྟ། །ཡང་དག་མཐོང་ནས་[b]རྣམ་པར་གྲོལ།

།སྦྱིན་པ་ལ་སོགས་རེ་རེར་ནི། །དེ་དག་ཕན་ཚུན་བསྡུས་པ་གང་།
།སྐད་ཅིག་གཅིག་པའི་བཟོད་པ་ཡིས། །བསྡུས་པ་དེ་འདིར་མཐོང་བའི་ལམ།

With regard to path-of-seeing peak trainings there are three: [definition, divisions, and boundaries].

མཐོང་ལམ་རྩེ་སྦྱོར་ལ་གསུམ་ལས།

Definition [of a path-of-seeing peak training]

A Great Vehicle clear realization of the truth that is posited from the factor of acting as the antidote to the apprehension of true existence to be abandoned by the path of seeing is the definition of a path-of-seeing peak training.

དང་པོ་ནི་[26a.6]མཐོང་སྤང་བདེན་འཛིན་གྱི་གཉེན་པོ་བྱེད་པའི་ཆ་ནས་བཞག་པའི་ཐེག་ཆེན་གྱི་བདེན་པ་མངོན་རྟོགས་དེ། མཐོང་ལམ་རྩེ་སྦྱོར་གྱི་མཚན་ཉིད།

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[a] *co ne* (10a.4), *snar thang* (10a.4), Peking (11b.8), Āryavimuktasena's commentary (173b.7), and Haribhadra's *Clear Meaning* (125b.1) read ***la****; sde dge* (10a.3) and *dpe bsdur ma* (22.20) read ***las***. The corresponding Sanskrit stanza is:

> *nāpaneyamataḥ kiṃcitprakṣeptatyaṃ na kiṃ cana* |
> *draṣṭavyaṃ bhūtato bhūtaṃ bhūtadarśī vimucyate* || V.21||

[b] *co ne* (10a.4), *snar thang* (11a.6), Peking (11b.1), and Haribhadra's *Clear Meaning* (125b.1) read ***nas****; sde dge* (10a.4), *dpe bsdur ma* (23.1), and Āryavimuktasena's commentary (174a.1) read ***na***.

Dan-ma-lo-chö: Two types of objects to be abandoned by the path of seeing are enumerated:

1. conception [of the true existence] of objects to be engaged in (*'jug pa gzung rtog*)
2. conception [of the true existence] of objects to be avoided (*ldog pa gzung rtog*).

There is a conception of true existence that conceives the wisdom realizing emptiness and compassion to be truly existent objects to be engaged in, or generated, for instance. There is also a conception of the true existence of objects to be avoided, for example, to view the paths of Hearers and Solitary Realizers as objects to be turned away from by Bodhisattva practitioners.

This [path-of-seeing peak training] and Great Vehicle path of seeing are equivalent.

དེ་དང་ཐེག་ཆེན་གྱི་མཐོང་ལམ་དོན་གཅིག

Divisions [of path-of-seeing peak trainings]

When divided, there are:

- two—meditative equipoise and states subsequent to meditative equipoise
- or from the viewpoint of objects of abandonment—the four path-of-seeing peak trainings that are antidotes to the four conceptualizations [to be abandoned by the path of seeing]
- or in terms of the pristine wisdom of meditative equipoise—the sixteen periods of forbearance and knowledge.

གཉིས་པ་ནི། དབྱེ་[26b.1]ན་མཉམ་རྗེས་གཉིས་དང་། སྤང་བྱའི་སྒོས་མཐོང་སྤང་རྣམ་རྟོག་བཞིའི་གཉེན་པོ་མཐོང་ལམ་རྩེ་སྦྱོར་བཞི་དང་། མཉམ་བཞག་ཡེ་ཤེས་ལ་ཤེས་བཟོད་སྐད་ཅིག་མ་བཅུ་དྲུག་ཡོད།

Boundaries [of path-of-seeing peak trainings]

The boundaries are like those of the Great Vehicle path-of-seeing.

གསུམ་པ་ནི། ས་མཚམས་[26b.2]ཐེག་ཆེན་གྱི་མཐོང་ལམ་དང་
འདྲོ།།

47th Topic

6. Path-of-Meditation Peak Trainings

Dan-ma-lo-chö: The four concentrations and the four formless absorptions plus the absorption of cessation make nine meditative absorptions. What is the meditative absorption of cessation? It is defined as **a nonassociated compositional factor in the continuum of a Superior that is distinguished by a cessation of all types of coarse movement of feeling and discrimination, these being the objects negated with respect to a subtle mental consciousness that is the basis of negation** (*dgag gzhi yid kyi rnam shes phra mo'i steng du dgag bya tshor 'du rags pa rgyu ba ci rigs bkag pas rab tu phye ba'i 'phags rgyud kyi ldan min 'du byed de*).

The other eight meditative absorptions are consciousnesses: this one, however, is a very subtle nonassociated compositional factor. The meditative absorption of cessation is necessarily attained after the meditative absorption of the peak of cyclic existence, which is the mind-basis-of-all (*kun gzhi rnam par shes pa*, *ālayavijñāna*)[a] for those who assert a mind-basis-of-all and which is a subtle mental consciousness for those who do not assert a mind-basis-of-all. There are no ordinary beings in the meditative absorption of cessation, only Superiors. Among Superiors, there are no Stream Enterers or Once Returners because they have not attained a meditative absorption that is an actual concentration. The actualizers of the absorption of cessation are Never Returners and Adorned Foe Destroyers, that is, Foe Destroyers who have absorptions.

I have mentioned these points as background for the stanzas about to be quoted from Maitreya's *Ornament for the Clear Realizations*.

To indicate path-of-meditation peak trainings [Maitreya's *Ornament for the Clear Realizations,* V.24-32] says:[80]

Having gone and come in the nine meditative absorptions

[a] The Proponents of Mind-Only Following Scripture; see Hopkins, *Maps of the Profound,* 432ff., and Sopa and Hopkins, *Cutting through Appearances,* 268.

Including cessation in the two aspects,
A consciousness included in the Desire [Realm] not in meditative equipoise
Is taken as the boundary,

Whereupon one enters in absorption in the manner of leapover,
Leaping over one, two, three, four,
Five, six, seven, and eight
Going variously until entering into absorption in cessation.

(1) Brief,[81] (2) extensive, (3) not being
Thoroughly taken care of by a Buddha,
(4-6) The nonexistence of qualities of the three times,
(7-9) The three aspects of paths to goodness—

These apprehended objects are one.
[A path of meditation] has these as objects of activity of aspects of training.
The second[82] are asserted as being
Minds and mental factors, operative object-possessors.

Conceptualizations of (1) the mind not generated,
(2) The essence of enlightenment not taken to mind,
(3-4) Lesser Vehicles taken to mind
(5) Complete enlightenment not taken to mind,

(6) Meditation, (7) no meditation,
(8) Opposites from those,
(9) And improper meaning
Are to be known as the path of meditation.

(1) Objects[83] of activity imputed as sentient beings,
(2) Imputations of phenomena, (3) the non-empty,
(4) Attachment, (5) a nature of intensive differentiation,
(6) Acting on things, (7) the three vehicles

(8) Impure donation,
(9) Disturbed behavior
Are proclaimed as to be known
As the first apprehensions.

There[84] are nine other aspects of the discordant class,
Related with the path of meditation,
Since it overcomes those having as objects
The imputation of sentient beings and the causes of those.

དྲུག་པ་སྒོམ་ལམ་རྩེ་སྦྱོར་སྟོན་པར།
འགོག་དང བཅས་པའི་སྙོམས་འཇུག་དགུར། །ནས། མི་མཐུན་
ཕྱོགས་གཞན་རྣམ་པ་དགུ། ཞེས་གསུངས།

[*Ornament* V.24-32, 10a.5-10b.3]

།འགོག་དང་བཅས་པའི་སྙོམས་འཇུག་དགུར། །རྣམ་པ་གཉིས་སུ་སོང་འོངས་ནས།
།འདོད་པར་གཏོགས་པའི་རྣམ་པར་ཤེས། །མཉམ་གཞག་མིན་པའི་མཚམས་བཟུང་སྟེ།

།ཐོད་རྒལ་དུ་ནི་སྙོམས་འཇུག་པ། །གཅིག་དང་གཉིས་གསུམ་བཞི་དང་ལྔ་།
།དྲུག་དང་བདུན་དང་བརྒྱད་རྒལ་ནས། །འགོག་པའི་བར་དུ་མི་འདྲར་འགྲོ།

།མདོར་བསྡུས་རྒྱས་དང་སངས་རྒྱས་ཀྱི། །བསྔང་བས་ཡོངས་སུ་མ་བཟུང་དང་།
།དུས་གསུམ་ཡོན་ཏན་མེད་པ་དང་། །ལེགས་པའི་ལམ་ནི་རྣམ་གསུམ་ལ།

།བཟུང་བའི་རྣམ་རྟོག་འདི་གཅིག་སྟེ། །སྦྱོར་བའི་རྣམ་པའི་སྤྱོད་ཡུལ་ཅན།
།གཉིས་པ་སེམས་དང་སེམས་བྱུང་རྣམས། །འཇུག་པའི་ཡུལ་ཅན་ཡིན་བཞེད་དེ།

།སེམས་མི་སྐྱེ་དང་བྱང་ཆུབ་ཀྱི། །སྙིང་པོ་ཡིད་ལ་མི་བྱེད་དང་།
།ཐེག་པ་དམན་པ་ཡིད་བྱེད་དང་། །རྫོགས་པའི་བྱང་ཆུབ་ཡིད་མི་བྱེད།

།སྒོམ་དང་སྒོམ་པ་མེད་པ་དང་། །དེ་དག་ལས་ནི་བཟློག་ཉིད་དང་།
།ཇི་བཞིན་དོན་མིན་རྣམ་རྟོག་པ། །སྒོམ་པའི་ལམ་ལ་ཤེས་པར་བྱ།

།སེམས་ཅན་བཏགས་པའི་སྤྱོད་ཡུལ་དང་། །ཆོས་བཏགས་པ་དང་སྟོང་མིན་ཉིད།
།ཆགས་དང་རབ་འབྱེད་བདག་ཉིད་དང་། །དངོས་པོར་བྱེད་དང་ཐེག་གསུམ་དང་།

།ཡོན་ནི་དག་པ་མ་ཡིན་དང་། །སྤྱོད་པ་རྣམ་པར་འཁྲུག་པ་ལ།
།འཛིན་པར་བྱེད་པ་དང་པོར་ཏེ། །ཤེས་པར་བྱ་བ་བརྒྱགས་པ་ཡིན།

།སེམས་ཅན་བཏགས་དང་དེའི་རྒྱུ་ཡི། །ཡུལ་ཅན་དེ་ཡིས་རྣམ་འཇོམས་པས།
།སྒོམ་པའི་ལམ་དང་འབྲེལ་པ་ཡི། །མི་མཐུན་ཕྱོགས་གཞན་རྣམ་པ་དགུ།

With regard to path-of-meditation trainings there are three: [definition, divisions, and boundaries].

སྒོམ་[26b.3]ལམ་རྩེ་སྦྱོར་ལ་གསུམ་ལས།

Definition [of a path-of-meditation peak training]

A Great Vehicle subsequent clear realization that is posited from the factor of acting as an antidote to the conceptions to be abandoned by the path of meditation and is conjoined with a wisdom that is the best of collective meditative cultivations of the three exalted knowers is the definition of a path-of-meditation peak training.

དང་པོ་ནི། མཁྱེན་གསུམ་བསྡུས་སྒོམ་གྱི་རབ་ཏུ་གྱུར་པའི་[a]ཤེས་རབ་ཀྱིས་ཟིན་པའི་སྒོམ་སྤང་རྟོག་པའི་གཉེན་པོ་བྱེད་པའི་ཆ་ནས་གཞག་པའི་ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་རྟོགས་དེ། སྒོམ་[26b.4]ལམ་རྩེ་སྦྱོར་གྱི་མཚན་ཉིད།

Divisions [of path-of-meditation peak trainings]

When divided, there are nine cycles of uninterrupted paths that are actual antidotes to the nine cycles of conceptions to be abandoned by the path of meditation and nine cycles of paths of release of the path of meditation [from the nine cycles of conceptions to be abandoned by the path of meditation].

གཉིས་པ་ནི། དབྱེ་ན་སྒོམ་སྤང་རྣམ་རྟོག་སྐོར་དགུའི་དངོས་གཉེན་བར་ཆད་མེད་ལམ་སྐོར་དགུ་དང་། སྒོམ་ལམ་རྣམ་གྲོལ་ལམ་སྐོར་[b]དགུ་ཡོད།

Boundaries [of path-of-meditation peak trainings]

[Path-of-meditation peak trainings] exist from the first ground through the tenth ground.

གསུམ་པ་ནི། ས་[26b.5]མཚམས་ས་དང་པོ་ནས་བཅུ་པའི་བར་དུ་ཡོད།

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[a] The 2005 Mundgod (55.12) misreads *ba'i*.

[b] The 2005 Mundgod (55.16) misreads *sgor*.

48th Topic

7. Uninterrupted Peak Trainings

To indicate uninterrupted peak trainings [Maitreya's *Ornament for the Clear Realizations,* V.37-38c] says:[85]

> That which is uninterrupted to Buddhahood
> Having much more merit than, for example,
> The virtues setting the beings of the billion [world-systems]
> In the wonderful realizations
>
> Of Hearers and Rhinoceros-like Solitary Realizers
> And in the flawlessness of Bodhisattvas
> Is the uninterrupted meditative stabilization.

བདུན་པ་བར་ཆད་མེད་པའི་རྩེ་སྦྱོར་སྟོན་པར།
སྟོང་གསུམ་སྐྱེ་བོ་ཉན་ཐོས་དང་། །ནས། བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན། །ཞེས་གསུངས།

[*Ornament* V.37-38c, 10b.6-10b.7]
།སྟོང་གསུམ་སྐྱེ་བོ་ཉན་ཐོས་དང་། །བསེ་རུའི་རྟོགས་པ་ཕུན་ཚོགས་དང་།
།བྱང་ཆུབ་སེམས་དཔའི་སྐྱོན་མེད་ལ། །བཀོད་པའི་དགེ་བ་དཔེར་མཛད་ནས།
།བསོད་ནམས་མང་པོ་ཉིད་ཀྱིས་ནི། །སངས་རྒྱས་ཉིད་ཀྱི་བར་མེད་དེ།
།བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན།[a]

With regard to uninterrupted peak trainings there are three: definition, divisions, and boundaries.

བར་[26b.6]ཆད་མེད་པའི་རྩེ་སྦྱོར་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

[a] The final line of this stanza is:

དེ་ནི་རྣམ་པ་ཀུན་མཁྱེན་ཉིད།

Definition [of an uninterrupted peak training]

A Bodhisattva's final yoga[a] **that is the best of collective meditative cultivations of the three exalted knowers and directly produces, without interruption, the exalted-knower-of-all-aspects that is its effect** is the definition of an uninterrupted peak training.

དང་པོ་ནི། མཁྱེན་གསུམ་བསྡུས་སྒོམ་རབ་ཏུ་གྱུར་པའི་[b]རང་འབྲས་རྣམ་མཁྱེན་བར་མ་ཆད་པར་དངོས་སུ་སྐྱེད་པའི་སེམས་[27a.1]དཔའི་རྣལ་འབྱོར་མཐར་ཐུག་དེ། བར་ཆད་མེད་པའི་རྩེ་སྦྱོར་གྱི་མཚན་ཉིད།

This [uninterrupted peak training] and pristine wisdom at the end of the continuum [as a sentient being, just prior to Buddhahood] are equivalent.

དེ་དང་རྒྱུན་མཐའི་ཡེ་ཤེས་དོན་གཅིག།

Divisions [of uninterrupted peak trainings]

When divided, there are the four momentary trainings [to be explained in the seventh category, 364ff. including Topics 63-66].

གཉིས་པ་ནི། དབྱེ་ན། སྐད་ཅིག་སྦྱོར་བཞི་ཡོད། [27a.2]

Boundaries [of uninterrupted peak trainings]

The boundaries [of uninterrupted peak trainings] are only the end of the continuum.[c]

གསུམ་པ་ནི། ས་མཚམས་རྒྱུན་མཐའ་ཁོ་ན་ཡིན་ནོ།།

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[a] That is to say, yogic consciousness.

[b] The 2005 Mundgod (56.4) misreads *ba'i*.

[c] Uninterrupted peak trainings exist only within the end of a person's continuum as a sentient being, just prior to attaining Buddhahood.

49th Topic

8. Wrong Achievings to be Avoided

To indicate wrong achievings to be avoided [Maitreya's *Ornament for the Clear Realizations,* V.40-42] says:[86]

> 1. The logical feasibility of objects of observation,
> 2. Distinguishing their entities,
> 3. The pristine wisdom of an exalted-knower-of-all-aspects,
> 4. The ultimate and the obscurational,
>
> 5. Trainings, 6.-8. the three jewels,
> 9. Skill in means, 10. the clear realizations of a Subduer [Buddha],
> 11. Error, 12. paths,
> 13. Antidotal, 14. and unfavorable classes,
>
> 15. Characteristics, 16. meditative cultivation—
> These wrong conceptions by proponents
> Concerning an exalted-knower-of-all-aspects
> Are asserted in sixteen aspects.

བརྒྱད་པ་བསལ་བྱ་ལོག་སྒྲུབ་སྟོན་པར།
དམིགས་པ་འཐད་དང་དེ་ཡི་ནི། །ནས། རྣམ་པར་བཅུ་དྲུག་དག་
ཏུ་བཞེད། །ཅེས་གསུངས།

[*Ornament* V.40-42, 10b.7-11a.2]

།དམིགས་པ་འཐད་དང་དེ་ཡི་ནི། །ངོ་བོ་ཉིད་ངེས་བཟུང་བ་དང་།
།རྣམ་ཀུན་མཁྱེན་ཉིད་ཡེ་ཤེས་དང་། །དམ་པའི་དོན་དང་ཀུན་རྫོབ་དང་།

།སྦྱོར་དང་དཀོན་མཆོག་གསུམ་པོ་དང་། །ཐབས་བཅས་ཐུབ་པའི་རྟོགས་པ་དང་།
།ཕྱིན་ཅི་ལོག་ནི་ལམ་བཅས་དང་། །གཉེན་པོ་མི་མཐུན་ཕྱོགས་དག་དང་།

།མཚན་ཉིད་དང་ནི་སྒོམ་པ་ལ། །སྨྲ་བ་རྣམས་ཀྱིས་ལོག་རྟོག་པ།
།རྣམ་པ་ཀུན་མཁྱེན་ཉིད་རྟེན་ཅན། །རྣམ་པ་བཅུ་དྲུག་དག་ཏུ་བཞེད།

With regard to wrong achievings to be avoided there are three: definition, divisions, and boundaries.

བསལ་[27a.3]བྱ་ལོག་སྒྲུབ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་
གསུམ།

Definition [of a wrong achieving to be avoided]

That which is either a seed or a manifest form of apprehending the two truths as unsuitable to be contained in one entity is the definition of a wrong achieving to be avoided.

དང་པོ་ནི། བདེན་གཉིས་ངོ་བོ་གཅིག་ལ་འདུ་མི་རུང་བར་འཛིན་པའི་ས་བོན་དང་མངོན་གྱུར་གང་རུང་དེ། བསལ་བྱ་ལོག་སྒྲུབ་ཀྱི་མཚན་[27a.4]ཉིད།

Dan-ma-lo-chö: The two truths exist with each and every phenomenon. For example, in relation to a pot, the pot itself is an obscurational truth;[a] the absence of its true existence is its ultimate truth. These two are contained within the one base which is the pot. Similarly, there is an ultimate and an obscurational truth with every single phenomenon, and these two truths are one entity. Thus a mind that conceives the two truths as unsuitable to be contained within one phenomenon, as well as the predispositions established by such a mind, are the wrong achievings to be avoided. "Achieving" in this context means "apprehension;" hence, this is a misapprehension, a wrong conception.

A person with such a misconception mistakenly feels that if an obscurational truth is present, there could not possibly be an ultimate truth there, or if an ultimate truth is present, there could not possibly be a conventional truth. Due to this misconception a person cannot perceive how factors of deceptiveness and nondeceptiveness could both be present in a single phenomenon.

Divisions [of wrong achievings to be avoided]

When divided, there are sixteen because there are the sixteen:[b]

[a] Or, conventional truth.

[b] The formatting of the list mirrors the grouping in the text; the third, tenth, and sixteenth divisions have no heading.

two thoughts

1. thinking that the objects of observation of path-cultivation are unsuitable
2. thinking that the aspects of path-cultivation are unsuitable

3. thinking that the fruits of path-cultivation are unsuitable

two debates concerning the basis [the two truths]

4. repudiating conventionalities by way of the ultimate
5. repudiating the ultimate by way of conventionalities

one consequence

6. consequence that the entities of deeds, giving and so forth, are not feasible

three consequences

7. consequence that the basis of deeds, Buddhas, are not feasible
8. consequence that the doctrine is not feasible
9. consequence that the spiritual community is not feasible

10. consequence that skill in means—a feature of deeds—is not feasible

two consequences

11. consequence that clear realization is not feasible
12. consequence that conceptions that are objects of abandonment by clear realizations are not feasible

one consequence

13. consequence that the entities of the paths are not feasible

one consequence

14. consequence that the divisions of objects of abandonment and antidotes are not feasible

one consequence

15. consequence that specific and general characteristics of objects of meditation are not feasible

16. consequence that meditation is not feasible.

གཉིས་པ་ནི། དབྱེ་ན། བཅུ་དྲུག་ཡོད་དེ།

1. ལམ་བསྒོམས་པའི་དམིགས་པ་མི་རུང་སྙམ་པ་དང་།
2. [ལམ་བསྒོམས་པའི་]རྣམ་པ་མི་རུང་སྙམ་པ་

གཉིས་དང་།

3. ལམ་བསྒོམས་པའི་འབྲས་བུ་མི་རུང་སྙམ་པ་དང་། [27a.5]
4. གཞིའི་དོན་དམ་གྱི་སྒོ་ནས་ཀུན་རྫོབ་སུན་འབྱིན་པ་དང་།
5. ཀུན་རྫོབ་སྒོས་དོན་དམ་སུན་འབྱིན་པའི་
རྩོད་པ་གཉིས་དང་།
6. སྤྱོད་པའི་ངོ་བོ་སྦྱིན་སོགས་མི་འཐད་པར་ཐལ་བ་
གཅིག་དང་།
7. སྤྱོད་པའི་རྟེན་སངས་རྒྱས་[27a.6]མི་འཐད་པར་ཐལ་བ་
དང་།
8. ཆོས་མི་འཐད་པར་ཐལ་བ་དང་།
9. དགེ་འདུན་མི་འཐད་པར་ཐལ་བ་
གསུམ་དང་།
10. སྤྱོད་པའི་ཁྱད་པར་ཐབས་མཁས་པ་མི་འཐད་པར་ཐལ་བ་
དང་།
11. མངོན་རྟོགས་མི་འཐད་པར་ཐལ་[27b.1]བ་དང་།
12. དེའི་སྤང་བྱ་རྟོག་པ་མི་འཐད་པར་ཐལ་བ་
གཉིས་དང་།
13. ལམ་གྱི་ངོ་བོ་མི་འཐད་པར་ཐལ་བ་
གཅིག་དང་།
14. སྤང་གཉེན་གྱི་དབྱེ་བ་མི་འཐད་པར་ཐལ་བ་
གཅིག་དང་།
15. བསྒོམ་བྱ་རང་སྤྱི་མི་འཐད་པར་ཐལ་བ་[27b.2]
གཅིག་དང་།

16. སྒོམ་པ་མི་འཐད་པར་ཐལ་བ་
སྐྱེ་བཅུ་དྲུག་ཡོད་པའི་ཕྱིར།

Wrong consciousnesses apprehending such are actual wrong achievings, whereas the terms flinging such consequences are secondary [wrong achievings].

དེ་ལྟར་འཛིན་པའི་ལོག་རྟོག་ནི་ལོག་སྒྲུབ་དངོས་ཡིན་ལ། དེ་ལྟར་ཐལ་བ་འཕེན་པའི་སྒྲ་ནི་ཕལ་བའོ། །

Further, when wrong achievings are terminologically divided, there are two—conceptual consciousnesses and expressive terms.

ཡང་ལོག་སྒྲུབ་ལ་སྒྲས་[27b.3]བརྗོད་ཀྱིས་དབྱེ་ན་རྟོག་པ་དང་བརྗོད་བྱེད་ཀྱི་སྒྲ་གཉིས།

A conceptual knower that, using either of the two truths as evidence, repudiates the other is the definition of the first [a wrong achieving that is a conceptual consciousness].

བདེན་གཉིས་གང་རུང་རྒྱུ་མཚན་དུ་བྱས་ནས་ཅིག་ཤོས་སུན་འབྱིན་པའི་ཞེན་རིག་དེ་དང་པོའི་མཚན་ཉིད།

Disputatious speech that, using either of the two truths as evidence, repudiates the other is the definition of the second [a wrong achieving that is an expressive term].

བདེན་གཉིས་གང་རུང་རྒྱུ་མཚན་དུ་བྱས་ནས་ཅིག་ཤོས་[27b.4]སུན་འབྱིན་པའི་རྩོད་ངག་དེ་གཉིས་པའི་མཚན་ཉིད།

When those [wrong achievings that are expressive terms] are grouped, they are grouped as the two, critical disputes from the approach of conventionalities and critical disputes from the approach of the ultimate.

དེ་དག་བསྡུ་ན་ཀུན་རྫོབ་སྒོ་ཅན་གྱི་ཀླན་[a]ཀའི་རྩོད་པ་དང་། དོན་

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[a] Correcting *glan* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (27b.4) to *klan* in accordance with the 1987 Gomang Lhasa (17a.2) and the 2005 Mundgod (46.21).

དམ་སྒྲོ་ཅན་གྱི་ཀླན་[a]ཀའི་རྩོད་པ་གཉིས་སུ་འདུའོ།།

Boundaries [of wrong achievings to be avoided]

[Wrong achievings to be avoided] exist from before entering the path through the seven impure grounds because, since it is explained that the seeds [of these exist] there, objects to be abandoned by the path of meditation exist [there].

གསུམ་པ་ནི། ས་མཚམས་ལམ་མ་ཞུགས་[27b.5]ནས་མ་དག་ས་བདུན་གྱི་བར་དུ་ཡོད་དེ། ས་བོན་ཡང་དེར་བཤད་པས་སྒོམ་སྤང་ཡོད་པའི་ཕྱིར།

The eight phenomena characterizing peak trainings have been explained.

རྩེ་སྦྱོར་མཚན་ཉིད་ཀྱི་ཆོས་བརྒྱད་བཤད་ཟིན་ཏོ།། ༈ །།

[a] Correcting *glan* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (27b.4) to *klan* in accordance with the 1987 Gomang Lhasa (47.1) and the 2005 Mundgod (58.1).

Chapter VI. Explaining the thirteen phenomena characterizing serial trainings

To indicate [the thirteen phenomena characterizing] serial trainings [Maitreya's *Ornament for the Clear Realizations,* I.16a-16b] makes a brief indication,[87] "The serial having thirteen aspects," and to make an extensive indication of it by way of the branches it [VI.1] says:[88]

> Giving through to wisdom,
> Recollections of the Buddha and so forth,
> And phenomena as the nature of thinglessness
> Are asserted as the serial activity.

གསུམ་པ་མཐར་གྱིས་སྦྱོར་བ་[མཚོན་པའི་ཆོས་བཅུ་གསུམ་]སྟོན་པར།

མཐར་[27b.6]གྱིས་པ། །རྣམ་གསུམ་རྣམ་བཅུ། ཞེས་མདོར་བསྟན་ནས་དེ་ཡན་[a]ལག་གི་སྒོ་ནས་རྒྱས་པར་སྟོན་པར། སྦྱིན་པ་ཤེས་རབ་བར་དག་དང་། །ནས། མཐར་གྱིས་པ་ཡི་བྱ་བར་བཞེད། །ཅེས་གསུངས།

> [*Ornament* I.16a-16b*,* 2b.3-2b.4]
> མཐར་གྱིས་པ། །རྣམ་གསུམ་རྣམ་བཅུ་
>
> [*Ornament* VI.1, 11a.3]
> །སྦྱིན་པ་ཤེས་རབ་བར་དག་དང་། །སངས་རྒྱས་ལ་སོགས་དྲན་དང་ཆོས།
> །དངོས་མེད་ངོ་བོ་ཉིད་ཀྱིས་དེ། །མཐར་གྱིས་པ་ཡི་བྱ་བར་བཞེད།

With regard to serial trainings there are three: definition, divisions, and boundaries.

[28a.1]མཐར་གྱིས་སྦྱོར་བ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ་ལས།

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[a] Correcting *lan* in both the 1995 Mundgod revision of Ngawang Gelek *bla brang* (27b.5) and the 2005 Mundgod (47.6) to *yan* in accordance with the 2011 TBRC *bla brang* (27b.5) and the 1987 Go-mang Lhasa (17b.4).

Definition [of a serial training]

A Bodhisattva's yoga conjoined with the wisdom of meditation in stages on the aspects of the three exalted knowers is the definition of a serial training.

དང་པོ་ནི། མཁྱེན་གསུམ་གྱི་རྣམ་པ་རིམ་ཅན་དུ་སྒོམ་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་སེམས་དཔའི་[28a.2]རྣལ་འབྱོར་དེ། མཐར་གྱིས་སྦྱོར་བའི་མཚན་ཉིད།

Divisions [of serial trainings]

When divided, there are thirteen because there are the thirteen:

The six:

50th Topic

1. Giving

51st Topic

2. Ethics

52nd Topic

3. Patience

53rd Topic

4. Effort

54th Topic

5. Concentration

55th Topic

6. Wisdom

and the six:

56th Topic

7. Recollection of the Buddha

57th Topic

8. Recollection of the Doctrine

58th Topic

9. Recollection of the Spiritual Community

59th Topic

10. Recollection of ethics

60th Topic

11. Recollection of generosity

61st Topic

12. Recollection of deities and gurus

and:

62nd Topic

13. Realizing naturelessness

གཉིས་པ་ནི། དབྱེ་ན། བཅུ་གསུམ་ཡོད་དེ། སྦྱིན་པ་ནས་ཤེས་རབ་ཀྱི་བར་དྲུག་དང་། སངས་རྒྱས་ཆོས་དགེ་འདུན་ཚུལ་ཁྲིམས་གཏོང་བ་ལྷ་བླ་མ་[28a.3]རྗེས་སུ་དྲན་པ་དྲུག་དང་ངོ་བོ་ཉིད་མེད་རྟོགས་ཀྱི་བར་བཅུ་གསུམ་ཡོད་པའི་ཕྱིར།

Dan-ma-lo-chö: While the actual form of these occurs on the path of meditation, it is important even now to apply those to one's own practice. One should reflect on the qualities of a Buddha who has abandoned all defects and has the complete form of all auspicious attributes. A Buddha possesses compassion like that of a mother for her own sweet sole child; a compassion operating for all, without bias. Buddhas bring about the welfare of everyone—those who help them and those who do not. Buddhas tame sentient beings who have come to a point where they are suitable to be tamed. Their bodies are adorned with the thirty-two marks and eighty beauties; their speech is endowed with the sixty branches of perfect vocalization; one statement is capable of answering the questions of a limitless number of beings, for they can physically emanate forms to each one of them.

In terms of the virtuous qualities possessed by the doctrine, true cessations are free from the afflictive obstructions, free from the obstruction of impededness and from obstruction of lowliness. True paths have the quality that their own entities are free from defilement, are capable of illuminating conventional and ultimate phenomena—the diversity and the mode of being—and are antidotes capable of overcoming the unfavorable.

The spiritual community is endowed with the qualities of abiding well, of abiding with knowledge, honesty, and concordantly, and of abiding in a manner suitable to receive the hand gesture of respect and obeisance. They are a field for the accumulation of merit and are able to ineluctably issue forth the fruits of oneself paying respect and so forth to them in both superficial and deep ways. For persons seeking liberation they serve as a place of reliance. Their behavior is peaceful and disciplined, and they are beautified by the adornments of the three highest trainings in ethics, meditative stabilization, and wisdom.

What is the value of keeping good ethics? Ultimately, all the ranks of Buddhahood and of liberation depend on wisdom. Wisdom in turn depends on the training in meditative stabilization, which itself depends on training in ethics. Thus, the training in ethics is the basis or foundation for all the trainings. More particularly, in order to attain a rebirth as a god or human, it is necessary to maintain ethics. If one engages in giving but not in ethics, one is very mistaken to think that one will thereby be reborn in a good transmigration. As Chandrakīrti himself said, in dependence on giving one can enjoy good resources even in a bad

transmigration. The fact that a person born into a bad transmigration nevertheless has good resources is due to that person's own former giving. The reason why such a person has not been born in a good transmigration is that he or she has lost ethics, which are like legs bearing one to a good transmigration. For example, there are extremely powerful nāga kings and hungry ghosts with great magical powers. The cause of their present situation is in the past when they engaged in much charity and thereby achieved a great deal of merit, but they did not keep good ethics.

Buddha said that the effect is just like the action; an effect arises that is similar to its cause. All the wealth in the world could not compare with the wealth of a single nāga king; this arises due to the force of having given gifts. Similarly, in our world there are beings who have achieved a human life, but who are extremely poor in terms of food, drink, and so forth. This is because they were formerly able to keep the good ethics of abandoning one or two types of nonvirtue, but did not engage in giving. They were miserly, and, therefore, they are reborn in very poor circumstances. Due to their having kept ethics, however, they were born as humans. Thus, the type of effect depends on its cause of similar type. Chandrakīrti said that there is no greater cause than ethics for attaining the body of a good transmigration. Therefore, during the tenth serial training, reflection on ethics, one should reflect on the benefits of keeping good ethics and the faults of not keeping ethics.

In the reflection on generosity one considers the advantages of generosity and the disadvantages of miserliness. For example, if one engages in giving, it is like putting goods in the care of a trustworthy person and then reaping the benefit in a future lifetime. Miserliness arises because one is not used to giving and because one does not know its benefits. Similarly, a person who has never put money in a bank will not feel to do so when he becomes wealthy. However it is safe to put money in the bank and there are many advantages in doing so. One who does not know of these advantages will not put his money there. If one does not use one's resources and engage in giving, then at death they are wasted, for one cannot take them with oneself. However, if one does engage in giving, it is like putting money in the bank because there will be effects in the future. Thus, it is very valuable to engage in giving. It helps one in a deep way.

The twelfth serial training is a reflection on mundane and

supramundane gods. Although we cannot see such gods with our eyes, they are mentioned in scripture where it is said that the gods of the Desire, Form, and Formless Realms achieve their resources without depending on exertion, spontaneously. We believe that they have excellent happiness, and when one so believes, one understands their good fortune to have arisen due to virtue. Thus, believing in them is a way of believing in virtue. One can also view one's own guru or lama as undifferentiable with a supreme deity in this twelfth serial training.

The last serial training is the realization of the naturelessness of all phenomena. Those are the thirteen serial trainings. Although these are listed as practices of Bodhisattvas, they are also practices that people who are not yet Bodhisattvas can adopt.

Boundaries [of serial trainings]

[Serial trainings] exist from the path of accumulation to just prior to momentary trainings.

གསུམ་པ་ནི། ས་མཚམས་ཚོགས་ལམ་ནས་སྐད་ཅིག་སྦྱོར་གྱི་སྔ་
རོལ་བར་དུ་ཡོད།། ༈ །།

Chapter VII. Explaining the four phenomena characterizing momentary trainings

[Maitreya's *Ornament for the Clear Realizations,* I.4bc] having made a brief indication,[89] "single moment manifest complete enlightenment," says in order to make an extensive indication [VII.1-5]:[90]

> Because of bringing together all uncontaminated phenomena
> Even with every one of giving and so forth,
> This realization of a subduer
> Is to be known as single moment.
>
> Just as when a person moves a paddle
> On a water wheel from a single point,
> All simultaneously are moved,
> So is single moment knowledge.
>
> When the perfection of wisdom having a nature
> Of all bright phenomena
> Is generated on the occasion having nature of fruition,
> It is single moment pristine wisdom.
>
> Abiding regarding all phenomena—the deeds
> Of giving and so forth—as like dreams,
> It realizes phenomena
> As characterless in a single moment.
>
> Just as a dream and what sees it
> Are not seen in a dualistic manner,
> The nondual suchness of phenomena
> Is seen in a single moment.

བཞི་པ་སྐད་ཅིག་མའི་སྦྱོར་བ་ནི།

སྐད་[28a.4]ཅིག་གཅིག་མངོན་རྫོགས་བྱང་ཆུབ། ཅེས་མདོར་བསྟན་ནས།

[*Ornament* I.4c, 2b.4]
སྐད་ཅིག་གཅིག་མངོན་རྫོགས་བྱང་ཆུབ།

རྒྱས་པར་སྟོན་པར། སྦྱིན་པ་ལ་སོགས་རེ་རེས་ཀྱང་། །ནས། དེ་ཉིད་སྐད་ཅིག་གཅིག་གིས་མཐོང་། །ཞེས་གསུངས།

[*Ornament* VII.1-5, 11a.4-11a.6]
།སྦྱིན་པ་ལ་སོགས་རེ་རེས་ཀྱང་། །ཟག་མེད་ཆོས་ཀུན་བསྡུས་པའི་ཕྱིར།
།ཐུབ་པའི་སྐད་ཅིག་གཅིག་པ་ཡིས། །རྟོགས་པ་འདི་ནི་ཤེས་པར་བྱ།

།ཇི་ལྟར་སྐྱེས་བུས་ཟོ་ཆུན་རྒྱུད། །རྟོག་ཐབས་གཅིག་གིས་བསྐྱོད་པ་ན།
།ཐམས་ཅད་ཅིག་ཅར་འགུལ་བ་ལྟར། །སྐད་ཅིག་གཅིག་ཤེས་དེ་བཞིན་ནོ།

།གང་ཚེ་ཆོས་དཀར་ཐམས་ཅད་ཀྱི། །རང་བཞིན་ཤེས་རབ་ཕ་རོལ་ཕྱིན།
།རྣམ་སྨིན་ཆོས་ཉིད་གནས་སྐབས་སྐྱེས། །དེ་ཚེ་སྐད་ཅིག་གཅིག་ཡེ་ཤེས།

།སྦྱིན་ལ་སོགས་པའི་སྤྱོད་པ་ཡིས། །ཆོས་ཀུན་རྨི་ལམ་འདྲ་གནས་ནས།
།ཆོས་རྣམས་མཚན་ཉིད་མེད་པ་ཉིད། །སྐད་ཅིག་མ་ནི་གཅིག་གིས་རྟོགས།

།རྨི་ལམ་དང་ནི་དེ་མཐོང་ཉིད། །གཉིས་ཀྱི་ཚུལ་དུ་མི་མཐོང་ལྟར།
།ཆོས་རྣམས་གཉིས་སུ་མེད་པ་ཡི། །དེ་ཉིད་སྐད་ཅིག་གཅིག་གིས་མཐོང་།།

With regard to momentary trainings there are four: definition, divisions, meaning of the term, and boundaries.

སྐད་ཅིག་མའི་སྦྱོར་བ་[28a.5]ལ་མཚན་ཉིད། དབྱེ་བ། སྒྲ་དོན། ས་མཚམས་བཞི།

Definition [of a momentary training]

A Bodhisattva's final yoga that has attained steady familiarization with the aspects of the three exalted knowers is the definition of a momentary training.

དང་པོ་ནི། མཁྱེན་གསུམ་གྱི་རྣམ་པ་ལ་གོམས་པ་བརྟན་པོ་ཐོབ་པའི་སེམས་དཔའི་རྣལ་འབྱོར་མཐར་ཐུག་དེ། སྐད་ཅིག་མའི་སྦྱོར་བའི་མཚན་ཉིད། [28a.6]

The three—momentary training, pristine wisdom at the end of the continuum, and uninterrupted peak training—are equivalent. However, there are many modes of assertion on this, even in the Land of Superiors [India].

སྐད་ཅིག་མའི་སྦྱོར་བ་དང་། རྒྱུན་མཐའི་ཡེ་ཤེས་དང་། བར་ཆད་

མེད་པའི་རྩེ་སྦྱོར་གསུམ་དོན་གཅིག་ལ་འཕགས་ཡུལ་ནའང་
འདོད་ཚུལ་མང་ངོ་།།

Divisions [of momentary trainings]

When divided, there are four that are the same entity but are different isolates because there are the four consisting of:

1. nonfruitional momentary trainings
2. fruitional momentary trainings
3. characterless momentary trainings
4. nondual momentary trainings.

གཉིས་པ་ནི། དབྱེ་ན། ངོ་བོ་གཅིག་ལ་ལྡོག་པ་[28b.1]ཐ་དད་བཞི་
ཡོད་དེ།

1. རྣམ་པར་སྨིན་པ་མ་ཡིན་པའི་སྐད་ཅིག་སྦྱོར་དང་།
2. རྣམ་པར་སྨིན་པའི་སྐད་ཅིག་སྦྱོར་དང་།
3. མཚན་ཉིད་མེད་པའི་སྐད་ཅིག་སྦྱོར་དང་།
4. གཉིས་སུ་མེད་པའི་སྐད་ཅིག་སྦྱོར་

དང་བཞི་ཡོད་པའི་ཕྱིར།

63rd Topic

1. Nonfruitional Momentary Trainings

To indicate nonfruitional momentary trainings [Maitreya's *Ornament for the Clear Realizations,* VII.1] says:[91]

> Because of bringing together all uncontaminated phenomena
> Even with every one of giving and so forth,
> This realization of a subduer
> Is to be known as the single moment.

དང་པོ་སྟོན་པར། སྦྱིན་པ་[28b.2]ལ་སོགས་རེ་རེས་ཀྱང་། ནས། རྟོགས་པ་འདི་ནི་ཤེས་པར་བྱ། ཞེས་གསུངས།

[*Ornament* VII.1, 11a.4]
།སྦྱིན་པ་ལ་སོགས་རེ་རེས་ཀྱང་། །ཟག་མེད་ཆོས་ཀུན་བསྡུས་པའི་ཕྱིར།
།ཐུབ་པའི་སྐད་ཅིག་གཅིག་པ་ཡིས། །རྟོགས་པ་འདི་ནི་ཤེས་པར་བྱ།

[Definition of a nonfruitional momentary training]

A Bodhisattva's final yoga that in one moment is able to actualize the types of qualities ranging from nonfruitional uncontaminated giving through to the eighty beauties is the definition of a nonfruitional momentary training.

རྣམ་པར་སྨིན་པ་མ་ཡིན་པའི་ཟག་མེད་ཀྱི་སྦྱིན་པ་ནས་དཔེ་བྱད་བརྒྱད་ཅུའི་བར་གྱི་ཡོན་ཏན་གྱི་རིགས་རྣམས་སྐད་ཅིག་མ་གཅིག་ལ་མངོན་དུ་བྱེད་ནུས་པའི་སེམས་དཔའི་རྣལ་[28b.3]འབྱོར་མཐར་ཐུག་དེ། རྣམ་པར་སྨིན་པ་མིན་པའི་སྐད་ཅིག་སྦྱོར་གྱི་མཚན་ཉིད།

Since the spontaneous capacity of meditation has not matured on the seven impure grounds, these are indicated by way of isolatable factors that are objects of those [seven impure grounds],[a] for this is the thought of all four—Āryavimuktasena, Haribhadra, and the Foremost Father [Tsong-kha-pa] and his spiritual son [Gyal-tshab]:

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[a] Now however, the spontaneous capacity of meditation has matured.

- Haribhadra's *Illumination of (Maitreya's) "Ornament for the Clear Realizations"* says, "This is taught in accordance with a division into four aspects by way of isolates in the perspective of close beings who are trainees," and
- Tsong-kha-pa's *Golden Garland* says, "When momentary trainings are divided by way of defining characteristics or isolates," and
- Gyal-tshab's *Explanation of (Maitreya's) "Ornament for the Clear Realizations" and its Commentaries: Ornament for the Essence* also says, "By way of the character of different borders of isolates [that is, the [points from which conceptually isolatable factors are drawn] there are four aspects that are one entity but different isolates."

མ་དག་ས་བདུན་དུ་སྒོམ་གྱི་ནུས་པ་ལྷུན་འགྲུབ་མ་སྨིན་པས་དེའི་ཡུལ་གྱི་ལྡོག་ཆས་བསྟན་པ་ཡིན་ཏེ། འཕགས་སེང་དང་རྗེ་ཡབ་སྲས་བཞི་ཀའི་དགོངས་པ་ཡིན་པའི་ཕྱིར་ཏེ། [28b.4]རྒྱན་སྣང་ལས་གདུལ་བྱའི་སྐྱེ་བོ་ཉེ་བའི་ངོར་ལྡོག་པས་དབྱེ་ན་རྣམ་པ་བཞིར་ཇི་ལྟར་བསྟན་པར་མཛད་པས་སོ།། ཞེས་དང་། གསེར་འཕྲེང་ལས། སྐད་ཅིག་སྦྱོར་དེ་ལ་མཚན་ཉིད་དམ་ལྡོག་པས་ཕྱེ་ན། ཞེས་དང་། རྣམ་བཤད་ལས་ཀྱང་། ལྡོག་མཚམས་[a]མི་[28b.5]འདྲ་བའི་མཚན་ཉིད་ཀྱིས་ན་ངོ་བོ་གཅིག་ལ། ལྡོག་པ་[b]ཐ་དད་པ་རྣམ་[a]པ་བཞིའོ།།

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[a] Correcting *'tshams* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (28b.4) and in the 2005 Mundgod (49.1) to *mtshams* in accordance with the 1987 Go-mang Lhasa (17b.5) and in Gyal-tshab's *Explanation of (Maitreya's) "Ornament for the Clear Realizations" and its Commentaries: Ornament for the Essence* (48b.3), which reads:

ལྡོག་མཚམས་མི་འདྲ་བའི་མཚན་ཉིད་ཀྱིས་ནི་ངོ་བོ་གཅིག་ལ་ལྡོག་པ་ཐ་དད་པ་རྣམ་པ་བཞིའོ།།

See rgyal tshab dar ma rin chen, *rnam bshad snying po'i rgyan*, in *gsung 'bum/ rgyal tshab rje* (*zhol*), TBRC W676.2, 48b.3

[b] Correcting *ba* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (28b.5) and in the 2005 Mundgod (49.2) to *pa* in accordance with the 1987 Go-mang Lhasa (17b.5) and Gyal-tshab's *Explanation* cited in the previous footnote.

ཞེས་སོ།།

[a] Correcting *rnams* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (28b.5) and in the 2005 Mundgod (49.2) to *rnam* in accordance with the 1987 Go-mang Lhasa (17b.5) and Gyal-tshab's *Explanation* cited in the previous footnote.

64th Topic

2. Fruitional Momentary Trainings

To indicate fruitional momentary trainings [Maitreya's *Ornament for the Clear Realizations,* VII.3] says:[92]

> When the perfection of wisdom having a nature
> Of all bright phenomena
> Is generated on the occasion having nature of fruition,
> It is the pristine wisdom in a single moment.

གཉིས་པ་རྣམ་པར་སྨིན་པའི་སྐད་ཅིག་སྦྱོར་སྟོན་པར། གང་ཚེ་ཆོས་དཀར་ཐམས་ཅད་ཀྱི། ནས། དེ་ཚེ་སྐད་ཅིག་གཅིག་ཡེ་ཤེས། ཞེས་གསུངས།

[*Ornament* VII.3, 11a.5]
།གང་ཚེ་ཆོས་དཀར་ཐམས་ཅད་ཀྱི། །རང་བཞིན་ཤེས་རབ་ཕ་རོལ་ཕྱིན།
།རྣམ་སྨིན་ཆོས་ཉིད་གནས་སྐབས་སྐྱེས། །དེ་ཚེ་སྐད་ཅིག་གཅིག་ཡེ་ཤེས།

[Definition of a fruitional momentary training]

A Bodhisattva's final yoga that in one moment is able to actualize the types of qualities ranging from fruitional uncontaminated giving through to the eighty beauties is the definition of a fruitional momentary training.

རྣམ་པར་[28b.6]སྨིན་པའི་ཟག་མེད་ཀྱི་སྦྱིན་སོགས་ནས་དཔེ་བྱེད་བརྒྱད་ཅུའི་བར་གྱི་ཡོན་ཏན་གྱི་རིགས་རྣམས་སྐད་ཅིག་མ་གཅིག་ལ་མངོན་དུ་བྱེད་ནུས་པའི་སེམས་དཔའི་རྣལ་འབྱོར་མཐར་ཐུག་དེ། རྣམ་པར་སྨིན་པའི་སྐད་ཅིག་སྦྱོར་གྱི་མཚན་ཉིད།

"Fruitional" here is used by way of isolating [that is, focusing] on objects of the eighth ground and above because Āryavimuktasena's *Illumination of the Twenty-five Thousand Stanza Perfection of Wisdom Sūtra* speaks of, "All uncontaminated phenomena of that state by way of the nature of fruition," and Gyal-tshab's *Explanation* says, "The first of the four mo-

ments is achieved through exertion on the seventh ground and below, whereby all nonfruitional uncontaminated phenomena are actualized." [That Āryavimuktasena and Gyal-tshab say these] entail [that "fruitional" here is used by way of isolating (that is, focusing) on objects of the eighth ground above] because with respect to the "state" of Āryavimuktasena's *Illumination,* Gyal-tshab's *Explanation* describes the seventh ground and below as nonfruitional and because implicitly the fruitional mode of the eighth ground and above also can be understood.

འདིའི་རྣམ་པར་[29a.1]སྨིན་པ་ས་བརྒྱད་པ་ཡན་ཆད་ཀྱི་ཡུལ་གྱི་ལྡོག་པས་བཤད་དེ། ཉི་སྣང་ལས། རྣམ་པར་སྨིན་པའི་ཆོས་ཉིད་ཀྱིས་གནས་སྐབས་ཀྱི་ཟག་པ་མེད་པའི་ཆོས་ཐམས་ཅད། ཅེས་དང་། རྣམ་བཤད་ལས། སྐད་ཅིག་མ་[29a.2]བཞིའི་དང་པོ་ས་བདུན་པ་མན་ཆད་དུ་རྩོལ་བས་སྒྲུབ་པས་ན་རྣམ་པར་སྨིན་པ་མིན་པའི་ཟག་པ་མེད་པའི་ཆོས་ཐམས་ཅད་མངོན་དུ་བྱེད་པ། ཞེས་གསུངས་པའི་ཕྱིར། ཁྱབ་སྟེ། ཉི་སྣང་གི་གནས་སྐབས་ལ། རྣམ་བཤད་ཀྱི་ས་བདུན་པ་མན་ཆད་རྣམ་[29a.3]པར་མ་སྨིན་པར་བཤད་པའི་ཕྱིར་དང་། ཤུགས་ལ་ས་བརྒྱད་པ་ཡན་ཆད་རྣམ་པར་སྨིན་ཚུལ་ཡང་གོ་ནུས་པའི་ཕྱིར།

65th Topic

3. Characterless Momentary Trainings

To indicate characterless momentary trainings [Maitreya's *Ornament for the Clear Realizations,* VII.4] says:[93]

> Abiding regarding all phenomena—the deeds
> Of giving and so forth—as like dreams,
> It realizes phenomena
> As characterless in one moment.

གསུམ་པ་མཚན་ཉིད་མེད་པའི་སྐད་ཅིག་སྦྱོར་སྟོན་པར། སྦྱིན་པ་ལ་སོགས་སྤྱོད་པ་ཡིས། ནས། སྐད་ཅིག་མ་ནི་གཅིག་གིས་རྟོགས་[29a.4]ཞེས་གསུངས་

[*Ornament* VII.4, 11a.5-11a.6]
།སྦྱིན་ལ་སོགས་པའི་སྤྱོད་པ་ཡིས། །ཆོས་ཀུན་རྨི་ལམ་འདྲར་གནས་ནས།
།ཆོས་རྣམས་མཚན་ཉིད་མེད་པ་ཉིད། །སྐད་ཅིག་མ་ནི་གཅིག་གིས་རྟོགས།

[Definition of a characterless momentary training]

A Bodhisattva's final yoga posited from the factor of directly realizing in one moment that all phenomena—giving and so forth—are empty of true existence is the definition of a characterless momentary training.

སྦྱིན་སོགས་ཆོས་ཐམས་ཅད་བདེན་སྟོང་དུ་སྐད་ཅིག་མ་གཅིག་ལ་མངོན་སུམ་དུ་རྟོགས་པའི་ཆ་ནས་བཞག་པའི་སེམས་དཔའི་རྣལ་འབྱོར་མཐར་ཐུག་དེ། མཚན་ཉིད་མེད་པའི་སྐད་ཅིག་སྦྱོར་གྱི་མཚན་ཉིད།

66th Topic

4. Nondual Momentary Trainings

To indicate nondual momentary trainings [Maitreya's *Ornament for the Clear Realizations,* VII.5] says:[94]

> Just as a dream and what sees it
> Are not seen in a dualistic manner,
> The nondual suchness of phenomena
> Is seen in a single moment.

བཞི་པ་གཉིས་སུ་མེད་པའི་སྐད་[29a.5]ཅིག་སྦྱོར་སྟོན་པར། རྨི་ལམ་དང་ནི་དེ་མཐོང་ཉིད། ནས། དེ་ཉིད་སྐད་ཅིག་གཅིག་གིས་མཐོང་། །ཞེས་གསུངས།

[*Ornament* VII.5, 11a.6]
།རྨི་ལམ་དང་ནི་དེ་མཐོང་ཉིད། །གཉིས་ཀྱི་ཚུལ་དུ་མི་མཐོང་ལྟར།
།ཆོས་རྣམས་གཉིས་སུ་མེད་པ་ཡི། །དེ་ཉིད་སྐད་ཅིག་གཅིག་གིས་མཐོང་།

[Definition of a nondual momentary training]

A Bodhisattva's final yoga posited from the factor of being able to directly realize in one moment that all phenomena are not established as different substantial entities of apprehended-object and apprehending-subject is the definition of a nondual momentary training.

ཆོས་ཐམས་ཅད་གཟུངས་[a]འཛིན་རྫས་ཐ་དད་དུ་མ་གྲུབ་པར་སྐད་ཅིག་མ་གཅིག་ལ་མངོན་སུམ་དུ་རྟོགས་ནུས་པའི་ཆ་ནས་[29a.6]བཞག་པའི་སེམས་དཔའི་རྣལ་འབྱོར་མཐར་ཐུག་དེ། གཉིས་སུ་མེད་པའི་སྐད་ཅིག་སྦྱོར་གྱི་མཚན་ཉིད།

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[a] The 2005 Mundgod (61.15) reads *gzung*.

Meaning of the term ["clear realization in a single moment"]

Because of unmistaken, or correct, realization with respect to manifestly regarding giving and so forth in a single moment that is the smallest unit of time in which an activity can be completed, it is called "clear realization in a single moment" (*skad cig ma gcig gis mngon par rtogs pa*). For during the period of a single moment that is a smallest unit of time: within *abhisamaya* (clear realization), *abhi* means "manifestly regarding" (*mngon par phyogs pa*); *sam* means "correctly" (*yang dag pa*), that is, unmistaken due to the removal of defilement; and *aya* means "realization" (*rtogs pa*) and "comprehension" (*gzhal ba*), because Āryavimuktasena's *Illumination of the Twenty-five Thousand Perfection of Wisdom Sūtra* says:[a]

> What is the meaning of *abhisamaya*? *Abhi* (*mngon du phyogs pa, abhimukha* ["manifestly regarding"]) means "manifestly realizing" (*mngon du rtogs pa*); or the term *sam* expresses definiteness (*nges pa, niyata*); *aya* is [expressed] for realization (*rtogs pa*)."

གསུམ་པ་ནི། དུས་མཐའི་བྱ་རྫོགས་ཀྱི་སྐད་ཅིག་མ་གཅིག་ལ་སྦྱིན་སོགས་མངོན་སུམ་དུ་ཕྱོགས་པར་མ་འཁྲུལ་བའམ་[29b.1]ཡང་དག་པར་རྟོགས་པས་ན་སྐད་ཅིག་མ་གཅིག་གིས་མངོན་པར་རྟོགས་པ་ཞེས་བྱ་སྟེ། དུས་མཐའི་སྐད་ཅིག་མ་གཅིག་གི་ཡུན་ལ་ཨ་བྷི་ས་མ་ཡའི། ཨ་བྷི་མངོན་དུ་ཕྱོགས་པ་དང་། སམ་[b]ཡང་དག་པ་སྟེ་དྲི་མ་ཟད་པས་མ་[29b.2]འཁྲུལ་བ་དང་། ཨ་ཡ་རྟོགས་པ་དང་གཞལ་བའི་དོན་ཡིན་པའི་ཕྱིར་ཏེ། ཉི་སྣང་ལས།[c] མངོན་པར་རྟོགས་པ་

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[a] Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 65.

[b] The 2005 Mundgod (62.5-62.6) misreads *sa ma*.

[c] Āryavimuktasena's commentary in the *sde dge* (191b.5) reads differently from Jam-yang-shay-pa's citation, although the meaning is similar:

> མངོན་པར་རྟོགས་པ་ཞེས་བྱ་བའི་དོན་ཅི་**ཞིག་ཡིན**་ཞེ་ན། **མངོན་པ**་ནི་མངོན་དུ་ཕྱོགས་པའོ། །སམ་གྱི་སྒྲ་ནི་ངེས་པར་མངོན་པར་བརྗོད་པའོ། །ཨ་

ཞེས་བྱ་བའི་དོན་ཅི་ཞེ་ན། མངོན་དུ་ཕྱོགས་པ་ནི་མངོན་དུ་རྟོགས་པའམ་སམ་[a]གྱི་སྐྲ་ནི་ངེས་པར་མངོན་པར་[29b.3]བརྗོད་པའོ། །ཨ་ཡ་ནི་རྟོགས་པ་ལའོ་ཞེས་གསུངས་ཕྱིར།

Boundaries [of momentary trainings]

With regard to the boundaries of all four momentary trainings, [the four momentary trainings] exist only at the end of the continuum [as a sentient being, just prior to Buddhahood].

བཞི་པ་ནི། བཞི་ཀའི་ས་མཚམས་རྒྱུན་མཐའ་ཁོ་ནར་ཡོད།

Manifest complete enlightenment in a single moment has been explained well.

སྐད་ཅིག་གཅིག་གིས་མངོན་པར་རྫོགས་པར་བྱང་ཆུབ་པ་ལེགས་པར་བཤད་ཟིན་[29b.4]ཏོ།། ༈ །།

ཡ་ནི་རྟོགས་པ་ལའོ། །

Jam-yang-shay-pa:

མངོན་པར་རྟོགས་པ་ཞེས་བྱ་བའི་དོན་ཅི་**ཞེ**་ན། མངོན་དུ་ཕྱོགས་པ་ནི་**མངོན་དུ་རྟོགས་པའམ**་སམ་གྱི་སྐྲ་ནི་ངེས་པར་མངོན་པར་བརྗོད་པའོ། །ཨ་ཡ་ནི་རྟོགས་པ་ལའོ་

[a] The 2005 Mundgod (62.9) misreads *sa ma*.

Chapter VIII. Explaining the four phenomena characterizing bodies of attributes

To indicate bodies of attributes, the fruits, [Maitreya's *Ornament for the Clear Realizations,* VIII.1-40] says:[95]

The nature body of a Subduer
Has attained uncontaminated attributes
Has purity in all respects,
And a nature possessing the characteristic [of emptiness].

1) The harmonies[96] with enlightenment, 2) the immeasurables,
3) The liberations, 4) the entities
Of the nine serial absorptions
5) The entities of the ten totalities,

6) The eight aspects by way of thoroughly dividing
The faculties of outshining,
7) Nonaffliction, 8) exalted knowledge upon wishing,
9) Clairvoyances, 10) individual correct knowledges,

11) Four purities in all aspects,
12) Ten powers, 13) ten strengths
14) Four fearlessnesses
15) Three aspects of nonconcealment,

16) Three aspects of mindful establishment,
17) A nature of not being endowed with forgetfulness,
18) Thorough conquest of the predispositions,
19) Great compassion for creatures,

20) The unshared attributes of only a Subduer
That are described as eighteen,
21) And the exalted-knower-of-all-aspects
Are called the body of attributes.

The Hearers'[97] nonafflictive viewing
Is just the thorough abandonment of a human's afflictive emotion;
The severance of the continuum of their afflictive emotions
In towns and so forth is the nonafflictiveness of Conquerors.

A Buddha's exalted knowledge upon wishing
Is asserted as (1) spontaneously established,

(2) having abandoned attachment, (3) being unobstructed,
(4) always abiding, and (5) answering all questions.

The cause[98] having thoroughly ripened,
They manifest that [body],
The deed for that specific benefit,
To a specific one at a specific [place] at a specific time.

Just as even though a monarch of gods sends down rain,
Nothing grows from unfit seeds,
So although Buddhas have arisen,
Those without the lot do not experience the goodness.

Because exalted activities thus are vast,
Buddhas are called pervasive.
Because those are not consumed,
They are also called "permanent."

This[99] having an essence
Of thirty-two marks and eighty beauties
Is asserted as a Subduer's complete enjoyment body
Because of thoroughly enjoying the Great Vehicle.

1) Hands[100] and feet marked by wheels, 2) tortoise-feet,[a]
3) Fingers and toes joined by webs [of light],
4) Soft and youthfully tender hands as well as feet,
5) Seven body areas prominent,[b]

6) Long fingers and toes, 7) broad heels, 8) large straight body,
9) Inconspicuous ankles, 10) body hairs standing upwards,
11) Calves like an antelope's, 12) long and beautiful arms,
13) Secret organ of the genitals retracting inside,[c]

14) Gold-colored skin, 15) smooth skin,
16) Body hairs each growing nicely to the right,
17) Face adorned with a hair treasury,[a] 18) lion-like upper body,

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[a] In Nāgārjuna's *Precious Garland* (178d) this is identified as "feet that are very level."

[b] Nāgārjuna's *Precious Garland* (180def):

> Your hands, feet, shoulder blades,
> And the nape of your neck will broaden,
> So your body will be large and those seven areas broad.

[c] As Gyal-tshab's commentary on Nāgārjuna's *Precious Garland* (185.5) explains, like an elephant or a horse.

19) Round shoulders, 20) broadness between the shoulder blades,

21) Unpleasant tastes perceived for this one as supreme of tastes,
22) Body symmetrical like a fig tree,
23) Prominent crown protrusion, 24) long and beautiful tongue,
25) Brahmā melodiousness, 26) cheeks like a lion,

27) Very white teeth 28) equal in size, 29) well arranged,
30) And fully forty in number,
31) Dark blue sapphire eyes, and 32) eyelashes like those of a supreme cow—
These are the thirty-two marks.

These[101] marks are thoroughly achieved
Through intensively completing
The particular causes achieving
The marks for this [complete enjoyment body]—

Escorting gurus and so forth,
Firmness of vows that have been assumed,
Reliantly cultivating gathering [of students]
Giving fine articles, freeing those bound

To be killed, spreading to others
Virtues taken up and so forth—
Those having the character of causes achieving them
In accordance with how they occur in the sūtras.

A Subduer has[102] 1) nails copper-colored,
2) Oily-toned, and 3) prominent,
4) Fingers round, 5) broad, and 6) tapering,
7) Veins not manifest and 8) without knots,

9) Ankles not protruding, 10) legs even,
11) Proceeding in the manner of a lion, 12) of an elephant,
13) Of a swan, 14) and of a supreme bull,
15) Proceeding turning to the right, 16) beautifully, 17) and straight,

18) Body elegant, 19) as if wiped, 20) well-proportioned,
21) Clean, 22) smooth, 23) and pure,

---

[a] A spiraling hair between the eyebrows (Nāgārjuna's *Precious Garland,* stanza 187d).

24) Signs fully complete,
25) Limbs of the body broad and excellent,

26) Steps equal, 27) two eyes pure,
28) Just having youthful flesh,
29) Body not slouching but 30) expansive,
31) Body very taut,

32) Limbs very distinct,
33) Unobstructed clear vision,
34) Waist round, 35) appropriately sized, 36) not stretched out,
37) But flat, 38) navel deep and

39) Curling to the right,
40) Beautiful when viewed in all ways,
41) All behavior clean,
42) Body without moles and black spots,

43) Hands smooth like cotton,
44) Lines on the hands lustrous, 45) deep, and 46) long,
47) Mouth not too wide,
48) Lips red like the bimba [fruit],[a]

49) Tongue flexible, 50) slender,
51) And red, 52) sound of a dragon,[b]
53) Speech supple and smooth, 54) eye-teeth round,
55) Sharp, 56) white, 57) even,

58) And tapered, 59) nose prominent,
60) And supremely pure,
61) Eyes wide, 62) eyelashes thick,
63) [Eyes] like lotus petals,

64) Eyebrows long, 65) soft,
66) Glossy, 67) with even hairs,
68) Arms long and broad, 69) ears equal
70) And devoid of impairment,

71) Forehead beautifully defined,
72) Large, 73) head broad,
74) Head hair black like a bee,
75) Thick, 76) smooth, 77) not tangled,

---

[a] Momordica Monadelpha.
[b] That is, thunderous.

78) Not bristly, 79) and with fragrance
Captivating the minds of beings,
80) Adorned with glorious curls,[a]
Lucky [signs], curling swastikas—
Those are asserted as a Buddha's excellent beauties.[b]

Those[103] bodies simultaneously bringing about
Various benefits for transmigrating beings
As long as mundane existence lasts
Are the Subduer's emanation bodies of uninterrupted continuum.

Likewise,[104] activities as long as cyclic existence lasts
Are asserted to be of uninterrupted continuum.
1) The activity of the pacification of transmigrations,
2) Setting them in the four aspects of gathering [students],

3) The realizations of the thoroughly afflicted
And adoptions of the thoroughly pure,
4) Properly [achieving] the welfare of sentient beings,
5) The six perfections,

6) The Buddha path, 7) emptiness
Of inherent existence, 8) extinguishment of dualistic [appearance]
9) Terminological, 10) unobservable,
11) Thorough ripening of embodied beings,

12) The paths of Bodhisattvas,
13) Reversing manifest conception,
14) Having attained enlightenment, 15) the pure land
Of buddhafication, 16) definite,

17) Immeasurable benefits for sentient beings,
18) The qualities of relying on Buddhas and so forth
19) The branches of enlightenment,
20) Nonwasted, 21) seeing the truths,

22) Abandonment of the errors,
23) The mode of baselessness of those,
25) Purification, the causal collections,

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[a] *dpal gyi be'u, śrīvatsa.* This term is often translated as "endless knot," but the connotation of "knot" is not present in either the Sanskrit or the Tibetan though present in the Chinese.

[b] This stanza has an extra line.

26) Thoroughly not knowing the compounded

And uncompounded as different,
And 27) setting them in the nonabiding nirvāṇa
Are asserted as the twenty-seven aspects
Of the activities of the body of attributes.

གསུམ་པ་འབྲས་བུ་ཆོས་སྐུ་སྟོན་པར།
ཐུབ་པའི་ངོ་བོ་ཉིད་སྐུ་ནི། །ནས། རྣམ་པ་ཉི་ཤུ་བདུན་དུ་
བཞེད། །ཅེས་གསུངས།

[*Ornament* VIII.1-40, 11a.7-13a.4]

།ཐུབ་པའི་ངོ་བོ་ཉིད་སྐུ་ནི། །ཟག་པ་མེད་པའི་ཆོས་གང་དག
།ཐོབ་གྱུར་རྣམ་ཀུན་རྣམ་དག་པ། །དེ་དག་རང་བཞིན་མཚན་ཉིད་ཅན།

།བྱང་ཆུབ་ཕྱོགས་མཐུན་ཚད་མེད་དང་། །རྣམ་པར་ཐར་དང་མཐར་གྱིས་ནི།
།སྙོམས་འཇུག་དགུ་ཡི་བདག་ཉིད་དང་། །ཟད་པར་བཅུ་ཡི་བདག་ཉིད་དང་།

།ཟིལ་གྱིས་གནོན་པའི་སྐྱེ་མཆེད་ནི། །རབ་ཏུ་དབྱེ་བས་རྣམ་བརྒྱད་དང་།
།ཉོན་མོངས་མེད་དང་སྨོན་མཁྱེན་དང་། །མངོན་ཤེས་སོ་སོ་ཡང་དག་རིག་

།རྣམ་པ་ཐམས་ཅད་དག་བཞི་དང་། །དབང་བཅུ་དང་ནི་སྟོབས་བཅུ་དང་།
།མི་འཇིགས་པ་ནི་བཞི་དག་དང་། །བསྲུང་བ་མེད་པ་རྣམ་གསུམ་དང་།

།དྲན་པ་ཉེར་གཞག་རྣམ་གསུམ་དང་། །བསྙེལ་བ་མི་མངའི་ཆོས་ཉིད་དང་།
།བག་ཆགས་ཡང་དག་བཅོམ་པ་དང་། །སྐྱེ་ལ་ཐུགས་རྗེ་ཆེན་པོ་དང་།

།ཐུབ་པ་ཁོ་ནའི་མ་འདྲེས་ཆོས། །བཅོ་བརྒྱད་བཤད་པ་གང་ཡིན་དང་།
།རྣམ་པ་ཐམས་ཅད་མཁྱེན་ཉིད་དང་། །ཆོས་ཀྱི་སྐུ་ཞེས་བརྗོད་པ་ཡིན།

།ཉན་ཐོས་ཉོན་མོངས་མེད་པའི་ལྟ། །མི་ཡི་[a]ཉོན་མོངས་ཡོངས་སྤོང་ཉིད།

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[a] Correcting the second line of VIII.7 ***nyan thos*** *nyon mongs yongs spong nyi* to ***mi yi*** *nyon mongs spong nyid* in the *sde dge* (11b.4) and *dpe bsdur ma* (26.13) in accordance with all other editions—*cone* (10b.4), *snar thang* (11b.3), Peking (13a.4), Āryavimuktasena's commentary (196b.4), and Haribhadra's *Clear Meaning* (133b.1) and in consideration of *nṛkleśa* in the Sanskrit:

śrāvakasyāraṇādaṣṭernṛkleśaparihāritā |
tatkleśasrotaucchityai grāmādiṣu jñanāraṇā ||

།གྲོང་སོགས་སུ་དེའི་ཉོན་མོངས་རྣམས། །རྒྱུན་གཅོད་རྒྱལ་བའི་ཉོན་མོངས་མེད།

།སངས་རྒྱས་སྨོན་ནས་[a]མཁྱེན་པ་ནི། །ལྷུན་གྱིས་གྲུབ་དང་ཆགས་སྤངས་དང་།
།ཐོགས་པ་མེད་དང་རྟག་གནས་དང་། །དྲི་བ་ཀུན་ལན་འདེབས་པར་བཞེད།

།རྒྱུ་ནི་ཡོངས་སུ་སྨིན་གྱུར་ནས། །གང་དང་གང་ལ་གང་དང་ནི།
།གང་ཚེ་བྱ་བ་ཕན་གྱུར་པ། །དེ་དང་དེ་ལ་དེ་སྣང་ངོ་།

།ལྷ་ཡི་རྒྱལ་པོས་ཆར་ཕབ་ཀྱང་། །ས་བོན་མི་རུང་མི་འབྱུངས་ལྟར།
།སངས་རྒྱས་རྣམས་ནི་བྱུང་གྱུར་ཀྱང་། །སྐལ་བ་མེད་པས་བཟང་མི་སྤྱོད།

།དེ་ལྟར་མཛད་པ་རྒྱ་ཆེའི་ཕྱིར། །སངས་རྒྱས་ཁྱབ་པར་ངེས་པར་བརྗོད།
།དེ་ཉིད་ཟད་པ་མེད་པའི་ཕྱིར། །རྟག་པ་ཞེས་ཀྱང་བརྗོད་པ་ཡིན།

།མཚན་ནི་སུམ་ཅུ་རྩ་གཉིས་དང་། །དཔེ་བྱད་བརྒྱད་ཅུའི་བདག་ཉིད་འདི།
།ཐེག་ཆེན་ཉེ་བར་ལོངས་སྤྱོད་ཕྱིར། །ཐུབ་པའི་ལོངས་སྤྱོད་རྫོགས་སྐུར་བཞེད།

།ཕྱག་ཞབས་འཁོར་ལོའི་མཚན་དང་རུས་སྦལ་ཞབས། །ཕྱག་དང་ཞབས་སོར་དྲ་བས་འབྲེལ་པ་དང་།
།ཕྱག་ནི་ཞབས་བཅས་འཇམ་ཞིང་གཞོན་ཤ་ཆགས། །འདི་ཡི་སྐུ་ནི་བདུན་དག་མཐོ་བ་དང་།

།སོར་མོ་རིང་དང་རྟིང་ཡངས་སྐུ་ཆེ་དྲང་། །ཞབས་འབུར་མི་མངོན་སྤུ་ནི་གྱེན་དུ་ཕྱོགས།
།བྱིན་པ་ཨེ་ན་ཡའི་འདྲ་ཕྱག་རིང་མཛེས། །མདོམས་ཀྱི་སྦ་བ་སྦུབས་སུ་ནུབ་པའི་མཆོག

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra,* 34.

[a] Ngag-wang-pal-dan's *Meaning of the Words* (90a.5) reads *gnas* as does Āryavimuktasena's commentary (196b.7), but the others—*co ne* (11b.4), *snar thang* (12b.3), *dpe bsdur ma* (26.15), Peking (13b.6), Haribhadra's *Clear Meaning* (133b.4)—read *nas.* The corresponding Sanskrit stanza is:

> *anābhogamanābhaṅgamavyāghāthaṃ sadā sthitam* |
> *sarvapraśnāpanudbhauddhaṃ praṇidhijñānamiṣyate* || VIII.8 |||

The term *praṇidhijñānam* could go either way, *smon nas mkhyen pa* or *smon gnas mkhyen pa*.

།པགས་པ་གསེར་མདོག་པགས་པ་སྲབ་པ་དང་། །སྤུ་ནི་རེ་རེ་ནས་གཡས་ལེགས་
འཁྲུངས་དང་།

།ཞལ་མཛོད་སྤུས་བརྒྱན་རོ་སྟོད་སེང་གེ་འདྲ། །འདི་ཡི་དཔུང་པའི་མགོ་ཟླུམ་ཐལ་
གོང་རྒྱས།

།འདི་ལ་རོ་མི་ཞིམ་པ་རོ་མཆོག་སྣང་། །སྐུ་ནི་ཉ་གྲོ་དྷ་ལྟར་ཆུ་ཞེང་གབ།
།གཙུག་ཏོར་དབུར་ལྡན་ལྗགས་རིང་མཛེས་པ་དང་། །ཚངས་དབྱངས་འགྲམ་པ་སེང་
གེའི་འདྲ་དང་ཚེམས།

།ཤིན་ཏུ་དཀར་དང་ཚད་[a]མཉམ་ཐགས་བཟང་དང་། །གྲངས་ནི་བཞི་བཅུ་ཐམ་པར་
ཚང་བ་དང་།
།སྤྱན་ནི་མཐོན་མཐིང་སྤྱན་རྫི་བ་མཆོག་གི །འདྲ་བ་འདི་དག་སུམ་ཅུ་རྩ་གཉིས་
མཚན།།

།འདི་ལ་མཚན་ནི་གང་གང་གིས།[b] །སྒྲུབ་པར་བྱེད་པའི་རྒྱུ་གང་ཡིན།
།དེ་དང་དེ་ནི་རབ་རྫོགས་པས། །མཚན་ནི་འདི་དག་ཡང་དག་འགྲུབ།

།བླ་མ་སྐྱེལ་ལ་སོགས་པ་དང་། །ཡང་དག་བླངས་པ་བརྟན་པ་དང་།

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[a] Correcting *tshed* in the *sde dge* (12a.3), *co ne* (13a.3), and *dpe bsdur ma* (27.13) to *tshad* in accordance with *snar thang* (13a.1), Peking (14b.5), and Haribhadra's *Clear Meaning* (134b.6). The corresponding Sanskrit stanza is:

tulyāḥ pramāṇe 'viralāś ca dantā
anyūnasaṃkhyādaśikāś catasraḥ
nīlekṣaṇo govṛṣapakṣmanetro |
dvātriṃśad etāni hi lakṣaṇāni ||VIII.17||

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra,* 36. Considering the meaning of the corresponding Sanskrit term *pramāṇe* ("in size"), *tshad* is the correct Tibetan reading. Āryavimuktasena's commentary (200b.1) reads *tshems.*

[b] *sde dge* (12a.4), *co ne* (13a.4), and *dpe bsdur ma* (27.15) read *gis,* while *snar thang* (13a.2), Peking (14a.6), Āryavimuktasena's commentary (201b.2), and Haribhadra's *Clear Meaning* (135b.3) read *gi;* also, Ngag-wang-pal-dan's *Meaning of the Words* (92b.2) in commentary reads *gang and gang gi.* The corresponding Sanskrit stanza is:

yasyayasyātra yo heturlakṣaṇasyaprasādhakaḥ |
tasyatasya prapūryāyaṃ samudāgamalakṣaṇaḥ ||VIII.18||

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra,* 36.

།བསྡུ་བ་བསྙེན་དང་གྱུ་ནོམ་པའི། །དངོས་པོ་སྦྱིན་དང་གསད་བྱ་བ།

།ཐར་བར་བྱེད་དང་དགེ་བ་ནི། །ཡང་དག་བླངས་པ་སྤེལ་ལ་སོགས།
།སྒྲུབ་བྱེད་རྒྱུ་ཡི་མཚན་ཉིད་དེ། །མདོ་ལས་ཇི་སྐད་འབྱུང་བ་བཞིན།

།ཐུབ་པའི་སེན་མོ་ཟངས་མདོག་དང་། །མདོག་སྣུམ་མཐོ་དང་སོར་མོ་རྣམས།
།ཟླུམ་རྒྱས་བྱིན་གྱིས་ཕྲ་བ་དང་། །རྩ་མི་མངོན་དང་མདུད་པ་མེད།

།ལོང་བུ་མི་མངོན་ཞབས་མཉམ་དང་། །སེང་གེ་གླང་ཆེན་བྱ་ངང་ནི།
།ཁྱུ་མཆོག་སྟབས་གཤེགས་གཡས་ཕྱོགས་དང་། །མཛེས་གཤེགས་དྲང་དང་འཁྲིལ་བག་ཆགས།

།བྱི་དོར་བྱས་འདྲ་རིམ་པར་འཚམ། །གཙང་དང་འཇམ་དང་དག་པའི་སྐུ།
།མཚན་ནི་ཡོངས་སུ་རྫོགས་པ་དང་། །སྐུ་ཡི་ཁོ་ལག་ཡངས་ཤིང་བཟང་།

།གོམ་སྙོམས་པ་དང་སྤྱན་གཉིས་ནི། །དག་དང་གཞོན་ཤ་ཅན་ཉིད་དང་།
།སྐུ་ཞུམ་མེད་དང་རྒྱས་པ་དང་། །ཤིན་ཏུ་གྲིམས་པའི་སྐུ་ཉིད་དང་།

།ཡན་ལག་ཤིན་ཏུ་རྣམ་འབྱེས་དང་། །གཟིགས་པ་སྒྲིབ་མེད་དག་པ་དང་།
།དཀུ་ཟླུམ་སྐབས་ཕྱིན་མ་རྙོངས་དང་། །ཕྱང་ངེ་བ་དང་ལྷེ་བ་ནི།

།ཟབ་དང་གཡས་ཕྱོགས་འཁྱིལ་བ་དང་། །ཀུན་ནས་བལྟ་ན་སྡུག་པ་དང་།
།ཀུན་སྤྱོད་གཙང་དང་སྐུ་ལ་ནི། །སྨེ་བ་གནག་བག་མེད་པ་དང་།

།ཕྱག་ནི་ཤིང་བལ་ལྟར་འཇམ་དང་། །ཕྱག་རིས་མདངས་ཡོད་ཟབ་རིང་དང་།
།ཞལ་ནི་ཧ་ཅང་མི་རིང་དང་། །མཆུ་ནི་བིམྦ་[a]ལྟར་དམར་དང་།

།ལྗགས་མཉེན་པ་དང་སྲབ་པ་དང་། །དམར་དང་འབྲུག་གི་སྒྲ་ཉིད་དང་།
།གསུང་མཉེན་འཇམ་དང་མཆེ་བ་ཟླུམ། །རྣོ་དང་དཀར་དང་མཉམ་པ་དང་།

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[a] Correcting *bim+pa* in *sde dge* (12b.3), *snar thang* (13a.7), and *dpe bsdur ma* (28.13) to *bim+ba* in accordance with *co ne* (12b.3); Peking (14b.5), Āryavimuktasena's commentary (205a.6), and Haribhadra’s *Clear Meaning* (136a.3) similarly misread *bim pa.* The corresponding Sanskrit stanza is:

> *karau tūlamṛdū snigdhagambhīrāyatalekhatā* |
> *nātyāyataṃ vaco bimbhaprati**bimbo**pamauṣṭatā* ||VIII.27||

The Sanskrit term *bimba* agrees with the transliteration in the *co ne* edition.

།བྱིན་གྱིས་ཕྲ་དང་ཤངས་མཐོ་དང་། །མཆོག་ཏུ་དག་པ་དག་དང་ནི།
།སྤྱན་ཡངས་པ་དང་རྫི་མ་སྟུག །པདྨའི་འདབ་མ་འདྲ་བ་དང་།

།སྨིན་ཚུགས་རིང་དང་འཇམ་པ་དང་། །སྣུམ་དང་སྤུ་ནི་མཉམ་པ་དང་།
།ཕྱག་རིང་རྒྱས་དང་སྙན་མཉམ་དང་། །ཉམས་པ་རྣམ་པར་སྤངས་པ་དང་།

།དཔྲལ་བ་ལེགས་པར་འབྱེས་པ་དང་། །དབྱེས་ཆེ་བ་དང་དབུ་རྒྱས་དང་།
།དབུ་སྐྲ་བུང་བ་ལྟར་གནག་དང་། །སྟུག་དང་འཇམ་དང་མ་འཛིངས་དང་།

།མི་བཤོར་དྲི་ཞིམ་སྐྱེས་བུ་ཡི། །ཡིད་ནི་འཕྲོག་པར་བྱེད་པ་དང་།
།དཔལ་གྱི་བེའུ་དང་བཀྲ་ཤིས་ནི། །གཡུང་དྲུང་འཁྱིལ་བས་བརྒྱན་པ་སྟེ།
སངས་རྒྱས་དཔེ་བྱད་བཟང་པོར་བཞེད།

།གང་གིས་[a]སྲིད་པ་ཇི་སྲིད་པར། །འགྲོ་ལ་ཕན་པ་སྣ་ཚོགས་དག
།མཉམ་དུ་མཛད་པའི་སྐུ་དེ་ནི། །ཐུབ་པའི་སྤྲུལ་སྐུ་རྒྱུན་མི་འཆད།

།དེ་བཞིན་འཁོར་བ་ཇི་སྲིད་འདིའི། །ལས་ནི་རྒྱུན་མི་འཆད་པར་འདོད།
།འགྲོ་རྣམས་ཞི་བའི་ལས་དང་ནི། །བསྡུ་རྣམས་བཞི་ལ་འགོད་པ་དང་།

།ཀུན་ནས་ཉོན་མོངས་བཅས་པ་ཡི། །རྣམ་པར་བྱང་བ་རྟོགས་པ་དང་།
།སེམས་ཅན་རྣམས་དོན་ཇི་བཞིན་གྱི། །དོན་དང་ཕ་རོལ་ཕྱིན་དྲུག་དང་།

།སངས་རྒྱས་ལམ་དང་རང་བཞིན་གྱིས། །སྟོང་པ་ཉིད་དང་གཉིས་ཟད་དང་།
།བརྡ་དང་དམིགས་པ་མེད་པ་དང་། །ལུས་ཅན་རྣམས་ནི་ཡོངས་སྨིན་དང་།

།བྱང་ཆུབ་སེམས་དཔའི་ལམ་དང་ནི། །མངོན་པར་ཞེན་པ་བཟློག་པ་དང་།
།བྱང་ཆུབ་ཐོབ་དང་སངས་རྒྱས་ཞིང་། །རྣམ་པར་དག་དང་ངེས་པ་དང་།

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[a] *sde dge* (12b.6), *co ne* (12b.6), and *dpe bsdur ma* (29.3) read *gi,* while *snar thang* (13b.2), Peking (15a.2), Āryavimuktasena's commentary (138a.3), and Haribhadra's *Clear Meaning* (205b.3) read *gis.* The corresponding Sanskrit stanza is:

karoti yena citrāṇi hitāni jagataḥ samaṃ |
ābhavāt so'nupacchinnaḥ kāyo nairmāṇiko muneḥ || VIII.33 ||

Considering the Sanskrit term *yena* which is an instrumental*, gis* seems the preferable Tibetan reading.

།སེམས་ཅན་དོན་ནི་ཚད་མེད་དང་། །སངས་རྒྱས་རྟེན་[a]སོགས་ཡོན་ཏན་དང་།
།བྱང་ཆུབ་ཡན་ལག་ལས་རྣམས་ནི། །ཆུད་མི་ཟ་དང་བདེན་མཐོང་དང་།
།ཕྱིན་ཅི་ལོག་ནི་སྤངས་པ་དང་། །དེ་གཞི་མེད་པའི་ཚུལ་དང་ནི།
།རྣམ་པར་བྱང་དང་ཚོགས་དང་ནི། །འདུས་བྱས་འདུས་མ་བྱས་པ་ལ།
།ཐ་དདད་ཡོངས་སུ་མི་ཤེས་དང་། །མྱ་ངན་འདས་ལ་འགོད་པ་སྟེ།
།ཆོས་ཀྱི་སྐུ་ཡི་ཕྲིན་ལས་ནི། །རྣམ་པ་ཉི་ཤུ་བདུན་དུ་བཞེད།

[Definition of a fruit body of attributes]

A final quality attained through the force of having accumulated the two collections [of merit and wisdom] is the definition of a fruit body of attributes.

ཚོགས་གཉིས་བསགས་སྟོབས་ཀྱིས་ཐོབ་པའི་མཐར་ཐུག་གི་ [29b.5]ཡོན་ཏན་དེ། འབྲས་བུ་ཆོས་སྐུའི་མཚན་ཉིད།

[Divisions of bodies of attributes]

When [bodies of attributes] are divided, there are four because there are the four:

1. nature bodies (*ngo bo nyid sku, svabhāvikakāya*)
2. pristine wisdom bodies of attributes (*ye shes chos sku, jñānadharmakāya*)
3. complete enjoyment bodies (*longs sku, sāṃbhogakāya*)

> Dan-ma-lo-chö: Is a complete enjoyment body a body of attributes (*chos sku, dharmakāya*)? In general, all Buddha bodies are bodies of attributes; thus, here within this fourfold division all four—nature bodies, pristine wisdom bodies of attributes, complete enjoyment bodies, and emanation bodies—are bodies of at-

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[a] *sde dge* (13a.2), *co ne* (13a.2), Peking (15a.6), and *dpe bsdur ma* (29.13) read *rten;* however, Āryavimuktasena's commentary (206a.4), and Haribhadra's *Clear Meaning* (138b.1) read *bsten.* The corresponding Sanskrit stanza is:

> *aprameye ca sattvārthe buddhasevādike guṇe* |
> *bodher aṅgeṣv anāśe ca karmaṇāṃ satyadarśane* || VIII.38 ||

Considering Sanskrit term *sevā* means "relying on," both are suitable.

tributes.[a]

4. emanation bodies (*sprul sku, nirmāṇakāya*).

For [Maitreya’s *Ornament for the Clear Realizations,* I.17, says]:[105]

Nature, complete enjoyment,
And likewise the others, emanation
And body of attributes as well as activities
Are expressed as the four aspects.

“Body of attributes” also indicates pristine wisdom body of attributes.

དེ་ལ་དབྱེ་ན། བཞི་ཡོད་དེ།

1. ངོ་བོ་ཉིད་སྐུ།
2. ཡེ་ཤེས་ཆོས་སྐུ།
3. ལོངས་སྐུ།
4. སྤྲུལ་སྐུ་

བཞི་ཡོད་པའི་ཕྱིར་ཏེ། ངོ་བོ་ཉིད་ལོངས་རྫོགས་བཅས་དང་། དེ་[29b.6]བཞིན་གཞན་པ་སྤྲུལ་པ་ནི། །ཆོས་སྐུ་མཛད་པ་དང་བཅས་པ། །རྣམ་པ་བཞིར་ནི་ཡང་དག་བརྗོད། །ཅེས་སོ།།

[*Ornament* I.17, 2b.4]
།ངོ་བོ་ཉིད་ལོངས་རྫོགས་བཅས་དང་། །དེ་བཞིན་གཞན་པ་སྤྲུལ་པ་ནི།
།ཆོས་སྐུ་མཛད་པ་དང་བཅས་པ། །རྣམ་པ་བཞིར་ནི་ཡང་དག་བརྗོད །

ཆོས་སྐུ་ཞེས་པས་ཡེ་ཤེས་ཆོས་སྐུ་ཡང་བསྟན་ཏོ།།

[a] When bodies of attributes are divided into the three—bodies of attributes, complete enjoyment bodies, and emanation bodies—then complete enjoyment bodies and emanation bodies and not instances of the subdivision bodies of attributes, but they are instances of the basis of division, the general bodies of attributes.

67th Topic

1. Nature Bodies

To indicate nature bodies [Maitreya's *Ornament for the Clear Realizations,* VIII.1] says:[106]

> The nature body of a Subduer
> Has attained uncontaminated attributes
> Has purity in all respects,
> And a nature possessing the characteristic [of emptiness].

དང་པོ་ངོ་བོ་ཉིད་སྐུ་སྟོན་པར།
ཐུབ་པའི་ངོ་[30a.1]བོ་ཉིད་སྐུ་ནི། །ནས། དེ་དག་རང་བཞིན་མཚན་ཉིད་ཅན། །ཞེས་གསུངས།

[*Ornament* VIII.1, 11a.7]
།ཐུབ་པའི་ངོ་བོ་ཉིད་སྐུ་ནི། །ཟག་པ་མེད་པའི་ཆོས་གང་དག
།ཐོབ་གྱུར་རྣམ་ཀུན་རྣམ་དག་པ། །དེ་དག་རང་བཞིན་མཚན་ཉིད་ཅན།

With regard to that there are three: definition, divisions, and boundaries.
དེ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a nature body]

The final element[a] that is endowed with the two, natural purity and purity from adventitious defilements is the definition of a nature body.
དང་པོ་ནི། རང་བཞིན་གྱིས་དག་པ་དང་གློ་[30a.2]བུར་གྱི་དྲི་མས་དག་པ་གཉིས་དང་ལྡན་པའི་དབྱིངས་མཐར་ཐུག་དེ། ངོ་བོ་ཉིད་སྐུའི་མཚན་ཉིད།

> Dan-ma-lo-chö: "Element," or "reality," here means the uncompounded body.

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[a] *dbyings, dhātu.*

Divisions [of nature bodies]

When divided, there are two, a nature body that is a factor of natural purity and a nature body that is a factor of purity from the adventitious, which are [both] nature bodies.

གཉིས་པ་ནི། དབྱེ་ན། རང་ཡིན་གྱི་
1. རང་བཞིན་རྣམ་དག་གི་ཆར་གྱུར་པའི་ངོ་བོ་ཉིད་སྐུ་དང་།
2. གློ་བུར་རྣམ་དག་གི་ཆར་གྱུར་[30a.3]པའི་ངོ་བོ་ཉིད་སྐུ་
གཉིས་ཡོད།

Boundaries [of nature bodies]

[Nature bodies] exist only on the Buddha ground.
གསུམ་པ་ནི། ས་མཚམས་སངས་རྒྱས་ཀྱི་ས་ཁོ་ནར་ཡོད།

68th Topic

2. Pristine Wisdom Bodies of Attributes

To indicate the pristine wisdom bodies of attributes [Maitreya's *Ornament for the Clear Realizations,* VIII.2-6] says:[107]

> 1) The harmonies with enlightenment, 2) the immeasurables,
> 3) The liberations, 4) the entities
> Of the nine serial absorptions
> 5) The entities of the ten totalities,
>
> 6) The eight aspects by way of thoroughly dividing
> The faculties of outshining,
> 7) Nonaffliction, 8) exalted knowledge upon wishing,
> 9) Clairvoyances, 10) individual correct knowledges,
>
> 11) Four purities in all aspects,
> 12) Ten powers, 13) ten strengths
> 14) Four fearlessnesses
> 15) Three aspects of nonconcealment,
>
> 16) Three aspects of mindful establishment,
> 17) A nature of not being endowed with forgetfulness,
> 18) Thorough conquest of the predispositions,
> 19) Great compassion for creatures,
>
> 20) The unshared attributes of only a Subduer
> That are described as eighteen,
> 21) And the exalted-knower-of-all-aspects
> Are called the body of attributes.

གཉིས་པ་ནི། ཡེ་ཤེས་ཆོས་སྐུ་སྟོན་པར། བྱང་ཆུབ་ཕྱོགས་མཐུན་ཚད་མེད་དང་། །ནས། ཆོས་ཀྱི་སྐུ་ཞེས་བརྗོད་པ་[30a.4]ཡིན། །ཞེས་གསུངས།

[*Ornament* VIII.2-6, 11b.1-11b.4]
།བྱང་ཆུབ་ཕྱོགས་མཐུན་ཚད་མེད་དང་། །རྣམ་པར་ཐར་དང་མཐར་གྱིས་ནི།
།སྙོམས་འཇུག་དགུ་ཡི་བདག་ཉིད་དང་། །ཟད་པར་བཅུ་ཡི་བདག་ཉིད་དང་།
།ཟིལ་གྱིས་གནོན་པའི་སྐྱེ་མཆེད་ནི། །རབ་ཏུ་དབྱེ་བས་རྣམ་བརྒྱད་དང་།

།ཉོན་མོངས་མེད་དང་སྨོན་མཁྱེན་དང་། །མངོན་ཤེས་སོ་སོ་ཡང་དག་རིག་
།རྣམ་པ་ཐམས་ཅད་དག་བཞི་དང་། །དབང་བཅུ་དང་ནི་སྟོབས་བཅུ་དང་།
།མི་འཇིགས་པ་ནི་བཞི་དག་དང་། །བསྲུང་བ་མེད་པ་རྣམ་གསུམ་དང་།
།དྲན་པ་ཉེར་གཞག་རྣམ་གསུམ་དང་། །བསྙེལ་བ་མི་མངའི་ཆོས་ཉིད་དང་།
།བག་ཆགས་ཡང་དག་བཅོམ་པ་དང་། །སྐྱེ་ལ་ཐུགས་རྗེ་ཆེན་པོ་དང་།
།ཐུབ་པ་ཁོ་ནའི་མ་འདྲེས་ཆོས། །བཅོ་བརྒྱད་བཤད་པ་གང་ཡིན་དང་།
།རྣམ་པ་ཐམས་ཅད་མཁྱེན་ཉིད་དང་། །ཆོས་ཀྱི་སྐུ་ཞེས་བརྗོད་པ་ཡིན།

With regard to that there are three: definition, divisions, and boundaries.
དེ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a pristine wisdom body of attributes]

A pristine wisdom whose perception is consummate relative to the mode and the diversity is the definition of a pristine wisdom body of attributes.
དང་པོ་ནི། ཇི་ལྟ་བ་དང་ཇི་སྙེད་པ་ལ་ལྟོས་ནས་གཟིགས་པ་མཐར་ཕྱིན་པའི་ཡེ་ཤེས་དེ། ཡེ་ཤེས་ཆོས་སྐུའི་མཚན་ཉིད།

> Dan-ma-lo-chö: A pristine wisdom body of attributes perceives everything, not just the mode or just the diversity, but everything. There is not anything relative to which it is not fully developed. That is the meaning of the term "relative to" (*ltos nas*) here.

This [pristine wisdom body of attributes] and exalted-knower-of-all-aspects are equivalent.
དེ་དང་རྣམ་[30a.5]མཁྱེན་དོན་གཅིག།

Divisions [of pristine wisdom bodies of attributes]

When divided, there are the twenty-one sets of uncontaminated pristine wisdoms of the Buddha ground because there are these ranging through:

1. the Buddha ground's thirty-seven harmonies with enlightenment
2. the Buddha ground's four immeasurables

3. the Buddha ground’s eight liberations
4. the Buddha ground’s nine [serial] absorptions
5. the Buddha ground’s ten totalities
6. the Buddha ground’s eight magnificences
7. the Buddha ground’s unafflicted meditative stabilizations
8. the Buddha ground’s exalted knowers of states of prayer-wishes
9. the Buddha ground’s six clairvoyances
10. the Buddha ground’s four individual correct knowledges
11. the Buddha ground’s four purities of body and so forth
12. the Buddha ground’s ten powers
13. the Buddha ground’s ten strengths
14. the Buddha ground’s four fearlessnesses
15. the Buddha ground’s three nonconcealments
16. the Buddha ground’s three mindful establishments
17. the Buddha ground’s nature of not having forgetfulness of sentient beings’ welfare
18. the Buddha ground’s thorough conquest of the predispositions of the three doors
19. the Buddha ground’s great compassion for all creatures
20. the Buddha ground’s eighteen unshared Buddha qualities
21. the Buddha ground’s three exalted knowers.

གཉིས་པ་ནི། དབྱེ་ན། སངས་རྒྱས་ཀྱི་སའི་ཟག་མེད་ཡེ་ཤེས་སྡེ་ཚན་ཉེར་གཅིག་ཡོད་དེ།

1. སངས་རྒྱས་ཀྱི་སའི་བྱང་ཕྱོགས་སོ་བདུན་སྡེ་ཚན་དང་པོ་དང་།
2. [སངས་རྒྱས་ཀྱི་ས་]དེའི་ཚད་མེད་བཞི་སྡེ་ཚན་གཉིས་པ་[30a.6]དང་།
3. [སངས་རྒྱས་ཀྱི་ས་]དེའི་རྣམ་ཐར་བརྒྱད་སྡེ་ཚན་གསུམ་པ་དང་།
4. [སངས་རྒྱས་ཀྱི་ས་]དེའི་སྙོམས་འཇུག་དགུ་སྡེ་ཚན་བཞི་པ་དང་།

5. [སངས་རྒྱས་ཀྱི་ས་]དེའི་ཟད་པར་བཅུ་སྐྱེ་ཚན་ལྔ་པ་དང་།
6. [སངས་རྒྱས་ཀྱི་ས་]དེའི་ཟིལ་གནོན་བརྒྱད་སྐྱེ་ཚན་དྲུག་པ་དང་།
7. [སངས་རྒྱས་ཀྱི་ས་]དེའི་ཉོན་མོངས་མེད་པའི་ཏིང་ངེ་[30b.1]འཛིན་སྐྱེ་ཚན་བདུན་པ་དང་།
8. [སངས་རྒྱས་ཀྱི་ས་]དེའི་སྨོན་གནས་མཁྱེན་པ་སྐྱེ་ཚན་བརྒྱད་པ་དང་།
9. [སངས་རྒྱས་ཀྱི་ས་]དེའི་མངོན་ཤེས་དྲུག་སྐྱེ་ཚན་དགུ་པ་དང་།
10. [སངས་རྒྱས་ཀྱི་ས་]དེའི་སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི་སྐྱེ་ཚན་བཅུ་པ་དང་།
11. [སངས་རྒྱས་ཀྱི་ས་]དེའི་ལུས་སོགས་དག་པ་བཞི་སྐྱེ་ཚན་[30b.2]བཅུ་གཅིག་པ་དང་།
12. [སངས་རྒྱས་ཀྱི་ས་]དེའི་དབང་བཅུ་སྐྱེ་ཚན་བཅུ་གཉིས་པ་དང་།
13. [སངས་རྒྱས་ཀྱི་ས་]དེའི་སྟོབས་བཅུ་སྐྱེ་ཚན་བཅུ་གསུམ་པ་དང་།
14. [སངས་རྒྱས་ཀྱི་ས་]དེའི་མི་འཇིགས་པ་བཞི་སྐྱེ་ཚན་བཅུ་བཞི་པ་དང་།
15. [སངས་རྒྱས་ཀྱི་ས་]དེའི་བསྲུང་བ་མེད་པ་གསུམ་སྐྱེ་ཚན་བཅོ་ལྔ་པ་དང་།
16. [སངས་རྒྱས་ཀྱི་ས་]དེའི་[30b.3]དྲན་པ་ཉེར་བཞག་གསུམ་

སྲེ་ཚན་བཅུ་དྲུག་པ་དང་།

17. [སངས་རྒྱས་ཀྱི་ས་]དེའི་སེམས་ཅན་གྱི་དོན་ལ་བརླེལ་བ་མི་མངའ་བའི་ཆོས་ཉིད་སྲེ་ཚན་བཅུ་བདུན་པ་དང་།

18. [སངས་རྒྱས་ཀྱི་ས་]དེའི་སློ་གསུམ་གྱི་བག་ཆགས་ཡང་དག་པར་བཅོམ་པ་སྲེ་ཚན་བཅོ་བརྒྱད་པ་[30b.4]དང་།

19. [སངས་རྒྱས་ཀྱི་ས་]དེའི་སྐྱེ་བོ་ཀུན་ལ་ཐུགས་རྗེ་ཆེ་བ་སྲེ་ཚན་བཅུ་དགུ་པ་དང་།

20. [སངས་རྒྱས་ཀྱི་ས་]དེའི་སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ་བཅོ་བརྒྱད་སྲེ་ཚན་ཉིད་ཤུ་པ་དང་།

21. [སངས་རྒྱས་ཀྱི་ས་]དེའི་མཁྱེན་གསུམ་སྲེ་ཚན་ཉེར་གཅིག་པ་

ཡིན་པའི་བར་ཡོད་པའི་ཕྱིར།

Dan-ma-lo-chö: All these are of the Buddha ground only. These are the twenty-one uncontaminated pristine wisdoms on the Buddha ground.

Boundaries [of pristine wisdom bodies of attributes]

[Pristine wisdom bodies of attributes] exist only on the Buddha ground.
གསུམ་པ་ནི། ས་མཚམས་[30b.5]སངས་རྒྱས་ཀྱི་ས་ཁོ་ནར་ཡོད།

69th Topic

3. Complete Enjoyment Bodies

To indicate complete enjoyment bodies[a] [Maitreya's *Ornament for the Clear Realizations,* VIII.12] says:[108]

> This having an essence
> Of thirty-two marks and eighty beauties
> Is asserted as a Subduer's complete enjoyment body
> Because of thoroughly enjoying the Great Vehicle.

གསུམ་པ་ལོངས་སྐུ་སྟོན་པར།
མཚན་ནི་སུམ་ཅུ་རྩ་གཉིས་དང་། །ནས། ཐུབ་པའི་ལོངས་སྐུ་སྤྱོད་རྫོགས་སྐུར་བཞེད། །ཅེས་གསུངས།

[*Ornament* VIII.12, 11b.7]
།མཚན་ནི་སུམ་ཅུ་རྩ་གཉིས་དང་། །དཔེ་བྱད་བརྒྱད་ཅུའི་བདག་ཉིད་འདི།
།ཐེག་ཆེན་ཉེ་བར་ལོངས་སྤྱོད་ཕྱིར། །ཐུབ་པའི་ལོངས་སྤྱོད་རྫོགས་སྐུར་བཞེད།

With regard to that there are three: definition, divisions, and boundaries.
དེ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

Definition [of a complete enjoyment body]

An exalted body that is posited from the factor of five certainties is the definition of a complete enjoyment body.
དང་[30b.6]པོ་ནི། ངེས་པ་ལྔའི་ཆ་ནས་བཞག་པའི་སྐུ་དེ། ལོངས་སྐུའི་མཚན་ཉིད།

Dan-ma-lo-chö: The five certainties are:

1. time (*dus nges pa*)
2. place (*gnas nges pa*)
3. body (*sku nges pa*)

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[a] For Jam-yang-shay-pa's lengthier description of complete enjoyment bodies see Hopkins, *Maps of the Profound,* 997-1000.

4. doctrine (*chos nges pa*)
5. retinue (*'khor nges pa*).

The time is said to be certain because a complete enjoyment body lasts as long as cyclic existence is not emptied of sentient beings. A complete enjoyment body always stays only in the Heavily Adorned Highest Pure land (*'og min stug bkod pa*, *akaniṣṭa*); therefore, the place is certain. Certainty of body refers to the fact that a complete enjoyment body only displays the thirty-two marks and eighty beauties of a Buddha and does not itself display any other type of body. Certainty of doctrine is that a complete enjoyment body only teaches Great Vehicle doctrine, never Lesser Vehicle doctrine. Its retinue is certain because a complete enjoyment body is surrounded only by Bodhisattva Superiors, not by Bodhisattva common beings, Hearers, or Solitary Realizers.

Divisions [of complete enjoyment bodies]

When divided terminologically, there are two, greater and lesser complete enjoyment bodies.[a] The greater is equivalent with a complete enjoyment body of a Highest Pure Land, and the lesser is equivalent with an emanation body of a Highest Pure Land.

གཉིས་པ་ནི། སྒྲས་བརྗོད་ཀྱིས་དབྱེ་ན་ལོངས་སྐུ་ཆེ་ཆུང་གཉིས་ཡོད། དང་པོ་དང་འོག་མིན་གྱི་ལོངས་སྐུ་དོན་གཅིག །གཉིས་[31a.1]པ་དང་འོག་མིན་གྱི་སྤྲུལ་སྐུ་དོན་གཅིག།

Dan-ma-lo-chö: Since this emanation body abides in a Highest Pure Land, it is *called* a complete enjoyment body, but it actually is not a complete enjoyment body. Thus, it is not that the complete enjoyment body in that Highest Pure Land is itself displaying another complete enjoyment body.

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[a] The existence of a lesser complete enjoyment body is perhaps the reason why the definition of a complete enjoyment body includes the qualification "posited from the factor of."

Boundaries [of complete enjoyment bodies]

[Complete enjoyment bodies] exist only on the Buddha ground and in a Highest Pure Land as a place.

གསུམ་པ་ནི། ས་མཚམས་སངས་རྒྱས་ཀྱི་ས་དང་གནས་འོག་མིན་ཁོ་ནར་ཡོད་པའོ།།

70th Topic

4. Emanation Bodies

To indicate emanation bodies [Maitreya's *Ornament for the Clear Realizations,* VIII.33] says:[109]

> Those bodies simultaneously bringing about
> Various benefits for transmigrating beings
> As long as mundane existence lasts
> Are the Subduer's emanation bodies of uninterrupted continuum.

བཞི་པ་སྤྲུལ་སྐུ་སྟོན་པར།
གང་གིས་[31a.2]སྲིད་པ་ཇི་སྲིད་པར། །ནས། ཐུབ་པའི་སྤྲུལ་སྐུ་རྒྱུན་མི་འཆད། །ཅེས་གསུངས།

[*Ornament* VIII.33, 12b.6]
།གང་གི་སྲིད་པ་ཇི་སྲིད་པར། །འགྲོ་ལ་ཕན་པ་སྣ་ཚོགས་དག
།མཉམ་དུ་མཛད་པའི་སྐུ་དེ་ནི། །ཐུབ་པའི་སྤྲུལ་སྐུ་རྒྱུན་མི་འཆད།

With regard to that there are two: definition and divisions.
དེ་ལ་མཚན་ཉིད། དབྱེ་བ་གཉིས།

Definition [of an emanation body]

A final form body that is posited from the factor of not possessing the five certainties[a] is the definition of an emanation body.
དང་པོ་ནི། ངེས་པ་ལྔ་དང་མི་ལྡན་པའི་ཆ་ནས་བཞག་པའི་གཟུགས་སྐུ་མཐར་ཐུག་[31a.3]དེ། སྤྲུལ་སྐུའི་མཚན་ཉིད།

> Dan-ma-lo-chö: It is called a *final* form body because a tenth ground Bodhisattva can emanate bodies that are similar to this and might be mistaken for them, but such are not emanation bodies.

The two—this [emanation body] and body emanated by a complete en-

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[a] For the five certainties see above, 393.

joyment body—are equivalent.

དེ་དང་ལོངས་སྐུས་སྤྲུལ་པའི་སྐུ་གཉིས་དོན་གཅིག

Dan-ma-lo-chö: A complete enjoyment body is the emanator of emanation bodies.

Divisions [of emanation bodies]

When divided, there are three, consisting of artisan emanation bodies, incarnation emanation bodies, and supreme emanation bodies.

གཉིས་པ་ནི། དབྱེ་ན་

1. བཟོ་བ་སྤྲུལ་སྐུ།
2. སྐྱེ་བ་སྤྲུལ་སྐུ།
3. མཆོག་གི་སྤྲུལ་པའི་སྐུ་

དང་གསུམ་ཡོད།

Dan-ma-lo-chö: An emanation body of a Buddha that is displaying skill in the arts is an artisan emanation body. For example, the king of artisans (*bzo ba'i rgyal po*) named Bi-sho-kor-ma (*'bi sho skor ma*) was particularly skilled in painting images, making religious statues, and so forth; it was he who made the statue of Jo-wo Rin-po-che in Lhasa.

Incarnation Emanation Bodies are those that take rebirth in various forms for the sake of taming sentient beings. For instance, before the Buddha came to this continent he took rebirth in the Joyous Pure Land (*dga' ldan, tuṣita*) as Dam-pa-tok-kar (*dam pa tog dkar*). Buddhas also take rebirth in the form of, or having the appearance of, animals such as deer, and these are also incarnation [or birth] Emanation Bodies. Any form except that of an artisan or supreme emanation body would fall into this category.

A supreme emanation body is one that tames trainees by way of showing the twelve deeds.[a] Among the many activities, the

[a] The twelve deeds are: descent from the Joyous Pure Land, conception, birth, mastery of the arts, sporting with the retinue, renunciation, asceticism, meditation under the tree of enlightenment, conquest of the array of demons, be-

supreme is that of speech, and thus because this type of emanation body turns the wheel of doctrine for each and every trainee who has the lot to receive it, it is called supreme.

coming a Buddha, turning the wheel of doctrine, and nirvāṇa (passing away).

Buddha Activities

> Dan-ma-lo-chö: The final subject, Buddha activities, is, in a sense, a seventy-first topic, but since it is just subsidiary or an elaboration, it is not counted.

To indicate Buddha activities [Maitreya's *Ornament for the Clear Realizations,* VIII.34-40] says:[110]

> Likewise, activities as long as cyclic existence lasts
> Are asserted to be of uninterrupted continuum.
> 1. The activity of the pacification of transmigrations,
> 2. Setting them in the four aspects of gathering [students],
>
> 3. The realizations of the thoroughly afflicted
> And adoptions of the thoroughly pure,
> 4. Properly [achieving] the welfare of sentient beings,
> 5. The six perfections,
>
> 6. The Buddha path, 7. emptiness
> Of inherent existence, 8. extinguishment of dualistic [appearance]
> 9. Terminological, 10. unobservable,
> 11. Thorough ripening of embodied beings,
>
> 12. The paths of Bodhisattvas,
> 13. Reversing manifest conception,
> 14. Attaining enlightenment, 15. the pure land
> Of buddhafication, 16. definite,
>
> 17. Immeasurable benefits for sentient beings,
> 18. The qualities of relying on Buddhas and so forth
> 19. The branches of enlightenment,
> 20. Nonwasted, 21. seeing the truths,
>
> 22. Abandonment of the errors,
> 23. The mode of baselessness of those,
> 25. Purification, the causal collections,
> 26. Thoroughly not knowing the compounded
>
> And uncompounded as different,
> And 27. setting them in the nonabiding nirvāṇa
> Are asserted as the twenty-seven aspects
> Of the activities of the body of attributes.

སངས་རྒྱས་ཀྱི་འཕྲིན་[31a.4]ལས་སྟོན་པར།
དེ་བཞིན་འཁོར་བ་ཇི་སྲིད་འདིའི། །ནས། རྣམ་པ་ཉི་ཤུ་བདུན་དུ་
བཞེད། །ཅེས་གསུངས།

[*Ornament* VIII.34-40, 12b.7-13a.4]
།དེ་བཞིན་འཁོར་བ་ཇི་སྲིད་འདིའི། །ལས་ནི་རྒྱུན་མི་འཆད་པར་འདོད།
།འགྲོ་རྣམ་ཞི་བའི་ལས་དང་ནི། །བསྡུ་རྣམ་བཞི་ལ་འགོད་པ་དང་།

།ཀུན་ནས་ཉོན་མོངས་བཅས་པ་ཡི། །རྣམ་པར་བྱང་བ་རྟོགས་པ་དང་།
།སེམས་ཅན་རྣམས་དོན་ཇི་བཞིན་གྱི། །དོན་དང་ཕ་རོལ་ཕྱིན་དྲུག་དང་།

།སངས་རྒྱས་ལམ་དང་རང་བཞིན་གྱིས། །སྟོང་པ་ཉིད་དང་གཉིས་ཟད་དང་།
།བརྡ་དང་དམིགས་པ་མེད་པ་དང་། །ལུས་ཅན་རྣམས་ནི་ཡོངས་སྨིན་དང་།

།བྱང་ཆུབ་སེམས་དཔའི་ལམ་དང་ནི། །མངོན་པར་ཞེན་པ་བཟློག་པ་དང་།
།བྱང་ཆུབ་ཐོབ་དང་སངས་རྒྱས་ཞིང་། །རྣམ་པར་དག་དང་ངེས་པ་དང་།

།སེམས་ཅན་དོན་ནི་ཚད་མེད་དང་། །སངས་རྒྱས་རྟེན་སོགས་ཡོན་ཏན་དང་།
།བྱང་ཆུབ་ཡན་ལག་ལས་རྣམས་ནི། །ཆུད་མི་ཟ་དང་བདེན་མཐོང་དང་།

།ཕྱིན་ཅི་ལོག་ནི་སྤངས་པ་དང་། །དེ་གཞི་མེད་པའི་ཚུལ་དང་ནི།
།རྣམ་པར་བྱང་དང་ཚོགས་དང་ནི། །འདུས་བྱས་འདུས་མ་བྱས་པ་ལ།

།ཐ་དད་ཡོངས་སུ་མི་ཤེས་དང་། །མྱ་ངན་འདས་ལ་འགོད་པ་སྟེ།
།ཆོས་ཀྱི་སྐུ་ཡི་ཕྲིན་ལས་ནི། །རྣམ་པ་ཉི་ཤུ་བདུན་དུ་བཞེད།

With regard to Buddha activities there are five: definition, divisions, boundaries, operation, and duration.

སངས་རྒྱས་ཀྱི་འཕྲིན་ལས་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས།
འཇུག་ཚུལ། ཡུན་ཚད་[31a.5]ལྔ་ལས།

Definition [of Buddha activities]

A very bright quality arisen from the proprietary condition that is an exalted-knower-of-all-aspects as its own cause is the definition of a Buddha activity.

དང་པོ་ནི། རང་རྒྱུ་རྣམ་མཁྱེན་གྱི་བདག་རྐྱེན་ལས་བྱུང་བའི་རྣམ་དཀར་གྱི་ཡོན་ཏན་དེ། སངས་རྒྱས་ཀྱི་འཕྲིན་ལས་ཀྱི་མཚན་ཉིད།

Divisions [of Buddha activities]

When divided, there are twenty-seven because there are twenty-seven ranging from setting transmigrators in peaceful activities through to setting them in nirvāṇa.

གཉིས་པ་ནི། དབྱེ་ན་ཉེར་བདུན་ཡོད་དེ། འགྲོ་རྣམས་ཞི་བའི་ལས་ལ་[31a.6]འགོད་པ་ནས། མྱང་འདས་ལ་འགོད་པའི་འཕྲིན་ལས་ཀྱི་བར་ཉེར་བདུན་ཡོད་པའི་ཕྱིར།

Boundaries [of Buddha activities]

[Buddha activities] exist from before entering the path through the Buddha ground.

གསུམ་པ་ནི། ལམ་མ་ཞུགས་ནས་སངས་རྒྱས་ཀྱི་སའི་བར་དུ་ཡོད།

> Dan-ma-lo-chö: How can Buddha activities exist before entering the path? Generating virtue in our own continuums is a case of a Buddha activity since whether we generate virtue on the basis of something we are told or read in a book, we can trace its derivation back to a Buddha. Also, all oral transmissions derive from a Buddha in an uninterrupted manner. Thus, even though we have not actually met with a Buddha, when we generate virtue in our continuums, its cause meets back to a Buddha.

Operation [of Buddha activities]

With respect to how Buddha activities operate on trainees' continuums, this occurs in limitless ways because activities of exalted body, speech, and mind in accordance with [trainees'] individual lots are vast like the sky, unbroken in continuum like a river, not delaying like the waves of an ocean, and spontaneously happening without striving like a wish-granting tree and a wish-granting jewel.

བཞི་པ་ནི། སངས་རྒྱས་ཀྱི་འཕྲིན་ལས་གདུལ་བྱའི་[31b.1]རྒྱུད་ལ་

འཇུག་ཚུལ་ལ་མཐའ་ཡས་པ་ཡོད་དེ། རང་རང་གི་སྐལ་བ་དང་འཚམ་པར་སྐུ་གསུང་ཐུགས་ཀྱི་འཕྲིན་ལས་ནམ་མཁའ་ལྟར་རྒྱ་ཆེ་བ། ཆུ་བོ་བཞིན་རྒྱུན་མི་འཆད་པ་དང་། རྒྱ་མཚོའི་རླབས་བཞིན་དུས་ལས་མི་[31b.2]ཡོལ་བ་དང་དཔག་བསམ་གྱི་ཤིང་དང་ཡིད་བཞིན་གྱི་ནོར་བུ་བཞིན་དུ་འབད་མེད་ལྷུན་གྲུབ་ཏུ་འཇུག་པའི་ཕྱིར།

Duration [of Buddha activities]

With respect to their duration, Buddha activities are of unbroken continuum because they continuously enter trainees' continuums in various forms until cyclic existence is emptied, because the root text [Maitreya's *Ornament for the Clear Realizations,* VIII.34ab] says:

> Likewise, activities as long as cyclic existence lasts
> Are asserted to be of uninterrupted continuum.

ལྔ་པ་ནི། ཡུན་ཚད་སངས་རྒྱས་ཀྱི་འཕྲིན་ལས་རྒྱུན་མི་འཆད་པ་ཡིན་ཏེ། འཁོར་བ་མ་སྟོང་བར་དུ་གདུལ་བྱའི་[31b.3]རྒྱུད་ལ་རྒྱུན་མི་འཆད་པར་སྣ་ཚོགས་འཇུག་པ་དེའི་ཕྱིར། རྩ་བར། དེ་བཞིན་འཁོར་བ་ཇི་སྲིད་འདིའི། ལས་ནི་རྒྱུན་མི་འཆད་པར་འདོད། །ཅེས་གསུངས་པའི་ཕྱིར།

[*Ornament* VIII.34ab, 12b.7]
དེ་བཞིན་འཁོར་བ་ཇི་སྲིད་འདིའི། ལས་ནི་རྒྱུན་མི་འཆད་པར་འདོད།

Let it be said:

> Amazing is this sport in Indra's Palace of Threefold Play of the three exalted knowers
> On Meru's peak with the high tiers of the four bodies
> [In the ocean] thoroughly filled from the four directions by the four trainings
> Endowed with waves of eloquence, source of jewels that is the Mothers of the Conquerors!

Dan-ma-lo-chö: These are Jam-yang-shay-ba's concluding stanzas, set forth in poetry using metaphors. The Mothers of the Conquerors, the three Perfection of Wisdom Sūtras (the vast having the length of 100,000 stanzas, the medium having the length of 25,000 stanzas, and the brief having the length of 8,000 stanzas), are metaphorically compared to an ocean that is a source of jewels. Just as an ocean has waves, arising always and never delayed, so the three Perfection of Wisdom Sūtras possess unmistaken, eloquent explanations. Just as an ocean has contributory rivers filling it, so in dependence upon the four trainings—complete training in all aspects, peak training, serial training, and momentary training—acting as causes, there is the sport of the faculties of the perfections and so forth. Mt. Meru has four sets of high tiers that are metaphors for the four Buddha bodies—nature bodies, wisdom bodies of attributes, complete enjoyment bodies, and emanation bodies—Mt. Meru itself being a metaphor for the body of attributes. At the peak of Mt. Meru is the sovereign of gods, Shakra [Indra] who is a metaphor for the Superior Buddha who is sovereign of the faculties of the perfections and so forth.

||སྨྲས་པ།
|རྒྱལ་ཡུམ་རིན་[31b.4]ཆེན་འབྱུང་གནས་ལེགས་བཤད་ཀྱི།
|རླབས་ལྡན་སྦྱོར་བཞིས་ཕྱོགས་བཞིར་རབ་བཀང་བའི།
|སྐུ་བཞིའི་བང་རིམ་མཐོ་བའི་ལྷུན་པོའི་རྩེར།
|མཁྱེན་གསུམ་དབང་པོ་སུམ་རྩེན་རོལ་འདི་མཚར།

May that supreme Brahmā, though continually seated on the hundred petaled lotus
Of meditative equipoise, sustain transmigrators by bestowing the twelve eyes
Of the turning of the gold wheel of doctrine from the four faces
Of the nature, attribute, complete enjoyment, and emanation bodies!

> Dan-ma-lo-chö: That Brahmā is seated on a lotus with hundreds of petals is a metaphor for Buddha's continuously abiding in meditative equipoise on the mode of being. The four faces of Brahmā are metaphors for the four Buddha bodies—nature, pristine wisdom, complete enjoyment, and emanation. The gold wheel in Brahmā's hand is a metaphor for Buddha's turning of the wheel of doctrine. That each of Brahmā's four faces has three eyes, making twelve, stands for the twelve branches of Buddha's high speech. Just as in dependence on an eye one can see forms, so in dependence on hearing, thinking, and meditation on the meaning of the twelve branches of Buddha's high speech one can see, or attain, high status within cyclic existence and definite goodness, the latter being liberation from cyclic existence and omniscience; this is why the twelve eyes are used as a physical metaphor for the twelve branches of scripture. The Supramundane Victor Buddha who bestows on transmigrators the eye of wisdom seeing what in practice is to be adopted and what is to be discarded is indicated by the metaphor of Brahmā.

།རྒྱུན་དུ་མཉམ་[31b.5]བཞག་འདབ་བརྒྱའི་གདན་བཅས་ཀྱང་།
།རང་བཞིན་ཆོས་ལོངས་སྤྲུལ་སྐུའི་ཞལ་བཞི་ལས།
།ཆོས་ཀྱི་གསེར་འཁོར་བསྐོར་བའི་བཅུ་གཉིས་སྤྱན།
།འགྲོ་ལ་རྩོལ་མཛད་ཚངས་པ་མཆོག་དེས་སྐྱོངས།

May the sovereign of gods, the perfection of wisdom, endowed with a thousand eyes
Who, on the elephant of special pure attitude, makes all the demigod wombs
Of wrong achievement fall at once with Sho-tung's hundred nodes
Of refutations and proofs prevail at all times!

Dan-ma-lo-chö: The guardian of the earth, an elephant, is a metaphor for the special pure thought or attitude of the altruistic intention to become enlightened. Just as the god Shakra sits on a huge white elephant, so the perfection of wisdom arises in dependence upon the altruistic intention to become enlightened. Not long after the beginning of the eon there lived an ascetic seer (*drang srong, ṛṣi*) called Sho-tung[a] all of whose bones were diamond. The vajra in Shakra's hand, as well as some of the implements of other gods, were made from his diamond bones; the hundred nodes of Shakra's vajra are a metaphor for the many presentations of refutations of other systems and proofs of our own system. The demi-gods cannot bear the prosperity of the gods and oppose them, and Indra's vajra with a hundred nodes destroys all the cities of demi-gods; thus when pregnant demi-god women take Shakra's vajra to mind, all them simultaneously abort, this being a metaphor for how opposing views are dropped. The sovereign of gods Shakra, or Indra, with a thousand eyes is a metaphor for the perfection of wisdom. May such a perfection of wisdom prevail at all times.

།ལྷག་[31b.6]བསམ་ས་སྲུང་སྙིང་ན་ཞོ་འཐུང་གི
།དགག་སྒྲུབ་རྩེ་བརྒྱས་ཡོག་སྒྲུབ་ལྷ་མིན་མངལ།
།མ་ལུས་ཅིག་ཆར་ལྟུང་[b]མཛོད་སྤྱན་སྟོང་ཅན།
།ཤེར་ཕྱིན་ལྷ་དབང་དུས་ཀུན་རྒྱལ་གྱུར་ཅིག

May this *Sacred Word of Guru Ajita,*
Eloquence brilliantly illuminating all eight categories and seventy topics
Crafted for the sake of furthering the Subduer's teaching in the ten directions,
Blaze forth illumination of the excellent path of transmigrators!

[a] *zho thung;* literally, yogurt drinker; the term refers to a sucking child since "yogurt" here means "milk." In general in Tibetan, yogurt is drunk, not eaten.

[b] 1973 Ngawang Gelek *bla brang* edition (13b.6), 1995 Mundgod revision of Ngawang Gelek *bla brang* edition (13b.6), 1999 Mundgod edition (54.17), and 2011 TBRC *bla brang* edition (13b.6) read *ltung;* 1987 Go-mang Lhasa edition (19b.5) and 2001 Kan su'u edition (145.17) read *lhung.*

།དངོས་བརྒྱད་བདུན་ཅུའི་དོན་·[32a.1]ཀུན་ཆེས་གསལ་བའི།
།ལེགས་བཤད་མི་ཕམ་བླ་མའི་ཞལ་ལུང་འདི།
།ཐུབ་བསྟན་ཕྱོགས་བཅུར་རྒྱས་པའི་ཆེད་བསྐྲུན་པའི།
།འགྲོ་བའི་ལམ་བཟང་སྣང་བ་འབར་གྱུར་ཅིག [32a.2]

May this uttered here—by the learned one [Jam-yang-shay-pa] Fearless Vajra (*rdo rje*),[a]
[Who has seen] Mañjughoṣha's (*'jam dbyangs*) ever broadening, smiling (*bzhad pa*) face—
And compiled in Tra-shi-khyil in Dar-gyay-ling[b] of explanation and achievement
Endowed with hundreds of joys be virtuous!
Oṃ svasti!

།དེ་སྐད་སྨྲས་པ་མང་ཐོས་འཇམ་དབྱངས་ཞལ།
།བཞད་པ་རབ་རྒྱས་འཇིགས་མེད་རྡོ་རྗེ་ཡིས།
།དགའ་བ་བརྒྱ་ལྡན་བཤད་སྒྲུབ་དར་རྒྱས་གླིང་།
།བཀྲ་ཤིས་ཀུན་ནས་འཁྱིལ་བར་སྦྱར་བ་དགེ།
ཨོཾ་སྭ་སྟི།

May this fertile rain of the ambrosia of the gift of doctrine fall
From the doctrinal college where good fortune spirals to the right[c]
So that the groups of farmers of fortunate lot may enjoy
The harvest of help and happiness on the earth of the Subduer's teachings.

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[a] His full name is Jam-yang-shay-pay-dor-jay (*'jam dbyangs bzhad pa'i rdo rje*). He has added extra syllables to extend the meaning: *'jam dbyangs* ***zhal*** *bzhad pa* ***rab rgyas 'jigs med*** *rdo rje*. In his biography it is said that in meditation he saw the smiling face of Mañjushrī that, unlike ordinary smiles, did not diminish in intensity.

[b] The full name is *dga' ldan bshad sgrub dar rgyas gling*.

[c] "Good fortune spiraling to the right" is the meaning of "Tra-shi-khyil" (*bkra shis 'khyil*), the monastery that Jam-yang-shay-pa founded in Am-do province.

།ཐུབ་བསྟན་[32a.3]འཛིན་མར་བསྐལ་བཟང་ཞིང་པའི་ཚོགས།
།ཕན་བདེའི་ལོ་ཏོག་ལོངས་སུ་སྤྱོད་པའི་ཕྱིར།
།བཀྲ་ཤིས་གཡས་སུ་འཁྱིལ་བའི་ཆོས་གྲྭ་ལས།
།ཆོས་སྦྱིན་བདུད་རྩིའི་བྲུ་ཆར་འདི་ཕབ་པོ།
།སརྦམངྒལཾ།།

The Supplement: Kön-chog-jig-may-wang-po’s *Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence*[a]

This is in several ways a more extensive treatment of the 31st Topic, Aspects, in Jam-yang-shay-pa’s *Seventy Topics;* the two are profitably read together.

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[a] *mkhyen gsum gyi rnam pa brgya dang don gsum gyi rang bzhin yang dag par brjod pa legs bshad padma dkar po’i khri shing;* The Collected Works of dKon-mchog-’jigs-med-dbang-po, vol. 6, 625-644; the part translated here is 630.2-644.4.

III. Ascertaining the nature of aspects

This section has two parts: the general meaning and the meaning of the branches.

A. General meaning of the nature of aspects

This section has three parts: nature of an aspect, how aspects are meditated, and dispelling objections about the modes of meditation.

1. Nature of an aspect

As Dharmamitra's *Clearly Worded Commentary [on Maitreya's "Ornament for the Clear Realizations"]* says, "An aspect is an instance; it indicates instances of phenomena that exist on the Buddha ground and so forth." Accordingly, [aspects are] particulars of thoroughly afflicted and pure phenomena from forms through exalted-knowers-of-all-aspects.

Therefore, although whatever is an established base [that is, an existent] is necessarily an aspect, aspect here on this occasion is not the mere generality of aspect, per se, but is to be taken the aspects of the three exalted knowers that are objects of meditation by complete trainings in all aspects.

These are of two types, particulars that exist with the objects of realization—the four truths—and particulars that exist with the realizers—the three exalted knowers. The former are aspects that are objective achievings (*las sgrub*), and the latter are aspects that are agentive achievings (*byed sgrub*). Those two are respectively designated with the conventions "objective aspects" (*don rnam*) and "mental aspects" (*shes rnam*).

Although in general whatever is an aspect is necessarily an objective aspect, in relation to a particular awareness it is not necessarily so, because a knower of bases itself is posited as an aspect of a knower of bases that realizes the impermanence of true sufferings, whereas the impermanence of true sufferings must be posited as its objective aspect.

Furthermore, there are many types of aspects here on this occasion: the 173 objective aspects—the impermanence of true sufferings and so forth; the 173 mental aspects—the knowers of bases that realize the impermanence of true sufferings and so forth; and the 173 mental aspects of a Bodhisattva's trainings that realize the 173 modes of apprehension [that is to say, the objects] of the three exalted knowers.

2. How aspects are meditated

There are two modes of meditation:

1. meditation in which [an aspect] is taken as the object of the mode of apprehension as in "meditating on impermanence and emptiness"
2. meditation in which an awareness is generated in the entity of that [aspect] as in "meditating on [that is, meditatively cultivating] compassion, love, and so forth"

3. Dispelling objections about the modes of meditation

Some say: It is impossible for meditation on the uncommon aspects of an exalted-knower-of-all-aspects to occur on the path of accumulation, for the meaning of meditation must be taken as generating the meditating awareness into the entity of the object meditated.

Answer: Though this is so for some types of objects of meditation, it is not so for all. This is because there are four modes of a Bodhisattva's meditation:

1. meditation in which an imitation is taken to mind. Here one is not capable of generating [the mind] into the character of the object meditated exactly as it is but generates merely a similitude of it in the mental continuum, as is the case with meditating on [that is, meditatively cultivating] the five faculties on the path of accumulation, for example.
2. meditation in which [the mind] is generated into the entity [of the object meditated] exactly as it is. The character of the awareness that is the object meditated in generated in the continuum just as it is, as is the case with meditating [that is, meditatively cultivating] the mindful establishments on the path of accumulation, for example.
3. meditation in which the character [of an aspect] is analyzed. The characters of higher qualities that are objects of [later] attainment are individually taken to mind [identifying them as] "It is such-and-such" and are analyzed with wisdom, as is the case with taking to mind the character of concordance with a portion of definite discrimination [that is, the path of preparation, while one is] on the path of accumulation.
4. meditation on [or cultivation of] an aspect of a wish. This is a taking to mind by way of a wish thinking, "May such and such states that are objects of attainment be attained!"

Therefore, modes of meditation on the 110 aspects of an exalted-knower-of-all-aspects do occur even on the path of accumulation, for:

- although the thirty-seven and thirty-four common aspects are not generated in exact accordance with their character on the seventh ground and below, mere similitudes of those types of realizations *are* generated; consequently, there is meditation on them in which an imitation is taken to mind, and
- since not even similitudes of the thirty-nine uncommon aspects are generated [on the seventh ground and below], they are meditated in the manner of analyzing their character and in the manner of wishing. On the eighth ground and above, similitudes of the powers and so forth are attained, whereby [on those grounds] they are meditated in the manner of taking an imitation to mind.

Hence, there is no fault of being unable to meditate on an omniscient knower of all aspects on the path of accumulation.

On the levels of engagement through imitation [that is, on the paths of accumulation and preparation,] a knower of bases and a knower of paths are meditated either through taking an imitation to mind or through analyzing their character; once a ground is attained, they are meditated by way of generating their entities just as they are.

If this essential is understood well, it will prevent propounding that on the paths of learning there are no awarenesses meditating on an omniscient knower of all aspects.

B. Meaning of the branches

This section has two parts: an extensive explanation and a summary.

1. Extensive explanation of the branches

This section has three parts: the twenty-seven aspects of a knower of bases, the thirty-six aspects of a knower of paths, and the one hundred ten aspects of an exalted-knower-of-all-aspects.

a. Twenty-seven aspects of a knower of bases

This section has two parts: the actual divisions and eliminating qualms about the aspects of true paths.

(1) Actual divisions [of aspects of knowers of bases]

Here, from among the objective aspects and the mental aspects the objective aspects are twenty-seven. In accordance with the statement [in Maitreya's *Ornament for the Clear Realizations,* IV.2c] "four [each] for the individual truths," the twelve aspects of the first three truths are:

four aspects of true sufferings

1. impermanence
2. misery
3. emptiness
4. selflessness

four aspects of true origins

5. cause
6. origin
7. strong production
8. condition

four aspects of true cessations

9. cessation
10. pacification
11. auspiciousness
12. definite emergence

aspects of true paths

About the aspects of true paths, in accordance with the statement [in Maitreya's *Ornament for the Clear Realizations,* IV.2d], "And fifteen for paths," there are:

13.-16. four uncontaminated paths of seeing that are antidotes to the afflictive obstructions: these are four knowers of bases that are uncontaminated paths of seeing directly realizing the following four subtle selflessnesses of persons:

- realizing the emptiness of substantial existence—in the sense of self-sufficiency—of the agent of adopting and discarding
- realizing the selflessness of the person who is the knower
- realizing the selflessness of the person who is the ascender from lower to higher realizations

- realizing the selflessness of the person who is the tamer of the afflictive emotions

These respectively are posited as the four—path, suitability, achievement, and deliverance.

17.-21. five contaminated paths of meditation that are antidotes to the [coarse] obstructions to omniscience: these are five knowers of bases that are contaminated paths of meditation realizing in the manner of meaning-generalities the illusory-like emptiness of duality of apprehended-object and apprehending-subject as follows:

- realizing that forms and so forth appear, like dreams, as external objects even though they are not established as external objects
- realizing that forms and so forth appear, like echoes, as external objects even though they have no externally existent production
- realizing that forms and so forth appear, like optical illusions, as external objects even though have no externally existent cessation
- realizing that forms and so forth appear, like mirages, as external objects even though they from the start are quiescent of externality
- realizing that forms and so forth appear, like a magician's illusions, as external objects even though they are naturally passed beyond the sorrow of externality

22.-27. six uncontaminated paths of seeing that are antidotes to the [coarse] obstructions to omniscience; these are six knowers of bases that are uncontaminated paths of seeing directly realizing six emptinesses of external objects:

- realizing that thoroughly afflicted phenomena such as desire are empty of being external objects
- realizing that thoroughly pure phenomena such as faith are empty of being external objects
- realizing the nature of the mind is unpolluted by the stains of external existent obstructions
- realizing that forms and so forth are without the proliferations of externally existent divisions
- realizing that realizations already attained are not conceived objects of conceptual consciousnesses fancying them to be external objects
- realizing that realizations already attained do not have an externally existent degeneration.

The mental aspects are the twenty-seven knowers of bases that take those as their objects of apprehension.

(2) Eliminating qualms about the aspects of true paths

1. *Question:* What is the reason for positing the first four from among the fifteen aspects of true paths as antidotes to the afflictive obstructions and the remaining eleven as antidotes to the obstructions to omniscience?

Answer: The four [realizations that] the agent [of adopting and discarding] does not [substantially] exist and so forth have the aspect of the selflessness of persons, and they are [the usual four attributes of true paths—]path, knowledge, achievement, and deliverance. The apprehension of a self of persons is the cause of the afflictive obstructions, and the paths realizing the sixteen attributes of the four truths—impermanence and so forth—serve as antidotes to the afflictive obstructions. Therefore, the first [four] are antidotes to the afflictive obstructions. With respect to the remaining eleven, these aspects of the paths must indicate antidotes to obstructions; since antidotes to the afflictive obstructions have already been indicated, they are posited as antidotes to the obstructions to omniscience through the reasoning of not being suitable to be anything else.

2. With regard to [the meaning of] contaminated and uncontaminated here, an exalted wisdom subsequent to meditative equipoise is a conceptual cognition that has the aspect of an affirming negative—[a composite of] emptiness of true existence and illusion-like [appearance of true existence]; therefore, it is posited as contaminated. However, an exalted wisdom of non-conceptual meditative equipoise has the aspect of a non-affirming negative; therefore, it is posited as uncontaminated.

3. There is a reason for positing the paths of seeing and meditation, which are the antidotes to the coarse obstructions to omniscience, as uncontaminated and contaminated [respectively], for:

- since the path of seeing is mainly generated without interruption as meditative equipoise and is of short duration, it is uncontaminated, and
- since the path of meditation is generated with meditative equipoise and states subsequent to meditative equipoise in alternation and is of long duration, it is posited as contaminated.

4. [The reason for] positing two antidotes for the obstructions to omniscience and one for the afflictive obstructions is that since the obstructions

to omniscience are more difficult to abandon, there are two, contaminated and uncontaminated, whereas since the afflictive obstructions are easier to abandon, there is only one—uncontaminated.

b. Thirty-six aspects of a knower of paths

This section has two parts: the actual divisions and elimination of a qualm with respect to true origins.

(1) Actual divisions [of aspects of a knower of paths]

There are eight objective aspects of the first of the four truths, true origins [when laid out in terms of two causes—true origins and true paths—and two effects—true sufferings and true cessations]:

Aspects of true origins

aspects of cause

1. aspiration: attachment to future objects
2. desire: attachment to present mental and physical aggregates
3. attachment: liking rebirth

aspects of origin

4., 5., 6. desire, hatred, and ignorance that are apprehensions of a self of persons

aspect of strong production

7. afflictions that are apprehensions of the person as pure, happy, permanent, and having self in sense of substantial existence, that is, self-sufficiency

aspect of condition

8. afflictions that are apprehension of persons as under their own power, that is to say, substantially existent in the sense of self-sufficient.

The eight Bodhisattva paths of seeing that realize the nonexistence of the conceived objects of those are posited as the antidotal mental aspects of knowers of paths.

Aspects of true paths: seven exalted wisdoms of Bodhisattvas directly realizing emptiness

aspects of path

9. the true path opening the opportunity for liberation to limitless sen-

tient beings
10. the way that this is an aspect of path is that it is a true path of a Bodhisattva opening the opportunity for liberation not related with the two extremes of mundane existence and peace

aspects of reasonableness
11. the true path directly realizing all phenomena as non-different in their emptiness of true existence
12. the way that this is an aspect of reasonableness is that it is a true path directly realizing freedom from [conceptual and dualistic] proliferations without holding Hearer and Solitary Realizer paths to be supreme

aspects of achievement
13. the true path directly realizing all phenomena as not truly exist
14. the way that this is an aspect of achievement is that it is a true path directly realizing that all phenomena are ultimately incomprehensible by valid cognition

aspect of deliverance
15. the exalted wisdom directly realizing that all phenomena are ultimately desireless.

In sūtra, paths are explained by way of a thesis and proof, and for the first three of the aspects of true paths a thesis and a reason are set forth. However, for deliverance no more than a thesis is given, this being in relation to the thought of close trainees; it is not that there is no reason.

Aspects of true sufferings

16. impermanence
17. misery
18. emptiness
19. selflessness
20. absence of ultimate existence

The first four are specific characteristics of true sufferings, whereas the last is a general characteristic [shared with other phenomena].

Aspects of true cessations

In general, the sixteen emptinesses are:

1. emptiness of the internal—the absence of true existence of the five sense powers, eyes and so forth

2. emptiness of the external—the absence of true existence of external forms, sounds, and so forth
3. emptiness of the internal and the external—the absence of true existence of the containers that are the bases of the sense powers [such as the gross orbs of the eyes and so forth]
4. emptiness of emptiness—the absence of true existence of emptiness
5. emptiness of the great—the absence of true existence of the ten directions
6. emptiness of the ultimate—the absence of true existence of nirvāṇa
7. emptiness of the compounded—the absence of true existence of the compounded
8. emptiness of the uncompounded—the absence of true existence of the uncompounded
9. emptiness of what has passed beyond the extremes—the absence of true existence of voidness of the extremes of permanence and annihilation
10. emptiness of what is beginningless and endless—the absence of true establishment of a beginning and end to cyclic existence
11. emptiness of nondiscarding—the absence of true existence of adopting and discarding
12. emptiness of an [inherent] nature—the absence of true existence of an [inherent] nature
13. emptiness of all phenomena—the absence of true existence of all phenomena, compounded and uncompounded
14. emptiness of definitions—the absence of true existence of that-suitable-[to-be-called]-a-form[a]
15. emptiness of the unobservable—the absence of true existence of the three times
16. emptiness of the inherent existence of non-things—the absence of true existence of the inherent existence of non-things.

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[a] That-suitable-[to-be-called-]a-form (*gzugs su rung ba*) is the definition of form.

There is a reason for calling the containers that are the bases of the sense powers both internal and external because since they are included within the mental continuum they are posited as internal and since they are not included within the sense powers, they are posited as external. There is a reason for calling the ten directions "great" because the ten directions pervade all the world of the environment and beings. There is a reason for calling the three times "the unobservable" because a time when the three times collect together is unobservable. The others are easy to understand.

With respect to the sixteen emptinesses indicated here [in Maitreya's *Ornament for the Clear Realizations*]:[a]

21. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of internal phenomena—the five sense powers, eyes and so forth—as truly established is posited as the emptiness of the internal on this occasion
22. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of external phenomena—external forms, sounds, and so forth[b]—as truly established is posited as the emptiness of the external on this occasion
23. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the internal and the external—the containers that are the bases of the sense powers [such as the gross orbs of the eyes and so forth]—as truly established is posited as the emptiness of the internal and the external on this occasion
24. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of emptiness—the absence of true existence—as truly established is posited as the emptiness of emptiness on this occasion

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[a] Kön-chog-jig-may-wang-po lists the first two and calls on the reader to apply the format to the rest of the list, which I have extended here. He includes the term "artificial" in the second but not in the first, so I have added it in brackets in the first.

[b] Kön-chog-jig-may-wang-po omits the illustrations in his reformulation.

25. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the great—the ten directions—as truly established is posited as the emptiness of the great on this occasion
26. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the ultimate—nirvāṇa—as truly established is posited as the emptiness of the ultimate on this occasion
27. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the compounded as truly established is posited as the emptiness of the compounded on this occasion
28. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the uncompounded as truly established is posited as the emptiness of the uncompounded on this occasion
29. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of what has passed beyond the extremes—voidness of the extremes of permanence and annihilation—as truly established is posited as the emptiness of what has passed beyond the extremes on this occasion
30. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of what is beginningless and endless—the absence of true establishment of a beginning and end to cyclic existence—as truly established is posited as the emptiness of what is beginningless and endless on this occasion
31. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of nondiscarding—the absence of true existence of adopting and discarding—as truly established is posited as the emptiness of nondiscarding on this occasion
32. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to

say, is abandoned by the path of seeing) and is the apprehension of an [inherent] nature as truly established is posited as the emptiness of an [inherent] nature on this occasion

33. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of all phenomena—compounded and uncompounded—as truly established is posited as the emptiness of all phenomena on this occasion
34. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of definitions—[such as] that-suitable-[to-be-called]-a-form—as truly established is posited as the emptiness of definitions on this occasion
35. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the unobservable—the three times—as truly established is posited as the emptiness of the unobservable on this occasion
36. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the inherent existence of non-things as truly established is posited as the emptiness of the inherent existence of non-things on this occasion

Whatever is any of the sixteen emptinesses indicated here on this occasion [in Maitreya's *Ornament for the Clear Realizations*] is necessarily an emptiness of the internal because whatever is such a basis of emptiness is necessarily an internal phenomenon, a true cessation.

Thus, the eight pristine wisdoms of Bodhisattvas that directly realize the conceived objects of the eight aspects of true origins as nonexistent and the twenty-eight pristine wisdoms of Bodhisattva Superiors that take the twenty-eight aspects of the latter three truths as objects of apprehension are the thirty-six aspects of knowers of paths.

(2) Elimination of a qualm with respect to true sources

Someone says: The description of a hatred that is an apprehension of a self of persons on the occasion of the aspects of true origins is

not logically feasible because apprehensions of a self of persons must be neutral, and hatreds must be nonvirtuous.

Response: In the oral transmissions of the glorious auspicious Go-mang [College of the Dre-pung Monastic University] it is asserted that whatever is an apprehension of self is necessarily neutral and that hatreds that are apprehensions of self do not occur, this being in dependence upon the passage in Vasubandhu's *Treasury of Manifest Knowledge:*

> If it is asserted that all [consciousnesses] in the upper [realms of form and formlessness] are neutral, then the view of the transitory collection [as real I and mine], apprehension of extremes, as well as ignorance [must also be neutral since these occur in the upper realms].

[However] the omniscient lama [Jam-yang-shay-pa] says in the two, his *Great Exposition of the Concentrations and Formless Absorptions*[a] and in *Beginnings of a Text on Dependent-Arising,*[b] that apprehensions of self of persons that are associated with hatred do exist. Since this accords greatly with [Gyal-tshab's] *Explanation* on this point [in Maitreya's *Ornament for the Clear Realizations*, I] think that this latter [position] is better. The intelligent, having forsaken bias, should analyze this in detail.

c. One hundred ten aspects of an exalted-knower-of-all-aspects

This section has two parts: the actual divisions and elimination of qualms.

(1) Actual divisions [of aspects of an exalted-knower-of-all-aspects]

The explanation [of the actual divisions of an exalted-knower-of-all-aspects] in accordance with the statement [in Maitreya's *Ornament for the Clear Realizations,* IV.4-5],[c]

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[a] *bsam gzugs chen mo / bsam gzugs kyi snyoms 'jug rnams kyi rnam par bzhag pa'i bstan bcos thub bstan mdzes rgyan lung dang rigs pa'i rgya mtsho skal bzang dga' byed.*

[b] *rten 'brel rtsom 'phro.*

[c] Vol. *ka,* Toh. 3786, sde dge ed.*,* 7a.1-7a.2:

།དྲན་པ་ཉེར་བཞག་ནས་བཟུང་སྟེ། །སངས་རྒྱས་རྣམ་པའི་མཐར་ཐུག་རྣམས།

By dividing these ranging
From the establishments by way of mindfulness
Through the finality of Buddha aspects
In accordance with true paths

Into the three exalted knowers of all,
These are asserted respectively
Regarding Learners, Bodhisattvas, and Buddhas
As thirty-seven, thirty-four, and thirty-nine.

has two parts: common aspects and uncommon aspects.

Common aspects [of an exalted-knower-of-all-aspects]

An exalted-knower-of-all-aspects with respect to which a fully qualified form of the category in which it is included exists in the continuum of a lower Superior is the definition of a common aspect of an exalted-knower-of-all-aspects. When common aspects of an exalted-knower-of-all-aspects are divided, there are two—common aspects that are concordant with those Hearers and Solitary Realizers have and common aspects that are concordant with those Bodhisattvas have.

Common aspects [of an exalted-knower-of-all-aspects] that are concordant with those that Hearers and Solitary Realizers have

There are thirty-seven aspects[a] of a final knower of bases in seven groups because there are seven groups. The first group exists because the *four establishments through mindfulness:*

1. mindful establishment on the body
2. mindful establishment on feelings
3. mindful establishment on the mind
4. mindful establishment on [other] phenomena

are it. The second group exists because the *four thorough abandonings:*

།ལམ་གྱི་བདེན་པའི་རྗེས་མཐུན་པར། །ཀུན་མཁྱེན་གསུམ་དུ་ཕྱེད་པས་ན།
།སློབ་མ་བྱང་ཆུབ་སེམས་དཔའི་དང་། །སངས་རྒྱས་རྣམས་ལ་རིམ་བཞིན་དུ།
།སུམ་ཅུ་བདུན་དང་སུམ་ཅུ་བཞི། །སུམ་ཅུ་རྩ་དགུ་དག་ཏུ་བཞེད།

[a] These are the thirty-seven harmonies with enlightenment.

5. abandoning non-virtues already generated
6. not generating non-virtues not yet generated
7. increasing virtues already generated
8. generating virtues not yet generated

are it. The third group exists because the *four legs of manifestation:*

9. aspiration
10. contemplation[a]
11. effort
12. analysis

are it. The fourth group exists because the *five faculties:*

13. faith
14. effort
15. mindfulness
16. meditative stabilization
17. wisdom

are it. The fifth group exists because the *five powers:*

18. faith
19. effort
20. mindfulness
21. meditative stabilization
22. wisdom

are it. The sixth group exists because the *correct seven branches of enlightenment:*

23. mindfulness
24. wisdom
25. effort
26. joy[b]
27. pliancy
28. meditative stabilization
29. equanimity

are it. The seventh group exists because the *eight-fold path of Superiors:*

30. correct view
31. correct realization

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[a] *sems.*

[b] Missing in text.

32. correct speech
33. correct aims of actions
34. correct livelihood
35. correct exertion
36. correct mindfulness
37. correct meditative stabilization

is it.

Common Aspects [of an exalted-knower-of-all-aspects] that are concordant with those Bodhisattvas have

There are thirty-four aspects in common with Bodhisattvas:

[three doors of liberation]
38. emptiness door of liberation: the aspect that is realization of the two, emptiness and selflessness, attributes of true sufferings
39. signlessness door of liberation: the aspect that is realization of the eight attributes of true cessations and paths
40. wishlessness of door of liberation: the aspect that is realization of the remaining six attributes of true sufferings and origins

eight [meditative] liberations
41. liberation of the embodied looking at a form
42. liberation of the formless looking at a form
43. liberation of a beautiful form
44. liberation of infinite space[a]
45. liberation of infinite consciousness
46. liberation of nothingness
47. liberation of the peak of cyclic existence
48. liberation of the equipoise of cessation

nine serial absorptions
49.-56. eight concentrations and absorptions[b]
57. absorption of cessation
58.-61. *four uninterrupted paths* that are doctrinal forbearances having the four truths as objects
62.-71. *ten perfections,* giving and so forth[c]

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[a] This and the next three are listed merely as "the liberations of the four formlessnesses."

[b] That is, the four concentrations and the four formless absorptions.

[c] The ten perfections are giving, ethics, patience, effort, concentration, wisdom,

Uncommon aspects of an exalted-knower-of-all-aspects

From among the 110 there are thirty-nine uncommon aspects of an exalted-knower-of-all-aspects:

ten powers

72. power of exalted knowledge of sources and non-sources
73. power of exalted knowledge of the fruition of actions
74. power of exalted knowledge of the varieties of interests
75. power of exalted knowledge of the varieties of worldly dispositions
76. power of exalted knowledge of the grades of superior and inferior faculties
77. power of exalted knowledge of [the paths] going everywhere
78. power of exalted knowledge of thoroughly afflicted phenomena and very pure phenomena
79. power of exalted knowledge mindful of former states
80. power of exalted knowledge of transmigration and birth
81. power [of exalted knowledge] of the extinction of contamination

four fearlessnesses

82. fearlessness with respect to asserting that oneself has perfect abandonment
83. fearlessness with respect to asserting that oneself has perfect realization
84. fearlessness with respect to asserting oneself as an independent teacher of desire and so forth as interruptive phenomena
85. fearlessness with respect to asserting knowers of bases, knowers of paths, and so forth as paths of definite emergence

four correct knowledges

86. correct knowledge of individual doctrines that knows the various forms of names
87. correct knowledge of individual meanings that knows all general and specific characteristics
88. correct knowledge of individual communication that knows all types of languages
89. correct knowledge of individual prowess that knows the divisions of entities and aspects

eighteen unshared attributes of a Buddha

six unshared behaviors

90. not having error physically

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method, prayer-wishes, power, and pristine wisdom.

91. not having senselessness verbally
92. not having decrease in mindfulness
93. not having non-equipoise of mind
94. not having discrimination of different minds
95. not having the indifference of a non-individually analytical mind

six unshared realizations

96. aspiration
97. effort
98. mindfulness
99. meditative stabilization
100. wisdom
101. not having degeneration from release

three unshared activities

102. exalted activities of body: taming trainees through the four modes of behavior
103. exalted activities of speech: speaking religiously and meaningfully
104. exalted activities of mind: love, compassion, and so forth

Preceded by exalted wisdom and followed by exalted wisdom, the three aspects are unshared with other exalted activities.

three unshared exalted wisdoms

105.-107. the three unimpeded exalted knowers of past, future, and present phenomena

[three mental aspects]

108. mental aspect of suchness: a Buddha's pristine wisdom knowing the mode
109. self-arisen mental aspect: the pristine wisdom that has gained dominion with respect to turning all wheels of doctrine
110. mental aspect of Buddhahood: exalted knower directly realizing the entirety of the modes and varieties.

Hence, there are one hundred seventy-three [aspects of the three exalted knowers].

(2) Elimination of a qualm

Someone objects: It is not logically feasible to assert as the meaning of common and uncommon

the existence and nonexistence—among lower Superiors—of a

> fully qualified form of the category in which [an aspect] itself is included

because (1) the four individual correct knowledges exist among lower Superiors, (2) but they are not common aspects. The first [part of the reason, that is, that the four individual correct knowledges exist among lower Superiors] because Maitreya's *Ornament [for the Great Vehicle Sūtras]* says:[a]

> The ground of good awareness of individual
> Correct knowledge is [the ground of] good intelligence.

Answer: There is no fallacy, for [the assertion that the four individual correct knowledges exist among lower Superiors] is in consideration of attainment of a mere similitude of the four individual correct knowledges on the occasion of the ninth ground.

…

This *Thorough Expression of the Natures of the One Hundred Seventy-three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence* was put together by the proponent of reasoning, the monk Kön-chog-jig-may-wang-po in the Great Dharma College Tra-shi-khyil.[b]

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[a] Maitreya, *theg pa chen po'i mdo sde rgyan zhes bya ba'i tshig le'u byas pa,* in *bstan 'gyur* (*sde dge*), TBRC W23703.123, 37b.

[b] *bkra shis 'khyil.*

Appendix 1: Meditation on the Sixteen Attributes of the Four Noble Truths

The four noble truths are objects of extensive meditation, with each truth having four attributes, making a total of sixteen attributes.[a]

Chart 7: Four truths and sixteen attributes

1. True sufferings

i. *Impermanence.* The meditation centers on the thought:

> The contaminated mental and physical aggregates are impermanent because of being produced occasionally (not existing forever).

The impermanence of true sufferings is their momentary disintegration, which is a fault arising from the afflictions and actions contaminated with the afflictions. However, the impermanence of a Buddha's omniscient consciousness is an advantage of this consciousness and arises from the force of the completion of the accumulations of wisdom and merit. Unlike a Buddha's omniscient consciousness which, though impermanent, continuously remains of the same type, true sufferings change in the process of disintegration, gradually leading one to lower rebirths. Meditation on the impermanence of true sufferings overcomes viewing them as permanent.

ii. *Misery.* The meditation centers on the thought:

> The contaminated mental and physical aggregates are miserable because of being under the outside influence of contaminated actions and afflictions.

True sufferings are miserable because they are not independent phenomena but under the outside influence of former afflictions and actions contaminated with the afflictions. The experience of ordinary beings con-

[a] This Appendix is adapted from Hopkins, *Meditation on Emptiness,* 285ff., which is drawn from Gung-tang Kön-chok-ten-pay-drön-may's *Presentation of the Four Truths, Port of Those Wishing Liberation: Festival for the Wise* (*bden bzhi'i rnam gzhag thar 'dod 'jug ngogs mkhas pa'i dga' ston*), Collected Works, vol. 2 (New Delhi: Ngawang Gelek Demo, 1972), 877-914.

firms the misery of birth, aging, sickness, and death whereas realization of the suffering of being under an outside influence requires long analysis. Meditation on the misery of true sufferings counters viewing them as pure and pleasurable.

iii. *Emptiness.* The meditation centers on the thought:

> The contaminated mental and physical aggregates are empty because of being devoid of a supervisory self that is a different entity from them.

True sufferings are empty of being a permanent, single, independent self. The permanent is the non-disintegrating; the single is the partless; and the independent is what does not depend on others for its existence. That true sufferings are empty of being a permanent, single, independent self or of being objects of use of such a self is their emptiness. Meditation on the emptiness of true sufferings overcomes viewing them as a self.

iv. *Selflessness.* The meditation centers on the thought:

> The contaminated mental and physical aggregates are selfless because of not existing as an independent self, but being under the influence of many other impermanent factors.

True sufferings are empty of being a self-sufficient person. A self-sufficient person would be a controller of the mental and physical aggregates, like a master over his servants. That true sufferings are empty of being such a self-sufficient person or objects of its use is their selflessness. Meditation on this counters the view of true sufferings as a self-sufficient person or as the objects of use of such a person.

2. True origins

i. *Cause.* The meditation centers on the thought:

> Contaminated actions and attachment are causes because of being the roots of suffering.

Meditation on these as causes counters the notion that suffering is causeless, as is asserted by the Hedonists (*tshu rol mdzes pa, carvāka*).

ii. *Origin.* The meditation centers on the thought:

> Contaminated actions and attachment are origins because they again and again produce suffering in all its forms.

Meditation on these as origins counters the notion that suffering is

caused by just one cause, such as permanent time as is asserted by the Dīpakas.

iii. *Strong production.* The meditation centers on the thought:

> Contaminated actions and attachment are strong producers because they produce suffering with great force.

Meditation on true origins as strong producers counters the notion that the nature of things is permanent but their states changeable, as is asserted by the Vaidakas and the Sāṃkhyas.

iv. *Condition.* The meditation centers on the thought:

> Contaminated actions and attachment are conditions because attachment to cyclic existence acts as a cooperative condition for suffering.

Meditation on true origins as conditions counters the notion that suffering is created under the supervision of a deity, as is asserted by the Naiyāyikas and Vaisheṣhikas.

3. True cessations

i. *Cessation.* The meditation centers on the thought:

> A separation which is a total extinguishment of a suffering by its antidote is a cessation because of being a state of having abandoned that suffering.

Meditation on true cessations as cessations counters the view that there is no liberation from cyclic existence, as is asserted by the Hedonists.

ii. *Pacification.* The meditation centers on the thought:

> A separation which is a total extinguishment of a suffering by its antidote is a pacification because of being a state of having abandoned an affliction.

Meditation on true cessations as pacifications of contaminations counters notions conceiving contaminated states to be liberation as is the case with the Jaina assertion of a place of liberation on top of the worlds that is like an upside-down white umbrella.

iii. *Auspicious highness.* The meditation centers on the thought:

> A separation which is a total extinguishment of a suffering by its

> antidote is auspiciously high because of being a liberation other than which there is no superior source of help and happiness.

Meditation on true cessations as auspiciously high counters the notion that there is a liberation superior to the cessation of suffering, as is the case with the Sāṃkhya assertion of the liberated self as high liberation.

iv. *Definite emergence.* The meditation centers on the thought:

> A separation which is a total extinguishment of a suffering by its antidote is a definite emergence because of being a liberation from that suffering such that it will never return.

Meditation on true cessations as definite emergences from suffering counters the notion that liberation, once attained, is reversible.

4. True paths

i. *Path.* The meditation centers on the thought:

> The wisdom directly cognizing selflessness is a path because it causes one to proceed to liberation.

Meditation on this as a path counters the notion that there are no paths of liberation from cyclic existence.

ii. *Reasonableness.* The meditation centers on the thought:

> The wisdom directly cognizing selflessness is reasonable because of being the antidote to ignorance.

Meditation on the wisdom realizing selflessness as suitable counters the notion that it is not a path of liberation.

iii. *Achieving.* The meditation centers on the thought:

> The wisdom directly realizing selflessness is an achieving because it realizes the nature of the mind unmistakenly.

Meditation on this wisdom as an achieving counters the notion that such paths as worldly concentrations, receiving initiation in a maṇḍala of Īshvara, or undergoing the asceticism of the five fires (one each on the four sides and the sun above as in Jainism) are paths of liberation.

iv. *Deliverance.* The meditation centers on the thought:

> The wisdom directly realizing selflessness is a deliverer because it unquestionably causes one to pass to a state of irreversible lib-

eration, extinguishing sufferings and afflictions completely.

Meditation on wisdom as a deliverer counters the notion that there is no total eradicator of suffering.

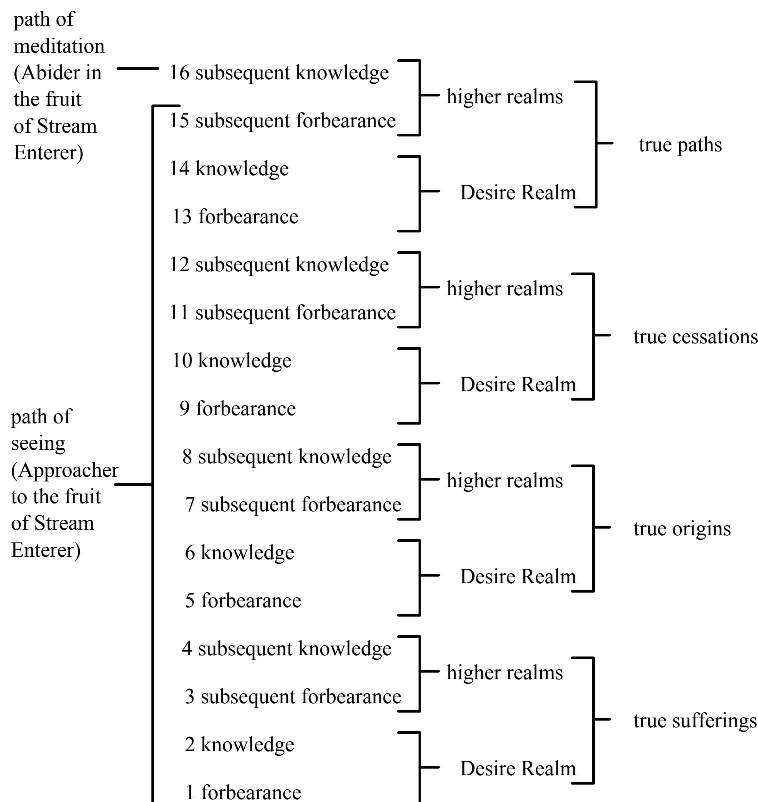
Appendix 2: The Sixteen Periods of the Path of Seeing

According to all but the Consequence School, the path of seeing is the occasion when direct realization of the four noble truths first occurs. The moments, or periods, of forbearance are so called because one has developed forbearance, that is to say, facility or non-fear, with respect to the object of meditation; they are also called uninterrupted paths because they lead without interruption into a path of release, or doctrinal knowledge, in the same meditative sitting. The paths of release are the moments of knowledge that certain afflictive emotions have been abandoned forever.

The four noble truths are the objects contemplated on the path of seeing; for each noble truth there is a doctrinal forbearance and a doctrinal knowledge in relation to the Desire Realm, and there is also a subsequent forbearance and a subsequent knowledge in relation to the higher realms, the Form Realm and the Formless Realms which are here included in one category. According to the Great Exposition School when meditators complete the paths of the first truth in relation to the Desire Realm, they then pass on to the paths of the first truth in relation to the form and Formless Realms. The sixteenth moment is the time of entering the path of meditation. The other schools say that the eight forbearances can occur simultaneously and that the eight knowledges can occur simultaneously, and some hold that they necessarily occur simultaneously. (See chart, next page.)

Chart 8: Sixteen periods of forbearance and knowledge

(read from bottom to top)



Abbreviations

"1973 Ngawang Gelek *bla brang*" = *Collected Works of 'Jam-dbyaṅs-bźad-pa'i-rdo-rje,* vol. 15. New Delhi, India: Ngawang Gelek Demo, 1973.

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Gomang Library, 2005.

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"Āryavimuktasena's commentary" = Āryavimuktasena's *Commentary on the "Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra." shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa*. In *bstan 'gyur* (*sde dge*). TBRC W23703.80, which is a PDF of: Delhi, India: Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985.

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shes rab kyi pha rol tu phyin pa brgyad stong pa
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P5202, vol. 92; D3805, vol. *da*
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nyi khrid nam 'grel / 'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i rnam par 'grel pa
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prajñāpāramitopadeśaśāstrābhisamayālaṃkāravṛttidurbodhālokānāmaṭīkā

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa rtogs par dka' ba'i snang ba zhes bya ba'i 'grel bshad

P5192, vol. 91; D3794, vol. *ja*

Dharmamitra (*chos kyi bshes gnyen*)

Explanation of (Haribhadra's) Commentary on (Maitreya's) "Ornament for the Clear Realizations": Very Clear Words

abhisamayālaṃkārakārikāprajñāpāramitopadeśaśāstraṭīkāprasphuṭapadā

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel bshad tshig rab tu gsal ba

P5194, vol. 91; D 3796, vol. *nya*

Dharmashrī

Explanation of the "Eight Thousand Stanza Perfection of Wisdom Sūtra"

śatasāhasrikāvivaraṇa

stong phrag brgya pa'i rnam par bshad pa

P5203, vol. 92; D3802, vol. *da*

Key to the Treasury of the Perfection of Wisdom

prajñāpāramitopadeśaśāstrābhisamayālaṃkāravṛttidurbodhālokānāmaṭīkā

shes rab kyi pha rol tu phyin pa'i mdzod kyi lde mig
P5204, vol. 92; D3806, vol. *da*
Gen-dün-drub, First Dalai Lama (*dge 'dun grub,* 1391-1474)
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Aphorisms on Discipline
vinayasūtra
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Presentation of the Four Truths, Port of Those Wishing Liberation: Festival for the Wise
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Annotations to (Haribhadra's) Small Clear Meaning Commentary on (Maitreya's) "Ornament for the Clear Realizations": Clearing Away the Darkness for Those Wanting Liberation
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Tibetan editions:
Lhasa (?): dge ldan legs bshad gsung rab 'grem spel khang, 2006.
TBRC W00EGS1017126, which is a PDF of: Lhasa (?): dge ldan legs bshad gsung rab 'grem spel khang, 2006.
Gyal-tshab-dar-ma-rin-chen (*rgyal tshab dar ma rin chen*, 1364-1432)
Explanation [of (Maitreya's) "Ornament for the Clear Realizations" and its Commentaries]: Ornament for the Essence/ Explanation Illuminating the Meaning of the Commentaries on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations": Ornament for the Essence
rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad snying po'i rgyan
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Explanation of (Shāntideva's) "Engaging in the Bodhisattva Deeds": Entrance for Conqueror

Children
byang chub sems dpa'i spyod pa la 'jug pa'i rnam bshad rgyal sras 'jug ngog
Sarnath: Pleasure of Elegant Sayings Printing Press, 1973

Illumination of the Path to Liberation / Explanation of (Dharmakīrti's) Commentary on (Dignāga's) "Compilation of Prime Cognition": Unerring Illumination of the Path to Liberation
thar lam gsal byed / tshad ma rnam 'grel gyi tshig le'ur byas pa'i rnam bshad thar lam phyin ci ma log par gsal bar byed pa
Tibetan editions:
Collected Works of Rgyal-tshab Dar-ma-rin-chen, vol. 6 (entire). Delhi: Guru Deva, 1982.
Collected Works of Rgyal-tshab Dar-ma-rin-chen, vol. 6 (entire). Delhi: Ngawang Gelek Demo, 1981.
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Haribhadra (*seng ge bzang po,* late eighth century)

Clear Meaning Commentary / Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations"
spuṭhārtha / abhisamayālaṃkāranāmaprajñāpāramitopadeśaśāstravṛtti
'grel pa don gsal / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan ces bya ba'i 'grel pa
Sanskrit editions:
Amano, Kōei. *A study on the Abhisamaya-alaṃkāra-kārikā-śāstra-vṛtti*. Rev. ed. Yanai City, Japan: Rokoku Bunko, 2008.
Tripathi, Ram Shankar. *Slob-dpon Seṅ-ge-bzaṅ-pos mdzad pa'i Mṅon-par-rtogs-pa'i-rgyan gyi 'grel pa Don-gsal (Prajñāpāramitopadeśaśāstre Ācāryaharibhadraviracitā Abhisamayālaṅkāravṛttiḥ Sphuṭārtha),* 1977. 2nd ed. Sarnath, India: Central Institute of Higher Tibetan Studies. 1993.
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Tibetan edition: In *bstan 'gyur* (*sde dge*). TBRC W23703 86: 158-281, which is a PDF of: Delhi, India: Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985.
English translation: Sparham, Gareth. *Āryavimuktisena, Maitreyanātha, and Haribhadra. Abhisamayālaṃkāra with Vṛtti and Ālokā.* 4 vols. Fremont, CA: Jain Publishing Company, 2006-2011.

Commentary on the Difficult Points of the "Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]"
bhagavatīratnaguṇasaṃcayagāthāpañjikāsubodhinīnāma
bcom ldan 'das yon tan rin po che sdus pa'i tshig su bcad pa'i dka' 'grel
P5190; D3792

[Commentary on the] "Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra"
pañcaviṃśatisāhasrikā-prajñāpāramitā
shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa
P5188; D3790

Explanation of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Illumination of (Maitreya's) "Ornament for the Clear Realizations"
aṣṭasāhasrikāprajñāpāramitāvyākhyānābhisamayālaṃkārālokā
shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba
In *bstan 'gyur* (*sde dge*). TBRC W23703.85: 4-683, which is a PDF of: Delhi, India: Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985.

Jam-yang-shay-pa Ngag-wang-tson-drü (*'jam dbyangs bzhad pa'i rdo rje ngag dbang brtson grus,* 1648-1721/1722)

Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita

dngos po brgyad don bdun cu'i rnam bzhag legs par bshad pa mi pham bla ma'i zhal lung

Tibetan editions:

bla brang edition:

"2011 TBRC *bla brang*" = In *kun mkhyen 'jam dbyangs bzhad pa'i rdo rje mchog gi gsung 'bum,* vol. 14. TBRC W22186.14: 115-178, which is a PDF of: bla brang bkra shis 'khyil: bla brang brka shis 'khyil dgon, publishing date unknown. [Preferred edition since it has not been retouched.]

"1973 Ngawang Gelek *bla brang*" = *Collected Works of 'Jam-dbyaṅs-bźad-pa'i-rdo-rje,* vol. 15. New Delhi, India: Ngawang Gelek Demo, 1973. [Retouched edition.]

"1995 Mundgod revision of Ngawang Gelek *bla brang*" = *Collected Works of 'Jam-dbyaṅs-bźad-pa'i-rdo-rje,* vol. 16. New Delhi, India: Ngawang Gelek Demo, 1995. Also available at: TBRC W21503-0413. [Further retouched edition.]

"1999 Mundgod" = *dngos po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung. In don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs:* 1-55. Mundgod, India: Drepung Gomang Library, 1999.

"1999 Tōyō Bunko CD-ROM" = "Tibetan texts of *don bdun bcu* of *'jam dbyangs bzhad pa* and *rigs lam 'phrul gyi lde mig* of *dkon mchog bstan pa'i sgron me*." In the Toyo Bunko Database CD Release II. Tokyo, Japan: Tōyō Bunko, 1999. CD-ROM. [This edition is based on the 1999 Mundgod.]

"2001 Kan su'u" = *dngos po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung*. In *don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs:* 88-146. Kan su'u, China: mi rigs dpe skrun khang, 2001.

"2005 Mundgod" = *dngos po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung*. In *don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs:* 1-67. Mundgod, India: Drepung Gomang Library, 2005.

Go-mang Lhasa edition:

"1987 Go-mang Lhasa (first printing)" = *don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan.* 1a-20a. Go-mang College: Lha-sa, Tibet: n.d. (PDF of complete printing available at UMA Institute for Tibetan Studies, http://www.uma-tibet.org.) Named "1987" because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987.

"1987 Go-mang Lhasa (second printing)" = *don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan.* 3a-20a. Go-mang College: Lha-sa, Tibet: n.d. (PDF of incomplete printing available at UMA Institute for Tibetan Studies, http://www.uma-tibet.org.) Named "1987" because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987.

Great Exposition of Tenets / Explanation of "Tenets": Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others' Tenets and the Meaning of the Profound [Emptiness], Ocean of Scripture and Reasoning Fulfilling All Hopes of All Beings

grub mtha' chen mo / grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong

Edition cited: Musoorie, India: Dalama, 1962. Also: *Collected Works of 'Jam-dbyaṅs-bźad-pa'i-rdo-rje,* vol. 14 (entire). New Delhi: Ngawang Gelek Demo, 1973. Also: Mundgod, India: Drepung Gomang Library, 1999.

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Jay-tsun Chö-kyi-gyal-tshan (*se ra rje btsun chos kyi rgyal mtshan,* 1469-1546)

Excellent Means Definitely Revealing the Eight Categories and Seventy Topics, the Topics of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations," the Stainless Oral Transmission of Jay-tsun-chö-kyi-gyal-tshan

bstan bcos mngon par rtogs pa'i rgyan gyi brjod bya dngos brgyad don bdun cu nges par 'byed pa'i thabs dam pa rje btsun chos kyi rgyal mtshan gyi gsung rgyun dri ma med pa

Indian block-print, n.d.

dngos po brgyad don bdun cu'i rnam gzhag. In *don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs bzhugs so:* 1-44.

kan su'u, China: mi rigs dpe skrun khang, 2005.

Rje btsun pa'i Don bdun cu: An Introduction to the Abhisamayālaṅkāra

Edited with Introduction by Shunzō Onoda

Kyoto, Japan: The Association of Indian and Buddhist Studies, Nagoya University, 1983.

Khä-drub-ge-leg-pal-sang (mkhas grub dge legs dpal bzang, 1385-1438)

Extensive Explanation of (Dharmakīrti's) "Commentary on (Dignāga's) 'Compilation of Prime Cognition'": Ocean of Reasoning

tshad ma rnam 'grel gyi rgya cher bshad pa rigs pa'i rgya mtsho

TBRC W1KG10279, vol. 10 (*tha*), 623-1006: pdf of bla brang bkra shis 'khyil par khang edition, 199?

Kön-chog-jig-may-wang-po (*dkon mchog 'jigs med dbang po,* 1728-1791)

Condensed Presentation of the Eight Categories and Seventy Topics

dngos brgyad don bdun cu'i rnam bzhag bsdus pa

Collected Works of dKon-mchog-'jigs-med-dbang-po, vol. 6. New Delhi: Ngawang Gelek Demo, 1972.

Precious Garland of Tenets / Presentation of Tenets: A Precious Garland

grub pa'i mtha'i rnam par bzhag pa rin po che'i phreng ba

Tibetan: K. Mimaki. Le Grub mtha' rnam bzhag rin chen phreṅ ba de dkon mchog 'jigs med dbaṅ po (1728-1791), *Zinbun* [The Research Institute for Humanistic Studies, Kyoto University], 14 (1977):55-112. Also, Collected Works of dkon-mchog-'jigs-med-dbaṅ-po, vol. 6, 485-535. New Delhi: Ngawang Gelek Demo, 1972. Also: Xylograph in thirty-two folios from the Lessing collection of the rare book section of the University of Wisconsin Library, which is item 47 in Leonard Zwilling. *Tibetan Blockprints in the Department of Rare Books and Special Collections.* Madison, Wis.: University of Wisconsin-Madison Libraries, 1984. Also: Mundgod, India: blo gsal gling Press, 1980. Also: Dharmsala, India: Tibetan Cultural Printing Press, 1967. Also: Dharmsala, India: Teaching Training, n.d. Also: A blockprint edition in twenty-eight folios obtained in 1987 from Go-mang College in Hla-sa, printed on blocks that predate the Cultural Revolution.

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Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles

sa lam gyi rnam bzhag theg gsum mdzes rgyan

Collected Works of dkon-mchog-'jigs-med-dbaṅ-po, vol. 7. New Delhi: Ngawang Gelek Demo, 1972.

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Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence

mkhyen gsum gyi rnam pa brgya dang don gsum gyi rang bzhin yang dag par brjod pa legs bshad padma dkar po'i khri shing

Tibetan editions:

Collected Works of dKon-mchog-'jigs-med-dbang-po, vol. 6. New Delhi, India: Ngawang Gelek Demo, 1971.

In *gsung 'bum/ dkon mchog 'jigs med dbang po* (*bla brang par ma*). TBRC W2122.6: 627-646, which is a PDF of: bla brang bkra shis 'khyil, Tibet: bla brang dgon pa, 1999.

Kumārashrībhadra

Summary of (Maitreya's) "Perfection of Wisdom"

prajñāpāramitāpiṇḍārtha

shes rab kyi pha rol tu phyin pa'i don bsdus pa

P5195, vol. 91; D3797, vol. *nya*

Long-döl Ngag-wang-lo-sang (*klong rdol ngag dbang blo bzang,* 1719-1794)

Vocabulary Occurring in the Perfection of Wisdom

phar phyin las byung ba'i ming gi rnam grangs

Tibetan editions:

Collected Works, Śata-Piṭaka Series, vol. 100. New Delhi, India: International Academy of Indian Culture, 1973.

TBRC W87: 343-412, which is a PDF of: khreng tu'u, China: [s.n.], [199-].

Lo-sang-chö-kyi-gyal-tshan (*blo bzang chos kyi rgyal mtshan,* 1570-1662)

Explanation of the First Category in the Ocean of Good Explanation Illuminating the Essence of the Essence of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations"

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi snying po'i snying po gsal bar legs par bshad pa'i rgya mtsho las skabs dang po'i rnam par bshad pa

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TBRC W23430.4: 265-346, which is a PDF of: New Delhi, India: Mongolian Lama Gurudeva, 1973.

Maitreya (*byams pa*)

Ornament for the Clear Realizations

abhisamayālaṃkāra/ abhisamayālaṁkāra-nāma-prajñāpāramitopadeśaśāstrakārikā

mngon par rtogs pa'i rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan shes bya ba'i tshig le'ur byas pa

Sanskrit editions:

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dpe bsdur ma: vol. 49: 3-32. Beijing, China: Krung go'i bod rig pa'i dpe skrun khang, 1994-2008.

Peking: P5184, vol. 88 (*śer-phyin,* I): 1-15a.8. Tokyo; Kyoto, Japan: Tibetan Tripitaka Re-

search Institute, 1955-1961.
snar thang: TBRC W22704.89: 5-30, which is a PDF of: Narthang: s. n., 1800?.
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———. *Golden Garland of Eloquence: legs bshad gser phreng,* 4 vols. Fremont, CA: Jain Publishing Company, 2008-2010.
Ornament for the Great Vehicle Sūtras
mahāyānasūtrālaṃkāra
theg pa chen po'i mdo sde rgyan gyi tshig le'ur byas pa
P5521, vol. 108; Dharma vol. 77
Tibetan edition: *sde dge:* TBRC W23703.123: 3-80, which is a PDF of: Delhi: Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985.
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Nāgārjuna (*klu sgrub,* first to second century, C.E.)
Precious Garland of Advice for the King
rājaparikathāratnāvalī
rgyal po la gtam bya ba rin po che'i phreng ba
P5658, vol. 129; Dharma vol. 93
Sanskrit, Tibetan, and Chinese: Michael Hahn. *Nāgārjuna's Ratnāvalī.* vol. 1. *The Basic Texts (Sanskrit, Tibetan, and Chinese).* Bonn: Indica et Tibetica Verlag, 1982.
English translations:
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John Dunne and Sara McClintock. *The Precious Garland: An Epistle to a King*. Boston: Wisdom Publications, 1997.
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Danish translation: Christian Lindtner. *Nagarjuna, Juvelkaeden og andre skrifter.* Copenhagen: 1980.

Ngag-wang-pal-dan (*ngag dbang dpal ldan,* b. 1797), also known as Pal-dan-chö-jay (*dpal ldan chos rje*)

Explanation of (Maitreya's) Treatise "Ornament for the Clear Realizations" from the Approach of the Meaning of the Words: Sacred Word of Maitreyanātha

bstan bcos mngon par rtogs pa'i rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung

TBRC W5926-3:221-416, which is a PDF of: Delhi: Mongolian Lama Gurudeva, 1983.

Paṇ-chen Sö-nam-drag-pa (*paṇ chen bsod nams grags pa,* 1478-1554)

General-Meaning Commentary on the Perfection of Wisdom/ Good Explanation of the Meaning of (Gyal-tshab's) "Explanation Illuminating the Meaning of the Commentaries on (Maitreya's) 'Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations': Ornament for the Essence": Lamp Illuminating the Meaning of the Mother

phar phyin spyi don/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rnam bshad snying po rgyan gyi don legs par bshad pa yum don gsal ba'i sgron me

Buxaduor: Nang bstan shes rig 'dzin skyong slob gnyer khang, 1963.

Prajñākaramati (*shes rab 'byung gnas blo gros,* 950-1030)

Summary of (Haribhadra's) "Commentary on (Maitreya's) 'Ornament for the Clear Realizations'"

abhisamayālaṃkāravṛittipiṇḍārtha

mngon par rtogs pa'i rgyan gyi 'grel pa'i bsdus don

P5193, vol. 91; D3795, vol. *ja*

Ratnākarashānti (*rin chen 'byung gnas zhi ba*)

Commentary on the Difficult Points of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": The Supreme Essence

ārya-aṣṭasāhasrikāprajñāpāramitāpañjikāsārottamā

phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa'i dka' 'grel snying po mchog

P5200, vol. 92; D3803, vol. *tha*

Pure Commentary on (Maitreya's) "Ornament for the Clear Realizations"

abhisamayālaṃkārakārikāvṛittiśuddhamatīnāma

mngon par rtogs pa'i rgyan gyi 'grel pa'i tshig le'ur byas pa'i 'grel pa dag ldan

P5199, vol. 91; D3801, vol. *ta*

Quintessential Instructions on the Perfection of Wisdom

prajñāpāramitopadeśa

shes rab kyi pha rol tu phyin pa'i man ngag

P5579, vol. 114; D4079, vol. *hi*

Ratnakīrti

Commentary on (Maitreya's) "Ornament for the Clear Realizations": A Portion of Glory

abhisamayālaṃkāravṛittikīrtikalānāma

mngon par rtogs pa'i rgyan gyi 'grel pa grags pa'i cha

P5197, vol. 91; D3799, vol. *nya*

Shāntideva (*zhi ba lha,* eighth century)

Compendium of Instructions

śikṣāsamuccaya

bslab pa kun las btus pa

P5272, vol. 102; Toh. 3940, vol. khi

English Translation: C. Bendall and W.H.D. Rouse. *Śikṣā Samuccaya*. Delhi: Motilal, 1971.

Edited Sanskrit: Cecil Bendall. *Çikshāsamuccaya: A Compendium of Buddhistic Teaching.* Bibliotheca Buddhica 1. Osnabrück, Germany: Biblio Verlag, 1970.

Engaging in the Bodhisattva Deeds

bodhi[sattva]caryāvatāra

byang chub sems dpa'i spyod pa la 'jug pa

Toh. 3871, dbu ma, vol. *la*
Sanskrit: P. L. Vaidya. *Bodhicaryāvatāra*. Buddhist Sanskrit Texts 12. Darbhanga, India: Mithila Institute, 1988.
Sanskrit and Tibetan: Vidhushekara Bhattacharya. *Bodhicaryāvatāra*. Bibliotheca Indica, 280. Calcutta: Asiatic Society, 1960.
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Smṛtijñānakīrti
Indicating Through Eight Concordant Meanings the Mother Perfection of Wisdom Taught Extensively in One Hundred Thousand, Taught in Medium Length in Twenty-five Thousand, and Taught in Brief in Eight Thousand [Stanzas]
prajñāpāramitāmātṛkāśatasāhasrikābṛhacchāsanapañcaviṃśatisāhasrikāmadhyaśāsanāṣṭādaśasā hasrikālaghuśāsanāṣṭasamānārthaśāsana
yum shes rab kyi pha rol tu phyin pa brgyas par bstan pa 'bum dang 'bring du bstan pa nyi khri lnga stong dang bsdus te bstan pa khri brgyad stong pa rnams mthun par don brgyad kyis bstan pa
P5187, vol. 88; D3789, vol. *kha*

Tshe-chog-ling Ye-shay-gyal-tshan (*tshe mchog gling ye shes rgyal mtshan,* 1713-1793)
Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa's) "Stages of the Path to Enlightenment," Correlating the "Eight Thousand Stanza Perfection of Wisdom Sūtra" with (Maitreya's) "Ornament for Clear Realization": Lamp Illuminating the Perfection of Wisdom
sher phyin stong phrag brgyad pa dang mngon rtogs rgyan sbyar te byang chub lam gyi rim pa'i gnad rnams gsal bar ston pa'i man ngag sher phyin gsal ba'i sgron me
Tibetan editions:
Collected Works, vol. 7. New Delhi, India: Tibet House, 1975.
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Tsong-kha-pa Lo-sang-drag-pa (*tsong kha pa blo bzang grags pa,* 1357-1419)
Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Illumination of the Thought
dbu ma la 'jug pa'i rgya cher bshad pa dgongs pa rab gsal
P6143, vol. 154. Also: Dharmsala, India: Tibetan Cultural Printing Press, n.d. Also: Sarnath, India: Pleasure of Elegant Sayings Press, 1973. Also: Delhi: Ngawang Gelek, 1975. Also: Delhi: Guru Deva, 1979.
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Golden Garland of Eloquence / Extensive Explanation of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations" as Well as Its Commentaries: Golden Garland of Eloquence

legs bshad gser 'phreng / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rgya cher bshad pa legs bshad gser gyi phreng ba

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sngags rim chen mo / rgyal ba khyab bdag rdo rje 'chang chen po'i lam gyi rim pa gsang ba kun gyi gnad rnam par phye ba

P6210, vol. 161. Also: Delhi: Ngawang Gelek, 1975. Also: Delhi: Guru Deva, 1979.

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Great Exposition of the Stages of the Path / Stages of the Path to Enlightenment Thoroughly Teaching All the Stages of Practice of the Three Types of Beings

lam rim chen mo / skyes bu gsum gyi nyams su blang ba'i rim pa thams cad tshang bar ston pa'i byang chub lam gyi rim pa

P6001, vol. 152. Also: Dharmsala, India: Tibetan Cultural Printing Press, 1964. Also: Delhi: Ngawang Gelek, 1975. Also: Delhi: Guru Deva, 1979.

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skyes bu gsum gyis nyams su blang ba'i byang chub lam gyi rim pa / skyes bu gsum gyi nyams su blang ba'i byang chub lam gyi rim pa bring po sa bcad kha skong dang bcas pa / lam rim 'bring / lam rim chung ngu

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Vasubandhu (*dbyig gnyen,* fl. 360)

Treasury of Manifest Knowledge

abhidharmakośa

chos mngon pa'i mdzod

P5590, vol. 115

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Ngag-wang-pal-dan's Commentary on the Citations from Maitreya's *Ornament for the Clear Realizations*

1 Expression of worship:

> Homage to the Mother of Buddhas as well as of the groups of
> Hearers and Bodhisattvas
> Which through knowledge of all leads Hearers seeking pacification to thorough peace
> And which through knowledge of paths causes those helping
> transmigrators to achieve the welfare of the world,
> And through possession of which the Subduers set forth these
> varieties endowed with all aspects.

Ngag-wang-pal-dan's *Meaning of the Words* (2b.3) fleshes the meaning of this stanza out as:

> **Homage to the Mother**, the three exalted knowers, **of Buddhas as well as of the groups of Hearers**, Solitary Realizers, **and Bodhisattvas** (1) **which through knowledge of all**, that is, knowers of bases, realizing the selflessness of persons **leads** to peace **Hearers** and Solitary Realizers—**seeking** the liberation **thoroughly pacifying** coarse sufferings and their sources; (2) **which through knowers of path** realizing the three paths as without true existence **causes** the Bodhisattvas achieving temporary and final **help** for **transmigrators to achieve the welfare of world**ly beings of the three lineages; (3) **and through** thoroughly **possessing** the exalted-knower-of-all-aspects realizing all aspects as without truly existent production **the Subduer** Monarchs, Buddhas, Supramundane Victors **set forth these varieties** of means of expression **endowed with all aspects** of objects of expression.

Maitreya's *Ornament:*

།ཉན་ཐོས་ཞི་བ་ཚོལ་རྣམས་ཀུན་ཤེས་ཉིད་ཀྱིས་ཉེར་ཞིར་འཁྲིད་མཛད་གང་ཡིན་དང་།
།འགྲོ་ལ་ཕན་པར་བྱེད་རྣམས་ལམ་ཤེས་ཉིད་ཀྱིས་འཇིག་རྟེན་དོན་སྒྲུབ་མཛད་པ་གང་།
།གང་དང་ཡང་དག་ལྡན་པས་ཐུབ་རྣམས་རྣམ་པ་ཀུན་ལྡན་སྣ་ཚོགས་འདི་གསུངས་པ།
།ཉན་ཐོས་བྱང་ཆུབ་སེམས་དཔའི་ཚོགས་བཅས་སངས་རྒྱས་ཀྱི་ནི་ཡུམ་དེ་ལ་ཕྱག་འཚལ།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཉན་ཐོས་དང་རང་སངས་རྒྱས་སྡུག་ཀུན་རགས་པ་ཉེ་བར་ཞི་བའི་ཐར་པ་འཚོལ་བ་སྟེ་དོན་དུ་གཉེར་བ་རྣམས་གང་ཟག་གི་བདག་མེད་རྟོགས་པའི་ཀུན་ཤེས་པ་སྟེ་གཞི་ཤེས་ཉིད་ཀྱིས། ཉེར་ཞི་དེར་འཁྲིད་པར་མཛད་པ་གང་ཡིན་པ་དང་། འགྲོ་བ་ལ་འཕྲལ་དང་ཡུན་དུ་ཕན་པ་སྒྲུབ་པར་བྱེད་པའི་བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ལམ་གསུམ་བདེན་པར་བྱེད་པར་རྟོགས་པའི་ལམ་ཤེས་པ་ཉིད་ཀྱིས་འཇིག་རྟེན་རིགས་ཅན་གསུམ་གྱི་དོན་བསྒྲུབ་པར་མཛད་པ་གང་ཡིན་པ་དང་། རྣམ་པ་ཐམས་ཅད་བདེན་གྲུབ་ཀྱི་སྐྱེ་བ་མེད་པར་ཐུགས་སུ་ཆུད་པའི་རྣམ་མཁྱེན་གང་དང་ཡང་དག་པར་ལྡན་པའི་ཐུབ་དབང་སངས་རྒྱས་བཅོམ་ལྡན་འདས་རྣམས་བརྗོད་བྱའི་རྣམ་པ་ཀུན་དང་ལྡན་པའི་རྗོད་བྱེད་སྣ་ཚོགས་པ་འདི་དག་གསུང་པར་མཛད་པ་གང་ཡིན་པ་སྟེ། ཉན་ཐོས་རང་རྒྱལ་བྱང་ཆུབ་སེམས་དཔའི་ཚོགས་དང་བཅས་པའི་སངས་རྒྱས་ཀྱི་ཡུམ་མཁྱེན་གསུམ་དེ་ལ་ཕྱག་འཚལ་ལོ།།

See also Gareth Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā* (Freemont, Ca.: 2006), vol. 1, 3.

[2] Promise of composition, I.1-2:

> The path of an exalted-knower-of-all-aspects
> Explained by the Teacher in these [sūtras]
> Is not experienced by others.
> In order that those with intelligence will see the meanings
>
> Of the sūtras having an essence of ten practices
> Upon having set them in mindfulness,
> The easy realization of them
> Is the purpose of the composition.

Ngag-wang-pal-dan's *Meaning of the Words* (3a.1) draws the significance of these two stanzas out as:

> "The objects of expression,
>
> - **the exalted-knower-of-all-aspects**, which is a **path** only of Buddhas, as well as the remaining seven clear realizations illustrated by it, which are **explained by the Teacher** Buddha **in these** Mother sūtras
> - and this exalted-knower-of-all-aspects which **is not experienced** successively in the beginning, middle, and end **by** any **others** than Bodhisattvas with the three wisdoms arisen from hearing and so forth, that is to say, is not experienced by Outsiders and Hearers and Solitary Realizers
>
> **will be seen**, that is, actualized, through the stages of the ten grounds attained only **by the intelligent**, Bodhisattvas, having become familiar from having set without forgetfulness the entirety of **the meanings** of the Mother sūtras **having a nature of the practices**—the **ten** perfections that are performance of achieving—**in** a **mindful** consciousness arisen from predispositions established by hearing and thinking on them." This indicates the essential purpose [of Maitreya's composing the *Ornament for the Clear Realizations*]. "**Easy realization of** the meanings of the three Mothers in dependence upon the *Ornament* for the sake of that essential purpose" **is the purpose of composing** the treatise.

Maitreya's *Ornament:*

།རྣམ་པ་ཐམས་ཅད་མཁྱེན་ཉིད་ལམ། །སྟོན་པས་འདི་རྣམས་བཤད་པ་གང་།
།གཞན་གྱིས་མྱོང་བ་མ་ཡིན་ཏེ། །ཆོས་སྤྱོད་བཅུ་ཡི་བདག་ཉིད་ཀྱི།

།མདོ་དོན་དྲན་པ་ལ་བཞག་ནས། །བློ་དང་ལྡན་པས་མཐོང་འགྱུར་ཕྱིར།
།བདེ་བླག་ཏུ་ནི་རྟོགས་པ་ཞེས། །བྱ་བ་རྩོམ་པའི་དགོས་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད་སངས་རྒྱས་པོ་ནའི་ལམ་དང་། དེས་མཚོན་པའི་མངོན་རྟོགས་ལྷག་མ་བདུན་དང་བཅས་པ་སྟོན་པ་སངས་རྒྱས་ཀྱིས་ཡུམ་གྱི་མདོ་འདི་ལས་བཤད་པ་གང་ཡིན་པ་དེ་བརྗོད་བྱ་དང་། བྱང་སེམས་ལས་གཞན་ཕྱི་རོལ་པ་དང་། ཉན་རང་གིས་ཐོས་བྱུང་ལ་སོགས་པའི་ཤེས་རབ་གསུམ་གྱིས་ཐོག་མ་དང་བར་དང་ཐ་མར་རིམ་གྱིས་སྦྱོང་བ་མ་ཡིན་པའི་རྣམ་མཁྱེན་དེ། ཆོས་དེ་སྒྲུབ་པའི་སྤྱོད་པ་ཕར་ཕྱིན་བཅུའི་བདག་ཉིད་ཀྱི་ཡུམ་གྱི་མདོའི་དོན་མ་ལུས་པ་ཐོས་བསམ་གྱིས་བཞག་པའི་བག་ཆགས་ལས་བྱུང་བའི་དྲན་པའི་ཤེས་པ་ལ་མི་བརྗེད་པར་བཞག་ནས་གོམས་པར་བྱས་པ་ལས། བློ་དང་ལྡན་པ་བྱང་སེམས་པོ་ནའི་ས་ས་བཅུ་ཐོབ་པའི་རིམ་པས་མཐོང་བ་སྟེ་མངོན་སུམ་དུ་བྱེད་པར་འགྱུར་རོ་ཞེས་ཉིང་དགོས་བསྟན་པ་དང་། ཉིང་དགོས་དེའི་ཕྱིར་དུ་རྒྱུན་གྱི་གདུལ་བྱས་རྒྱུན་ལ་བརྟེན་ཞེས་ཡུམ་གསུམ་གྱི་དོན་བདེ་བླག་ཏུ་རྟོགས་པ་ཞེས་བྱ་བ་ནི་བསྟན་བཅོས་རྩོམ་པའི་དགོས་པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 3.

[3] The eight categories, I.3-4:

> The perfection of wisdom will be thoroughly
> Explained by way of eight categories.
> Exalted-knower-of-all-aspects, knower of paths,
> Then knower of all,

Completely realizing all aspects,
Passed to the peak, serial,
Momentary thoroughly complete enlightenment,
And body of attributes are the eight aspects.

Ngag-wang-pal-dan's *Meaning of the Words* (3b.5) fleshes the first two lines out as:

> **The perfection of wisdom**, which in the expression of worship is praised and made obeisance as the subject matter, **will be thoroughly**, that is, entirely, **explained by** this treatise in the manner of a division of the means of expression into eight chapters and the subject matter into **eight categories**.

Maitreya's *Ornament:*
།ཤེས་རབ་ཕ་རོལ་ཕྱིན་པ་ནི། །དངོས་པོ་བརྒྱད་ཀྱིས་ཡང་དག་བཤད།

Ngag-wang-pal-dan's *Meaning of the Words:*
མཆོད་བརྗོད་དུ་བརྗོད་བྱ་ལ་བསྟོད་ཕྱག་བྱས་པའི་**ཤེས་རབ་ཕ་རོལ་ཏུ་ཕྱིན་པ་**དེ་**ནི་**བསྟན་བཅོས་འདིས་རྗོད་བྱེད་སྐབས་བརྒྱད་དང་བརྗོད་བྱ་**དངོས་པོ་བརྒྱད་**དུ་ཕྱེ་བའི་ཚུལ་**གྱིས་ཡང་དག་**པ་སྟེ་མ་ལུས་པར་**བཤད་**དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 5ff.

Jam-yang-shay-pa holds that perfections of wisdom (*sher phyin*) and perfections (*phar phyin*) exist on paths of learning by taking *pāramitā* (*pha rol tu phyin pa*) not just as "having gone beyond" (*phyin zin pa/ 'dir phyin pa*) but also as "means to having gone beyond" (*pha rol tu phyin byed/ 'dis phyin pa*). The latter are common, or ordinary, perfections of wisdom (*sher phyin phal pa*) but are still perfections of wisdom just as an ordinary human (*mi phal pa*) is still a human. Ngag-wang-pal-dan proceeds here to give a somewhat different nuanced opinion:

> According to Gyal-tshab's *Explanation Illuminating the Meaning of the Commentaries on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations": Ornament for the Essence,* since the

fruit perfection of wisdom [on the Buddha ground] is a fully qualified perfection of wisdom and the textual and path perfections of wisdom are imputed perfections of wisdom, it is to be asserted that perfections of wisdom (*sher phyin*) and perfections (*phar phyin*) do not exist on paths of learning [that is, on any path prior to the path of no-more-learning, Buddhahood]. According to Tsong-kha-pa's *Golden Garland,* it is explained that although perfections of wisdom do not exist on the paths of accumulation and of preparation, nevertheless the paths of seeing, meditation, and no-more-learning directly realizing emptiness are fully qualified perfections of wisdom. It is also explained in Tsong-kha-pa's *Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'"* that if the term *phyin pa* (*ita*) [in *pha rol tu phyin pa* (*pāramitā*)] is taken as "gone beyond" (*phyin zin pa*), perfections (*phar phyin*) do not exist on paths of learning, whereas if it is taken as "means of having gone beyond" (*phyin byed*), perfections (*phar phyin*) do exist on paths of learning.

རྣམ་བཤད་ལྟར་ན། འབྲས་བུ་ཤེར་ཕྱིན་ནི་ཤེར་ཕྱིན་མཚན་ཉིད་པ་དང་གཞུང་དང་ལམ་ཤེར་ཕྱིན་ནི་ཤེར་ཕྱིན་བཏགས་པ་བ་ཡིན་པས། སློབ་ལམ་ན་ཤེར་ཕྱིན་དང་ཕར་ཕྱིན་མེད་པར་འདོད་དོ། །གསེར་ཕྲེང་ལྟར་ན། ཚོགས་སྦྱོར་ན་ཤེར་ཕྱིན་མཚན་ཉིད་པ་མེད་ཀྱང་སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་པའི་ཐེག་ཆེན་གྱི་མཐོང་སྒོམ་མི་སློབ་ལམ་ཤེར་ཕྱིན་མཚན་ཉིད་པར་བཤད་ཅིང་། འཇུག་པའི་རྣམ་བཤད་ལས་ཀྱང་ཕྱིན་པའི་སྒྲ་ཕྱིན་ཟིན་ལ་བྱེད་ན་སློབ་ལམ་ན་ཕར་ཕྱིན་མེད་ལ། ཕྱིན་བྱེད་ལ་བྱེད་ན་ཡོད་པར་བཤད་དོ། །

Jam-yang-shay-pa also makes a very broad usage of the term "path perfection of wisdom" in the *Seventy Topics* when he treats it as a synonymous equivalent of "Bodhisattva path" (61):

Sattva's yoga (*sems dpa'i rnal byor*), path perfection of wisdom

(*lam sher phyin, mārgamūtaprajñāpāramitā*), Bodhisattva path (*byang sems kyi lam, bodhisattvamārgaḥ*), Great Vehicle achieving (*theg chen sgrub pa, mahāyānapratipattiḥ*), and achieving through armor (*go sgrub, saṃnāhapratipattiḥ*) are synonymous equivalents.

སེམས་དཔའི་རྣལ་འབྱོར་དང་། ལམ་ཤེར་ཕྱིན་དང་། བྱང་སེམས་ཀྱི་ལམ་[3a.4]དང་། ཐེག་ཆེན་སྒྲུབ་པ་དང་། གོ་སྒྲུབ་རྣམས་དོན་གཅིག་མིང་གི་རྣམ་གྲངས་སོ།

This means that since path perfections of wisdom are fully qualified perfections of wisdom, fully qualified perfections of wisdom exist on the paths of accumulation and preparation, even if they are common or ordinary—an extraordinary position indeed. In any case, all agree that textual perfections of wisdom are imputed perfections of wisdom. (Perhaps one could say that the common perfections of wisdom on the paths of accumulation and preparation are imputed perfections of wisdom.)

4

Explaining the thirty phenomena characterizing the three exalted knowers

Chapter I. Explaining the ten phenomena characterizing exalted-knowers-of-all-aspects

I.5-6:

Mind-generations, guidance,
Four limbs of definite discrimination,
The nature of the element of attributes
Which is the basis of achievings,

Objects of observation, intent,
Armor, activities of engaging,
Collections, and issuance
[Characterize] a Subduer's exalted-knower-of-all-aspects.

Ngag-wang-pal-dan's *Meaning of the Words,* 4b.4, fleshes these two stanzas out as:

Mind-generations, guidance, limbs of definite discrimination, the naturally abiding lineage **which is the basis of** Great Vehicle

> **achievings**, **objects of observation** of Great Vehicle achievings, objects of **intent** of Great Vehicle achievings, achievings through **armor**, achievings through **engagement**, achievings through the **collections**, and definitely **issuative** achievings are the ten phenomena characterizing an **exalted-knower-of-all-aspects**.

Maitreya’s *Ornament:*

།སེམས་བསྐྱེད་པ་དང་གདམས་ངག་དང་། །ངེས་འབྱེད་ཡན་ལག་རྣམ་བཞི་དང་།
།སྒྲུབ་པ་ཡི་ནི་རྟེན་གྱུར་པ། །ཆོས་ཀྱི་དབྱིངས་ཀྱི་རང་བཞིན་དང་།

།དམིགས་པ་དག་དང་ཆེད་དང་ནི། །གོ་ཆ་འཇུག་པའི་བྱ་བ་དང་།
།ཚོགས་ནི་ངེས་པར་འབྱུང་བཅས་རྣམས། །ཐུབ་པའི་རྣམ་ཀུན་མཁྱེན་པ་ཉིད།

Ngag-wang-pal-dan’s *Meaning of the Words:*

སེམས་བསྐྱེད་དང་། **གདམས་ངག་དང་**། **ངེས་འབྱེད་ཡན་ལག་**དང་། ཐེག་ཆེན་**སྒྲུབ་པའི་རྟེན་**རང་བཞིན་གནས་རིགས་དང་། ཐེག་ཆེན་སྒྲུབ་པའི་**དམིགས་པ་**དང་། ཐེག་ཆེན་སྒྲུབ་པའི་**ཆེད་**དུ་བྱ་བ་དང་། **གོ་**སྒྲུབ་དང་། **འཇུག་**སྒྲུབ་དང་། **ཚོགས་**སྒྲུབ་དང་། **ངེས་འབྱུང་**སྒྲུབ་པ་དང་**བཅས་**པ་ནི་**རྣམ་མཁྱེན་**མཚོན་བྱེད་ཀྱི་ཆོས་བཅུའོ། །

Ngag-wang-pal-dan’s *Meaning of the Words* continues:

> The modes of characterization are both:
>
> 1. characterization of an effect by a cause (*rgyus ’bras bu mtshon pa*)—“The final exalted knower attained through the power of having practiced the ten phenomena is an exalted-knower-of-all-aspects,” and
> 2. characterization of an object-possessor [that is, a consciousness] by an object (*yul gyis yul can mtshon pa*)—“The final exalted knower directly realizing all Great Vehicle causes and effects included within the ten phenomena is an exalted-knower-of-all-aspects.”

མཚོན་ཚུལ་ནི། ཆོས་བཅུ་ཉམས་སུ་བླངས་པའི་སྟོབས་ཀྱིས་ཐོབ་པའི་མཁྱེན་པ་མཐར་ཐུག་ནི་རྣམ་མཁྱེན་ནོ་ཞེས་རྒྱུས་འབྲས་བུ་མཚོན་པ་དང་། ཆོས་བཅུས་བསྡུས་པའི་ཐེག་ཆེན་གྱི་རྒྱུ་འབྲས་མཐའ་དག་མངོན་སུམ་དུ་རྟོགས་པའི་མཐར་ཐུག་གི་མཁྱེན་པ་ནི་རྣམ་མཁྱེན་ནོ་ཞེས་ཡུལ་གྱིས་ཡུལ་ཅན་མཚོན་པ་གཉིས་ཀ་ཡིན་ནོ༔ ༔

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 189ff.

5

1st Topic

1. Great Vehicle Mind-generations

Definition of mind-generation, I.18ab:

> Mind-generation is a wish for thoroughly
> Complete enlightenment for the sake of others.

Ngag-wang-pal-dan's *Meaning of the Words* (6b.6) fleshes these two lines out as:

> Great Vehicle **mind-generation is a** special mental cognition **wishing for** the object of attainment—**thoroughly complete enlightenment**—**for the sake of** sentient beings **other** than oneself.

Maitreya's *Ornament:*
།སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར། །ཡང་དག་རྫོགས་པའི་བྱང་ཆུབ་འདོད།

Ngag-wang-pal-dan's *Meaning of the Words:*
ཐེག་ཆེན་གྱི་**སེམས་བསྐྱེད་པ་ནི་**ཆེད་དུ་བྱ་བར་ང་ཡིས་**གཞན་**པའི་སེམས་ཅན་ཐམས་ཅད་ཀྱི་**དོན་**གྱི་**ཕྱིར་**དུ་ཐོབ་བྱ་**ཡང་དག་**པར་**རྫོགས་པའི་བྱང་ཆུབ་འདོད་**པའི་ཡིད་ཀྱི་རྣམ་རིག་ཁྱད་པར་

ཅན་ཡིན་ནོ། །

I.18cd:

> That and that
> Are described briefly and at length similarly to the sūtras.

Ngag-wang-pal-dan's *Meaning of the Words* (6b.6) fleshes these two lines out as:

> The thought of Tsong-kha-pa's *Golden Garland* is: **That** enlightenment is the object of attainment and **that** others' welfare is the object of intent **are described** in the *Mother Sūtras* **in the** twofold **manner of brevity and at length**, due to which the explanation by the Foremost Holy [Maitreya] of mind-generation as the wish for complete enlightenment for the sake of others is done **similarly to the** *Mother* ***Sūtras,*** that is, concordantly with them, and not at his own whim. In this case, [I] wonder whether [this means these two lines should be taken], so to speak, as:
>
> > That [enlightenment is the object of attainment] and that [others' welfare is the object of intent]
> > Are treated briefly and at length similarly to the sūtras.
>
> According to Gyal-tshab's *Explanation,* [the meaning is:] It is to be known that **that** enlightenment **and that** welfare of others **are described in the manner of brevity and at length** in all three *Mothers—Extensive, Medium, and Brief*—because similar to the *Medium Mother* the meanings are completely taught also in the other two. In this case, [I] wonder whether [this means these two lines should be taken], so to speak, as:
>
> > That [enlightenment] and that [welfare of others] are, similarly
> > To the *Medium Mother,* described briefly and at length also in the other two.
>
> [It is the case that] the meanings are completely taught in [the *Brief Perfection of Wisdom Sūtra,*] the *Eight Thousand Stanza,* even though extensive and brief words are not individually present. It needs to be analyzed how, in accordance with this mode of explanation, [these final two lines] serve as a proof of how the

definition of mind-generation set out above does not contradict the meaning of the [perfection of wisdom] sūtras [since the purpose of the final two lines should be to point out the definition of mind-generation is based on the Perfection of Wisdom Sūtras].

Maitreya's *Ornament:*
།དེ་དང་དེ་ནི་མདོ་བཞིན་དུ། །བསྡུས་དང་རྒྱས་པའི་སྒོ་ནས་བརྗོད།

Ngag-wang-pal-dan's *Meaning of the Words:*
བྱང་ཆུབ་ཐོབ་བྱའི་ཡུལ་ཡིན་པ་དེ་དང་གཞན་དོན་ཆེད་དུ་བྱ་བའི་ཡུལ་ཡིན་པ་དེ་ནི་བསྡུས་པ་དང་རྒྱས་པ་གཉིས་གཉིས་ཀྱི་སྒོ་ནས་ཡུམ་གྱི་མདོ་ལས་བརྗོད་པས་རྗེ་བཙུན་གྱིས་སེམས་བསྐྱེད་དེ་གཞན་ཆེད་དུ་རྫོགས་བྱང་འདོད་པར་བཤད་པ་དེ་ཡུམ་གྱི་མདོ་བཞིན་དུ་སྟེ་དེ་དང་མཐུན་པར་བྱས་ཀྱི་རང་དགར་ནི་མིན་ནོ། །ཞེས་པ་ནི་གསེར་ཕྲེང་གི་དགོངས་པའོ། །འདི་ལྟར་ན། དེ་དང་དེ་ནི་མདོ་ཉིད་ནས། །བསྡུས་རྒྱས་སྒོ་ནས་བརྗོད་བཞིན་བྱས།། ཞེས་པ་ལྟ་བུ་ཡིན་ནམ་སྙམ། རྣམ་བཤད་ལྟར་ན། བྱང་ཆུབ་དེ་དང་གཞན་དོན་དེ་ནི་ཡུམ་རྒྱས་འབྲིང་བསྡུས་གསུམ་ག་ལས་བསྡུས་པ་དང་རྒྱས་པའི་སྒོ་ནས་བརྗོད་པར་ཤེས་པར་བྱ་སྟེ། ཡུམ་བར་མའི་མདོ་བཞིན་དུ་གཞན་གཉིས་ལས་ཀྱང་དོན་ཚང་བར་བསྟན་པའི་ཕྱིར་ཞེས་པའོ།། འདི་ལྟར་ན། དེ་དང་དེ་ནི་བར་མ་བཞིན། །གཞན་གཉིས་ལས་ཀྱང་བསྡུས་རྒྱས་བརྗོད། །ཅེས་པ་ལྟ་བུ་ཡིན་ནམ་སྙམ་ཞིང་། བརྒྱད་སྟོང་པར་རྒྱས་བསྡུས་ཀྱི་ཚིག་སོ་སོར་མེད་ཀྱང་དོན་ཚང་བར་བསྟན་པའོ།། བཤད་ཚུལ་འདི་ལྟར་ན། སེམས་བསྐྱེད་ཀྱི་མཚན་ཉིད་སྔར་བཤད་པ་དེ་མདོའི་དོན་དང་མི་འགལ་བའི་སྒྲུབ་བྱེད་དུ་ཇི་ལྟར་འགྱུར་དཔྱད་དགོས་སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 7ff.

[6] Divisions of mind-generations, I.19-20:

> Moreover that is of twenty-two aspects—
> By way of earth, gold, moon, fire,
> Treasure, jewel-mine, ocean,
> Diamond, mountain, medicine, spiritual guide,
>
> Wishing-granting jewel, sun,
> Song, monarch, storehouse, highway,
> Mount, spring, lute,
> River, and cloud.

Ngag-wang-pal-dan's *Meaning of the Words* (6b.6/14) fleshes these two stanzas out :

1. **Moreover that** mind-generation endowed with aspiration to enlightenment is like **earth** because of its being the foundation of all the paths and fruits of the Great Vehicle.

Maitreya's *Ornament:*

།དེ་ཡང་ས་གསེར་ཟླ་བ་མེ། །གཏེར་དང་རིན་ཆེན་འབྱུང་གནས་མཚོ།
།རྡོ་རྗེ་རི་སྨན་བཤེས་གཉེན་དང་། །ཡིད་བཞིན་ནོར་བུ་ཉི་མ་གླུ།

།རྒྱལ་པོ་མཛོད་དང་ལམ་པོ་ཆེ། །བཞོན་པ་བཀོད་མའི་ཆུ་དང་ནི།
།སྒྲ་བསྙན་ཆུ་བོ་སྤྲིན་རྣམས་ཀྱིས། །རྣམ་པ་ཉི་ཤུ་རྩ་གཉིས་སོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

སེམས་བསྐྱེད་**དེ་ཡང་**བྱང་ཆུབ་ལ་འདུན་པ་དང་ལྡན་པ་ནི༏ **ས་**ལྟ་བུ་སྟེ། ཐེག་ཆེན་ལམ་འབྲས་ཀུན་གྱི་གཞི་ཡིན་པའི་ཕྱིར།

2. [Mind-generation] endowed with a continuously abiding thought [toward complete enlightenment]* is like **gold** because the thought to [provide] help and happiness does not change.

རྒྱུན་ཆགས་སུ་གནས་པའི་བསམ་པ་དང་ལྡན་པ་ནི་**གསེར་**ལྟ་བུ་སྟེ། ཕན་བདེའི་བསམ་པ་མི་འགྱུར་པའི་ཕྱིར།

3. [Mind-generation] endowed with surpassing thought [due to

hearing doctrines from many Buddhas through magical creations]* is like a waxing **moon** because it increases all virtuous attributes.

ལྷག་བསམ་དང་ལྡན་པ་ནི། **ཟླ་**ཚེས་ལྟ་བུ་སྟེ། དགེ་ཆོས་མཐའ་དག་འཕེལ་བར་འགྱུར་བའི་ཕྱིར།

4. [Mind-generation] endowed with training in the three exalted knowers is like **fire** because of burning manifest obstructions.

མཁྱེན་གསུམ་གྱི་སྦྱོར་བ་དང་ལྡན་པ་ནི། **མེ་**ལྟ་བུ་སྟེ། སྒྲིབ་པ་མངོན་གྱུར་བ་སྲེག་པའི་ཕྱིར།

5. [Mind-generation] endowed with [the perfection of]* giving is like a **treasure** because of satisfying sentient beings.

སྦྱིན་པ་དང་ལྡན་པ་ནི། **གཏེར་**ལྟ་བུ་སྟེ། སེམས་ཅན་ཚིམ་པར་བྱེད་པའི་ཕྱིར།

6. [Mind-generation] endowed with [the perfection of]* ethics is like a **jewel-mine** because of acting as a foundation of all good qualities.

ཚུལ་ཁྲིམས་དང་ལྡན་པ་ནི། **རིན་**པོ་**ཆེའི་འབྱུང་གནས་**ལྟ་བུ་སྟེ། ཡོན་ཏན་ཀུན་གྱི་གཞི་བྱེད་པའི་ཕྱིར།

7. [Mind-generation] endowed with [the perfection of]* patience is like an **ocean** because descent of the unwanted does not disturb the mind.

བཟོད་པ་དང་ལྡན་པ་ནི། རྒྱ་**མཚོ་**ལྟ་བུ་སྟེ། མི་འདོད་པ་ཐོག་ཏུ་བབ་པས་ཡིད་མི་འཁྲུག་པའི་ཕྱིར།

8. [Mind-generation] endowed with [the perfection of]* effort is like a **diamond** because demons cannot split one from the Great Vehicle.

བརྩོན་འགྲུས་དང་ལྡན་པ་ནི། **རྡོ་རྗེ་**ལྟ་བུ་སྟེ། བདུད་ཀྱིས་ཐེག་ཆེན་ལས་མི་ཕྱེད་པའི་ཕྱིར།

9. [Mind-generation] endowed with [the perfection of]* concentration is like a mighty **mountain** (*ri rab, meru*) because distraction does not agitate one from meditative stabilization.

བསམ་གཏན་དང་ལྡན་པ་ནི། **རི་**རབ་ལྟ་བུ་སྟེ། རྣམ་གཡེང་གིས་ཏིང་ངེ་འཛིན་ལས་མི་བསྐྱོད་པའི་ཕྱིར།

10. [Mind-generation] endowed with the perfection of wisdom is like **medicine** because of pacifying the sickness of the two obstructions.

ཤེར་ཕྱིན་དང་ལྡན་པ་ནི། **སྨན་**ལྟ་བུ་སྟེ། སྒྲིབ་གཉིས་ཀྱི་ནད་ཞི་བར་བྱེད་པའི་ཕྱིར།

11. [Mind-generation] endowed with [the perfection of]* method [that is, skill in means] is like a **spiritual guide** because sentient beings are not forsaken due to the four immeasurables.

ཐབས་དང་ལྡན་པ་ནི། **བཤེས་གཉེན་**ལྟ་བུ་སྟེ། ཚད་མེད་བཞིས་སེམས་ཅན་མི་གཏོང་བའི་ཕྱིར།

12. [Mind-generation] endowed with [the perfection of]* prayer-wishes is like a **wish-granting jewel** because effects are achieved, in the way that they are wished through the five clairvoyances [seeing what will help].*

སྨོན་ལམ་དང་ལྡན་པ་ནི། **ཡིད་བཞིན་གྱི་ནོར་བུ་**ལྟ་བུ་སྟེ། མངོན་ཤེས་ལྔས་ཇི་ལྟར་སྨོན་པའི་འབྲས་བུ་འགྲུབ་པའི་ཕྱིར།

13. [Mind-generation] endowed with [the perfection of]* power is like a **sun** because trainees are ripened through the four ways of gathering [students: giving, speaking pleasantly, purposeful behavior, and concordant behavior, which respectively are (a) to give material things, (b) to converse on the subjects of high status and definite goodness, (c) to cause others to practice what is beneficial, and (d) for oneself to practice what one teaches others].

སྟོབས་དང་ལྡན་པ་ནི། **ཉི་མ་**ལྟ་བུ་སྟེ། བསྡུ་དངོས་བཞིས་གདུལ་བྱ་སྨིན་པར་བྱེད་པའི་ཕྱིར།

14. [Mind-generation] endowed with [the perfection of]* pristine wisdom is like a **song** of Smell-eaters (*dri za, gandhārva*) [a melodious song]* because doctrines to which trainees aspire are taught by way of the four reasonings [reasoning of dependence (*ltos pa'i rigs pa*), reasoning of performance of function (*bya ba byed pa'i rigs pa*), reasoning of tenable proof (*'thad pas sgrub pa'i rigs pa*), and reasoning of nature (*chos nyid kyi rigs pa*)].

ཡེ་ཤེས་དང་ལྡན་པ་ནི། དྲི་ཟའི་**གླུ་**ལྟ་བུ་སྟེ། སོ་རིག་བཞིས་གདུལ་བྱ་འདུན་པར་བྱེད་པའི་ཆོས་སྟོན་པའི་ཕྱིར།

15. [Mind-generation] endowed with [the six]* clairvoyances is like a **monarch** because of accomplishing others' welfare by the unimpeded force of not losing out at four times through the four reliances. [From Jam-yang-shay-pa's *Great Exposition of Tenets* cited in Hopkins, *Maps of the Profound,* 317:

    The four reliances are posited respectively in order not to lose out at four times:

    - When understanding [that is, hearing] all doctrines, one should rely on doctrine, but not on persons [since if one takes as true all that is explained and does not analyze the meaning of words, one will not distinguish between the correct and the quasi].
    - When holding all doctrines [without forgetting], one should rely on meaning, but not [be intent only] on persons' words.
    - When closely investigating meaning, one should rely on definitive meaning, but not on interpretable meaning [since if one merely takes conventionalities to mind, one will not gain ascertainment arisen from thinking with regard to the ultimate].
    - When achieving doctrinal practices [of liberation], one should rely on pristine wisdom, but not on consciousness [since if one is satisfied with mere con-

ceptual consciousnesses arisen from hearing, thinking, and meditation, one will not gain uncontaminated pristine wisdom in which clear perception of the meaning of reality is complete…]

མངོན་ཤེས་དང་ལྡན་པ་ནི། **རྒྱལ་པོ་**ལྟ་བུ་སྟེ། བསྟན་པ་བཞིས་དུས་བཞིར་ཆུད་མི་ཟ་བའི་མཐུ་ཐོགས་པ་མེད་པས་གཞན་དོན་སྒྲུབ་པའི་ཕྱིར།

16. [Mind-generation] endowed with [the collections of]* merit and wisdom is like a **storehouse** because the varieties of good qualities, whatever is wanted, arise from the two collections.

བསོད་ནམས་དང་ཡེ་ཤེས་དང་ལྡན་པ་ནི། བང་**མཛོད་**ལྟ་བུ་སྟེ། ཚོགས་གཉིས་ལས་ཡོན་ཏན་སྣ་ཚོགས་གང་འདོད་འབྱུང་བའི་ཕྱིར།

17. [Mind-generation] endowed with the thirty-seven harmonies with enlightenment is like a **highway** because of being the tracks of passage of all Superiors—this is for the harmonies with enlightenment but not for mind-generation [since Lesser Vehicle Superiors do not have altruistic mind-generation].

བྱང་ཕྱོགས་སོ་བདུན་དང་ལྡན་པ་ནི། **ལམ་པོ་ཆེ་**ལྟ་བུ་སྟེ། འཕགས་པ་ཐམས་ཅད་ཀྱི་གཤེགས་ཤུལ་ཡིན་པའི་ཕྱིར། འདི་ནི་བྱང་ཕྱོགས་ལ་ཡིན་གྱི་སེམས་བསྐྱེད་ལ་མིན་ནོ། །

18. [Mind-generation] endowed with compassion [carrying the burden of others' welfare]* and special insight [realizing the absence of inherent existence]* is like a **mount** [such as a horse who knows where to go]* because of easily going to the nonabiding ground [of the nonabiding nirvāṇa of Buddhahood] without falling to the extreme of mundane existence and [solitary] peace.

སྙིང་རྗེ་ལྷག་མཐོང་དང་ལྡན་པ་ནི༑ **བཞོན་པ་**ལྟ་བུ་སྟེ། སྲིད་ཞིའི་

མཐར་མི་ལྷུང་བར་མི་གནས་པའི་སར་བདེ་བླག་ཏུ་འགྲོ་བའི་ཕྱིར།

19. [Mind-generation] endowed with retentions and confidence*** is like a **spring** [inexhaustibly issuing upward]* because of being inexhaustible due to holding the doctrines heard and will be heard.

གཟུངས་སྤོབས་དང་ལྡན་པ་ནི། **བཀོད་མའི་ཆུ་**ལྟ་བུ་སྟེ། ཐོས་པ་དང་ཐོས་འགྱུར་གྱི་ཆོས་འཛིན་པས་མི་ཟད་པའི་ཕྱིར།

20. [Mind-generation] endowed with the festival of the four summaries of doctrine* is like a **lute** [pleasing all, which when heard satisfies the mind,] because of proclaiming the pleasant discourse of doctrine to trainees wanting liberation.

ཆོས་ཀྱི་སྡོམ་བཞིའི་དགའ་སྟོན་དང་ལྡན་པ་ནི། **སྒྲ་སྙན་**ལྟ་བུ་སྟེ། ཐར་འདོད་ཀྱི་གདུལ་བྱ་ལ་ཆོས་ཀྱི་གཏམ་སྙན་པ་སྒྲོགས་པའི་ཕྱིར།

21. [Mind-generation] endowed with the path of solely progressing [without interruption in nonconceptual pristine wisdom] is like the continuum of a **river** because of impartially and of its own accord engaging in others' welfare with unbroken continuum.

བགྲོད་པ་གཅིག་པའི་ལམ་དང་ལྡན་པ་ནི་**ཆུ་བོ**འི་རྒྱུན་ལྟ་བུ་སྟེ། གཞན་དོན་ལ་རིས་སུ་མ་ཆད་པ་དང་རང་གི་ངང་གིས་རྒྱུན་མ་འཆད་པར་འཇུག་པའི་ཕྱིར།

22. [Mind-generation] endowed with a body of attributes is like a **cloud** because of ripening the harvest of help and happiness of impure trainees through the twelve great deeds of skill in means.

ཆོས་སྐུ་དང་ལྡན་པ་ནི། **སྤྲིན་**ལྟ་བུ་སྟེ༏ ཐབས་ལ་མཁས་པའི་མཛད་ཆེན་བཅུ་གཉིས་ཀྱིས་མ་དག་པའི་གདུལ་བྱའི་ཕན་བདེའི་

ལོ་ཏོག་སྨིན་པར་མཛད་པའི་ཕྱིར།

> In that way, mind-generation **is** indicated to be **twenty-two aspects** of mind-generation **by way of** those ranging from earth through cloud.

དེ་ལྟར་ས་ནས་སྤྲིན་གྱི་བར་**རྣམས་ཀྱིས་**སེམས་བསྐྱེད་པ་**རྣམ་པ་ཉི་ཤུ་རྩ་གཉིས་**བསྟན་པ་ཡིན་ནོ། །

* Gung-tang Lo-drö-gya-tsho's *Annotations to (Haribhadra's) "Clear Meaning Commentary,"* vol. 1, 109.7ff.

** The four summaries of doctrine are: All compounded phenomena are impermanent; all contaminated things are miserable; all phenomena are selfless; nirvāṇa is peace.

*** Tsong-kha-pa's *Golden Garland* speaks of "the retentions that hold words and meanings without forgetting" (*tshig don mi brjed par 'dzin pa'i gzungs*) and "the confidence of unimpededly explaining to others" (*gzhan la thogs med du 'chad pa'i spobs pa*).

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 9ff.

[7] In fleshing out I.18ab, Ngag-wang-pal-dan (*Meaning of the Words,* 6b.6) adds:

> About this, there are two, aspirational and practical mind-generations. Concerning the difference between these two, the assertion of Tsong-kha-pa's greater and lesser *Stages of the Path* is that they are differentiated by whether the vow to engage in practice has been attained or not, whereas Gyal-tshab's assertion is that they are differentiated by whether they are explicitly conjoined or not conjoined with the activities of practice, the [Bodhisattva] deeds. According to the first, the aspirational mind exists only on the small path of accumulation, whereas according to the second it exists through the seventh ground. Furthermore, the thought of [Jam-yang-shay-pa's] textbooks is not restricted to being one-pointedly in accordance with the latter because it is explained in his Middle Way textbook [*Great Exposition of the Middle*] that the practical mind exists among mind-generations devoid of intense [practice of the] deeds.

འདི་ལ་སྨོན་འཇུག་གི་སེམས་གཉིས་ཡོད། འདི་གཉིས་ཀྱི་ཁྱད་པར་ནི་འཇུག་སྡོམ་ཐོབ་མ་ཐོབ་ཀྱིས་འབྱེད་པ་དེ་ལམ་རིམ་ཆེ་ཆུང་གི་དགོངས་པ་ཡིན་ལ། སྤྱོད་པ་ཉམས་ལེན་གྱི་བྱ་བས་དངོས་སུ་ཟིན་མ་ཟིན་གྱིས་འབྱེད་པ་དེ་རྒྱལ་ཚབ་རྗེའི་བཞེད་པའོ། །དང་པོ་ལྟར་ན། སྨོན་སེམས་ནི་ཚོགས་ལམ་ཆུང་ངུ་ཁོ་ནར་ཡོད་ལ། གཉིས་པ་ལྟར་ན་ས་བདུན་པའི་བར་དུ་ཡོད་དོ། །ཡིག་ཆའི་དགོངས་པ་ཡང་མཐའ་གཅིག་ཏུ་ཕྱི་མ་ལྟར་ཡིན་པའི་ངེས་པ་མེད་དེ། སྤྱོད་པ་ནན་ཏན་དང་བྲལ་བའི་སེམས་བསྐྱེད་ལ་འཇུག་སེམས་ཡོད་པར་དབུ་མའི་ཡིག་ཆར་བཤད་པའི་ཕྱིར་རོ། །

8

2nd Topic

2. Guidance

I.21-22:

> Concerning achieving, the truths,
> The three jewels—Buddha and so forth,
> Nonattachment, thorough nonwearying,
> Thoroughly maintaining the paths,
>
> The five eyes, the six qualities
> Of clairvoyance, the path of seeing,
> And meditation: guidances
> Are to be known as having a nature of ten.

Ngag-wang-pal-dan's *Meaning of the Words,* 8b.7, fleshes out these two stanzas—the general divisions of guidances—as:

1. Guidance **concerning achieving**'s own entity is the instruction "You should engage in methods for achieving the entirety of the aforementioned wholesome phenomena in the manner of:

   (a) not passing beyond obscurational and ultimate truths,

that is, a union of the two truths, and

(b) not observing as ultimate[ly existing] the four phenomena [the practitioner Bodhisattva, the object practiced which is the Mother perfection of wisdom, the fruit of practice which is enlightenment, and the entity of practice itself]* involved in practicing the Mother

in order to achieve a body of attributes for the sake of others' welfare—this being not shared with Hearers and Solitary Realizers."

* Gung-tang Lo-drö-gya-tsho's *Annotations to (Haribhadra's) "Clear Meaning Commentary,"* vol. 1, 120.5.

Maitreya's *Ornament:*

།སྒྲུབ་དང་

Ngag-wang-pal-dan's *Meaning of the Words:*

སྔར་བཤད་པའི་དཀར་ཆོས་མ་ལུས་པ་སྒྲུབ་པའི་ཐབས་ལ། ཀུན་རྫོབ་དང་དོན་དམ་པའི་བདེན་པ་ལས་མི་འདའ་བ་སྟེ་བདེན་གཉིས་ཟུང་འབྲེལ་དང་། ཉན་རང་དང་ཐུན་མོང་མ་ཡིན་པ་གཞན་དོན་དུ་ཆོས་སྐུ་འགྲུབ་པའི་ཆེད་དུ་ཡུམ་ལ་སྤྱོད་པའི་ཆོས་བཞི་དོན་དམ་པར་མི་དམིགས་པའི་ཚུལ་གྱིས་འཇུག་པར་བྱའོ་ཞེས་སློབ་པ་ནི་**སྒྲུབ་**པ་རང་གི་ངོ་བོ་ལ་འདོམས་པ་**དང་**།

2. Guidance concerning **the** four **truths** is:

(a) "Regarding true sufferings, the two—the emptiness of contaminated effects and the perfection of wisdom realizing this—are ultimately undifferentiable."

(b) "Regarding origins, since emptiness and contaminated causes are not ultimately different, contaminated causes are not truly established as having the attributes of production and cessation and of thorough affliction and thorough purity."

(c) "Regarding true cessations, emptiness—the voidness of adventitious defilements—is ultimately devoid of the

characteristics of compounded phenomena (production and cessation) and the characteristics of objects of abandonment and antidotes (thorough affliction and thorough purity) and distinctions of state such as deterioration, increase, and so forth; and those do not have any attribute of true establishment."

(d) "Regarding true paths, realize that the perfections and Bodhisattvas mutually; the three meditative stabilizations and the three—emptiness, signlessness, and wishlessness—mutually; and the former pole [the past] and the later pole [the future] mutually are not ultimately associated and not associated!

> Gung-tang Lo-drö-gya-tsho's *Annotations to (Haribhadra's) "Clear Meaning Commentary,"* (vol. 1, 126.8) explains the meaning of these three:
>
> > The objects of training that are the six perfections and the practitioners that are the Bodhisattvas are not truly associated as object meditated and meditator and are not truly established as not associated as object meditated and meditator. The three meditative stabilizations on emptiness, signlessness, and wishlessness and the three—emptiness, signlessness, and wishlessness—are not truly established as related, or associated, as subject and object and those are not truly established as truly not related, or not associated as subject and object. That the former pole, that is, the past, the later pole, that is, the future, and the present are not ultimately associated or connected the one to the other and that these are not so associated is proven as just not true[ly established].

Maitreya's *Ornament:*
བདེན་པ་རྣམས་དང་ནི།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྡུག་བདེན་ལ་ཟག་བཅས་ཀྱི་འབྲས་བུའི་སྟོང་ཉིད་དང་དེ་རྟོགས་པའི་ཤེར་ཕྱིན་གཉིས་དོན་དམ་པར་དབྱེར་མེད་དོ་ཞེས་དང་། ཀུན་འབྱུང་ལ་སྟོང་ཉིད་དང་ཟག་བཅས་ཀྱི་རྒྱུ་རྣམས་དོན་དམ་པར་ཐ་དད་མིན་པས་ཟག་བཅས་ཀྱི་རྒྱུ་རྣམས་སྐྱེ་དགག་དང་ཀུན་བྱང་གི་ཆོས་ཅན་དུ་བདེན་པར་མ་གྲུབ་བོ་ཞེས་དང་། འགོག་བདེན་ལ་སྟོང་ཉིད་གློ་བུར་གྱི་དྲི་མ་དང་བྲལ་བ་དེ་དོན་དམ་པར་འདུས་བྱས་ཀྱི་མཚན་ཉིད་སྐྱེ་དགག་དང་སྤང་གཉེན་གྱི་མཚན་ཉིད་ཀུན་བྱང་དང་གནས་སྐབས་ཀྱི་ཁྱད་པར་ཉམས་འཕེལ་ལ་སོགས་པ་དང་བྲལ་བ་ཡིན་ལ་དེ་ལ་ནི་ཁྱད་ཆོས་བདེན་པར་གྲུབ་པ་གང་ཡང་མེད་དོ་ཞེས་དང་། ལམ་བདེན་ལ་ཕར་ཕྱིན་དང་བྱང་སེམས་ནི་ཕན་ཚུན་དང་། ཏིང་ངེ་འཛིན་གསུམ་དང་སྟོང་ཉིད་མཚན་མེད་སྨོན་མེད་གསུམ་ནི་ཕན་ཚུན་དང་། སྔོན་གྱི་མཐའ་དང་ཕྱི་མའི་མཐའ་ནི་ཕན་ཚུན་དོན་དམ་པར་ལྡན་པ་དང་མི་ལྡན་པ་མ་ཡིན་པར་རྟོགས་པར་གྱིས་ཤིག་ཅེས་**བདེན་པ་**བཞི་ལ་འདོམས་པ་**དང་**།

3. Guidance concerning **the three jewels** is the transmission of the exhortation:

   (a) "Regarding the **buddha**, the final pristine wisdom realizing object observed and observer as just equally empty of true existence is buddha."

   (b) "Regarding the doctrine, all phenomena—comprised by the bases, the paths, and the aspects which are the objects of the three exalted knowers—are ultimately natureless."

   (c) "Regarding the spiritual community, Bodhisattva Superiors should be engaged as ultimately just unproduced."

Maitreya's *Ornament:*
།སངས་རྒྱས་ལ་སོགས་དཀོན་མཆོག་གསུམ།

Ngag-wang-pal-dan's *Meaning of the Words:*
སངས་རྒྱས་ལ་དམིགས་བྱ་དང་དམིགས་བྱེད་བདེན་སྟོང་མཉམ་པ་ཉིད་དུ་རྟོགས་པའི་ཡེ་ཤེས་མཐར་ཐུག་ནི་སངས་རྒྱས་ཡིན་ནོ་ཞེས་དང་། ཆོས་ལ་མཁྱེན་གསུམ་གྱི་ཡུལ་གཞི་ལམ་རྣམ་གསུམ་གྱིས་བསྡུས་པའི་ཆོས་ཐམས་ཅད་དོན་དམ་པར་ངོ་བོ་ཉིད་མེད་དོ་ཞེས་དང་། དགེ་འདུན་ལ་བྱང་ཆུབ་སེམས་དཔའ་འཕགས་པ་སློབ་པ་ཕྱིར་མི་ལྡོག་པ་རྣམས་ལ་དོན་དམ་པར་སྐྱེ་བ་མེད་པ་ཉིད་དུ་འཇུག་པར་བྱའོ་ཞེས་ལུང་འབོགས་པ་ནི་**དཀོན་མཆོག་གསུམ་**ལ་འདོམས་པ་དང་།

4. Guidance concerning the effort of **nonattachment**, which is an antidote to attachment bad activities, is: "Realize that body, speech, and mind are ultimately without the nature of an object of attachment!"

Maitreya's *Ornament:*
།མ་ཞེན་

Ngag-wang-pal-dan's *Meaning of the Words:*
ལུས་ངག་ཡིད་རྣམས་དོན་དམ་པར་ཞེན་བྱའི་ངོ་བོ་ཉིད་མེད་པར་རྟོགས་ཤིག་ཅེས་བྱ་བ་ངན་ཞེན་གྱི་ལེ་ལོའི་གཉེན་པོ་**མ་ཞེན་**པའི་བརྩོན་འགྲུས་ལ་འདོམས་པ་དང་།

5. Guidance concerning the effort of **nonwearying**, which is an antidote to the laziness of losing affinity [with high states of mind, a sense of inadequacy; for instance, to take cognizance of a Buddha or Bodhisattva's great qualities of mind and to think, "I could not possibly achieve such qualities,"]* is: "Realize phenomena ranging from forms through com-

plete enlightenment as just without the conceit of being truly established!"

* See Gedün Lodrö, *Calm Abiding and Special Insight,* trans. and ed. by Jeffrey Hopkins (Ithaca: Snow Lion, 1998), 71.

Maitreya's *Ornament:*
ཡོངས་སུ་མི་ངལ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*
གཟུགས་ནས་རྫོགས་བྱང་གི་བར་གྱི་ཆོས་རྣམས་བདེན་པར་རློམ་པ་མེད་པ་ཉིད་དུ་རྟོགས་པར་གྱིས་ཤིག་ཅེས་སྒྱིད་ལུག་པའི་ལེ་ལོའི་གཉེན་པོ་**མི་ངལ་**བའི་བརྩོན་འགྲུས་ལ་འདོམས་པ་**དང་།**

6. Guidance concerning the effort of **thoroughly maintaining the paths**, which is an antidote to self-disparagement, is: "Train within realizing that phenomena are ultimately just not inherently produced!"

Maitreya's *Ornament:*
།ལམ་ནི་ཡོངས་སུ་འཛིན་པ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*
ཆོས་རྣམས་དོན་དམ་པར་རང་བཞིན་གྱིས་མ་སྐྱེས་པ་ཉིད་དུ་རྟོགས་ནས་སློབ་པར་གྱིས་ཤིག་ཅེས་བདག་ཉིད་བརྙས་པའི་ལེ་ལོའི་གཉེན་པོ་**ལམ་ཡོངས་སུ་འཛིན་པ**འི་བརྩོན་འགྲུས་ལ་འདོམས་པ་དང་།

7. Guidance concerning the **five eyes** is: "You should train within realizing that the objects and subjects of the five eyes:

   (a) the fleshly eye, individually ascertaining coarse and subtle forms ranging from a hundred leagues (*yojana*) up to the billionfold world-system
   (b) the divine eye, knowing one's own and others' transmigrations and rebirths

(c) the eye of wisdom, directly realizing all phenomena as without true existence
(d) the eye of attributes, realizing the distinctions of Superior persons' keenness of faculty
(e) the Buddha eye, directly realizing all phenomena—the mode [of being] and the diversity—

are ultimately without difference.

Maitreya's *Ornament:*
།སྤྱན་ལྔ་དང་ནི་

Ngag-wang-pal-dan's *Meaning of the Words:*
དཔག་ཚད་བརྒྱ་ནས་སྟོང་གསུམ་ཀྱུན་ཆད་ཀྱི་གཟུགས་ཕྲ་རགས་སོ་སོར་ངེས་པའི་ཤའི་སྤྱན་དང་། རང་གཞན་གྱི་འཆི་འཕོ་དང་སྐྱེ་བ་ཤེས་པའི་ལྷའི་སྤྱན་དང་། ཆོས་ཐམས་ཅད་བདེན་པར་མེད་པར་མངོན་སུམ་དུ་རྟོགས་པའི་ཤེས་རབ་ཀྱི་སྤྱན་དང་། འཕགས་པའི་གང་ཟག་གི་དབང་པོ་རྣོ་རྟུལ་གྱི་ཁྱད་པར་རྟོགས་པའི་ཆོས་ཀྱི་སྤྱན་དང་། ཇི་ལྟ་ཇི་སྙེད་ཀྱི་ཆོས་ཐམས་ཅད་མངོན་སུམ་དུ་རྟོགས་པའི་སངས་རྒྱས་ཀྱི་སྤྱན་ལྔའི་ཡུལ་ཡུལ་ཅན་རྣམས་དོན་དམ་པར་ཐ་དད་མེད་པར་རྟོགས་ནས་བསླབ་པར་བྱའོ། །ཞེས་**སྤྱན་ལྔ་**ལ་འདོམས་པ་དང་།

8. Guidance concerning the **six qualities of clairvoyance** is: "The six clairvoyances:

(a) the clairvoyance of magical emanation, displaying vibrations of the ground and so forth
(b) the clairvoyance of the divine ear, hearing great and small sounds dwelling in worldly realms
(c) the clairvoyance of knowing others' minds, directly realizing whether others' minds are desirous or not desirous and so forth
(d) the clairvoyance of memory of former situations, re-

calling one's own and others' earlier succession of lifetimes

(e) the clairvoyance of divine eye, seeing the death, transmigration, and birth of sentient beings and their quality of form [for example, body]

(f) the clairvoyance of extinction of contamination, which is to have abandoned or to abandon the seeds of (1) the afflictive obstructions such as desire and so forth and (2) the obstructions to omniscience

in conventional terms should be generated in [your mental] continuum and should be realized as ultimately just quiescent from the start.

Maitreya's *Ornament:*
མངོན་ཤེས་ཀྱི། །ཡོན་ཏན་དྲུག་དང་

Ngag-wang-pal-dan's *Meaning of the Words:*
ས་གཡོ་བ་ལ་སོགས་པ་སྟོན་པར་བྱེད་པའི་རྫུ་འཕྲུལ་གྱི་མངོན་ཤེས་དང་། འཇིག་རྟེན་གྱི་ཁམས་ན་གནས་པའི་སྒྲ་ཆེ་ཆུང་ཐོས་པར་བྱེད་པའི་ལྷའི་རྣ་བའི་མངོན་ཤེས་དང་། གཞན་གྱི་སེམས་འདོད་ཆགས་དང་བཅས་མ་བཅས་སོགས་མངོན་སུམ་དུ་རྟོགས་པའི་གཞན་སེམས་ཤེས་པའི་མངོན་ཤེས་དང་། རང་གཞན་གྱི་ཚེ་རབས་སྔ་མ་རྗེས་སུ་དྲན་པར་བྱེད་པའི་སྔོན་གནས་རྗེས་དྲན་གྱི་མངོན་ཤེས་དང་། སེམས་ཅན་གྱི་འཆི་འཕོ་སྐྱེ་བ་དང་དེ་དག་གི་གཟུགས་བཟང་ངན་མཐོང་བར་བྱེད་པའི་ལྷའི་མིག་གི་མངོན་ཤེས་དང་། ཆགས་སོགས་ཉོན་མོངས་པ་དང་ཤེས་བྱའི་སྒྲིབ་པའི་ས་བོན་སྤངས་པའམ་སྤོང་བར་བྱེད་པའི་ཟག་ཟད་ཀྱི་མངོན་ཤེས་དྲུག་ཐ་སྙད་དུ་རྒྱུད་ལ་བསྐྱེད་ཅིང་དོན་དམ་པར་གཞོད་མ་ནས་ཞི་བ་ཉིད་དུ་རྟོགས་པར་བྱའོ་ཞེས་མངོན་ཤེས་དྲུག་ལ་འདོམས་

པ་དང་།

9. Guidance concerning the Great Vehicle **path of seeing** is: "A yogi realizing that all phenomena are without the nature of true establishment should meditatively cultivate—like a magician without adhering to the trueness [of what the magician has emanated]*—the path of seeing, which is the entity of the sixteen periods of forbearance and knowledge, as the antidote to the objects abandoned by the path of seeing."

* Gung-tang Lo-drö-gya-tsho's *Annotations to (Haribhadra's) "Clear Meaning Commentary,"* vol. 1, 157.1.

Maitreya's *Ornament:*
མཐོང་ལམ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*
ཆོས་ཐམས་ཅད་བདེན་གྲུབ་ཀྱི་ངོ་བོ་ཉིད་མེད་པར་རྟོགས་པའི་རྣལ་འབྱོར་པས་མཐོང་སྤང་གི་གཉེན་པོར་ཤེས་བཟོད་སྐད་གཅིག་མ་བཅུ་དྲུག་གི་ངོ་བོར་གྱུར་པའི་མཐོང་ལམ་བདེན་ཞེན་མེད་པར་སྒྱུ་མ་མཁན་བཞིན་དུ་སྒོམ་པར་བྱའོ་ཞེས་ཐེག་ཆེན་**མཐོང་ལམ་**ལ་འདོམས་པ་དང་།

10. Guidance concerning the Great Vehicle path of **meditation** is: "That yogi should meditatively cultivate the path of meditation—observing the noumenon already seen by the path of seeing—as the antidote to the objects abandoned by the path of meditation."

In that way **guidances are to be known as having a nature of ten.**

Maitreya's *Ornament:*
།བསྒོམ་ཞེས་བྱ་ལ་གདམས་ངག་ནི། །བཅུ་ཡི་བདག་ཉིད་ཤེས་པར་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*
རྣལ་འབྱོར་པ་དེས་སྒོམ་སྤང་གི་གཉེན་པོར་མཐོང་ལམ་གྱིས་

མཐོང་ཟིན་པའི་ཆོས་ཉིད་ལ་དམིགས་པའི་སྒོམ་ལམ་སྒོམ་པར་བྱའོ་ཞེས་ཐེག་ཆེན་**སྒོམ**་ལམ་ལ་འདོམས་པ་སྟེ། དེ་ལྟར་**གདམས་ངག་ནི་བཅུའི་བདག་ཉིད་དུ་ཤེས་པར་བྱའོ**། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 27ff.

9

3rd Topic

3. Limbs of Definite Discrimination

I.25-26:

> By way of objects of observation, aspects,
> Cause, and restrainers
> The entities of heat and so forth
> Of protective Bodhisattvas—
>
> Having the four conceptions
> [As objects of abandonment] accordingly
> And [having divisions of] small, medium, and great—
> Surpass those of Hearers as well as the Rhinoceros-like.

Ngag-wang-pal-dan's *Meaning of the Words,* 11b.3, fleshes these two stanzas out as:

> By way of the four:
>
> 1. **observing** not just the four bare truths but the four truths qualified by endless attributes
> 2. meditating not just on the sixteen [attributes,] impermanence and so forth, but within differentiating the 173 **aspects** and so forth of the four truths
> 3. being a powerfully capable **cause** of the Great Vehicle path of seeing containing the types of realizations of the three vehicles
> 4. being taken care of by virtuous spiritual friends who thoroughly **restrain** one from falling into the extremes of cyclic existence and [solitary] peace
>
> **the entities of heat and so forth** of the path of preparation **of**

Bodhisattvas endowed with an attitude **protective** of transmigrators**—having the four conceptions** of apprehended-object and apprehending-subject as objects of abandonment **in accordance** with the enumeration [of heat and so forth] **and** [having divisions of] **small, medium, and great—surpass** the path of preparation **of Hearers as well as of the Rhinoceros-like**.

Maitreya's *Ornament:*

།དམིགས་པ་དང་ནི་རྣམ་པ་དང་། །རྒྱུ་དང་ཡོངས་སུ་འཛིན་པ་ཡིས།
།བྱང་ཆུབ་སེམས་དཔའ་སྐྱོབ་པ་ཡི། །དྲོད་སོགས་བདག་ཉིད་ཇི་བཞིན་དུ།

།རྣམ་རྟོག་བཞི་པོ་ལྡན་བརྟེན་པ། །ཆུང་དང་འབྲིང་དང་ཆེན་པོ་རྣམས།
།ཉན་ཐོས་བསེ་རུ་ལྟ་བུ་དང་། །བཅས་པ་དག་ལས་ཁྱད་པར་འཕགས།

Ngag-wang-pal-dan's *Meaning of the Words:*

བདེན་པ་བཞི་དག་པ་བ་ཙམ་མ་ཡིན་པར་ཁྱད་ཆོས་མཐའ་ཡས་པས་ཁྱད་པར་དུ་བྱས་པའི་བདེན་པ་བཞི་ལ་དམིགས་པ་དང་། མི་རྟག་སོགས་བཅུ་དྲུག་ཙམ་མ་ཡིན་པར་བདེན་བཞིའི་རྣམ་པ་བརྒྱ་དང་དོན་གསུམ་ལ་སོགས་པར་ཕྱེ་ནས་སྒོམ་པ་དང་། ཐེག་པ་གསུམ་གྱི་རྟོགས་རིགས་ཚང་བའི་ཐེག་ཆེན་མཐོང་ལམ་གྱི་རྒྱུ་ནུས་པ་མཐུ་ཅན་ཡིན་པ་དང་། སྲིད་ཞིའི་མཐར་ལྟུང་བ་ལས་ཡོངས་སུ་འཛིན་པའི་དགེ་བའི་བཤེས་གཉེན་གྱིས་རྗེས་སུ་གཟུང་བ་དང་བཞིས། བྱང་ཆུབ་སེམས་དཔའ་འགྲོ་བ་སྐྱོབ་པའི་བསམ་པ་ཅན་གྱི་སྦྱོར་ལམ་དྲོད་སོགས་བཞིའི་བདག་ཉིད་གང་ཇི་ལྟ་བ་བཞིན་དུ་གཟུང་འཛིན་གྱི་རྣམ་རྟོག་བཞི་སྤང་བྱར་ལྡན་པ། རེ་རེ་ལ་ཆུང་ངུ་དང་འབྲིང་དང་ཆེན་པོའི་དབྱེ་བ་ཡོད་པ་རྣམས་ནི་ཉན་ཐོས་བསེ་རུ་ལྟ་བུའི་རང་རྒྱལ་དང་བཅས་པའི་སྦྱོར་ལམ་ལས་ཁྱད་པར་དུ་འཕགས་པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti*

and [Haribhadra’s] Ālokā, vol. 1, 53.

[10] I.27-36; Ngag-wang-pal-dan’s *Meaning of the Words,* 12a.5ff., divides these ten stanzas into three parts—(1) explanation of the features of the objects of observation, aspects, and cause; (2) explanation of the features of the conceptions; and (3) explanation of the features of restrainers. He treats the first in four parts corresponding to the four levels of a path of preparation; the first of these is an explanation—with respect to the heat path of preparation—of the features of (1) its objects of observation, (2) its aspect, and (3) the cause.

I.27:

> The objects of observation are impermanence and so forth
> Based on the truths. The aspect
> Is to stop manifest adherence and so forth;
> Cause of attaining all three vehicles.

Ngag-wang-pal-dan’s *Meaning of the Words,* 12a.5, fleshes this stanza out as:

> **The objects of observation** of small heat **are** the sixteen attributes of **the** four **truths**—**impermanence and so forth**, and **the aspect is** the pristine wisdom **stopping manifest adherence** to true existence with respect to impermanence **and so forth**. All twelve paths of preparation, [that is, the four levels of the path of preparation—heat, peak, forbearance, and supreme mundane qualities—each divided into three,] indicated here have the power of a **cause** capable **of attaining** the path of seeing that contains the types of realizations of **all three vehicles**.

Maitreya’s *Ornament:*

།དམིགས་པ་མི་རྟག་ལ་སོགས་པ། །བདེན་པའི་རྟེན་ཅན་དེ་ཡི་ནི།
།རྣམ་པ་མངོན་ཞེན་ལ་སོགས་འགོག །ཐེག་པ་གསུམ་ཆར་འཐོབ་པའི་རྒྱུ།

Ngag-wang-pal-dan’s *Meaning of the Words:*

དྲོད་ཆུང་ངུའི་**དམིགས་པ་**ནི། བདེན་པ་བཞིའི་ཁྱད་ཆོས་**མི་རྟག་སོགས་**བཅུ་དྲུག་དང་། **རྣམ་པ་**ནི། མི་རྟག་སོགས་སུ་**བདེན་**ཞེན་**འགོག་**པའི་ཡེ་ཤེས་སོ། །འདིར་བསྟན་སྦྱོར་ལམ་བཅུ་གཉིས་ཀ་**ཐེག་པ་གསུམ་ཆར་**གྱི་རྟོགས་རིགས་ཚང་བའི་མཐོང་ལམ་**འཐོབ་**

པའི་རྒྱུ་ནུས་པ་མཐུ་ཅན་ཡིན་ནོ། །

I.28ab:

> Forms and so forth devoid of coming together and decay, [inexpressible]
> As devoid of abiding and as abiding; and the imputed as inexpressible.

Ngag-wang-pal-dan's *Meaning of the Words* fleshes these two lines out as:

> The objects of observation of medium [heat] are **forms and so forth** ultimately **devoid of coming together and decay**, that is, production and disintegration; the aspect is the pristine wisdom realizing the ultimate as inexpressible as **devoid of abiding and** as **abiding**—that is to say, as inexpressible by names that are momentary or by names that are endowed with continuums.

Maitreya's *Ornament:*
།གཟུགས་སོགས་འདུ་འགོད་གནས་བྲལ་དང་། །གནས་དང་…བརྗོད་དུ་མེད།

Ngag-wang-pal-dan's *Meaning of the Words:*
འབྲིང་གི་དམིགས་པ་ནི། དོན་དམ་པར་འདུ་འགོད་དེ་སྐྱེ་འཇིག་དང་བྲལ་བའི་གཟུགས་སོགས་དང་། རྣམ་པ་ནི། དོན་དམ་པ་གནས་བྲལ་དང་གནས་ཏེ་སྐད་ཅིག་མ་དང་རྒྱུན་ལྡན་གྱི་མིང་གིས་བརྗོད་དུ་མེད་པར་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

I.28b:

> and the imputed as inexpressible.

Ngag-wang-pal-dan's *Meaning of the Words* fleshes this half-line line out as:

> The objects of observation of great [heat] are all terminologically **imputed** phenomena; the aspect is the pristine wisdom realizing that ultimately virtues and so forth are **inexpressible** as anything.

Maitreya's *Ornament:*
བཏགས་དང་བརྗོད་དུ་མེད།

Ngag-wang-pal-dan's *Meaning of the Words:*
ཆེན་པོའི་དམིགས་པ་ནི། བརྡར་**བཏགས་**པའི་ཆོས་ཐམས་ཅད་**དང་**། རྣམ་པ་ནི། དོན་དམ་པར་དགེ་སོགས་གང་དུ་ཡང་**བརྗོད་དུ་མེད་**པར་རྟོགས་པའི་ཡེ་ཤེས་སོ༔ ༔

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 68ff.

[11] I.28c-30; the second of the four parts corresponding to the four levels of a path of preparation is an explanation—with respect to the peak path of preparation—of the features of its objects of observation and aspect.

I.28c-29a:

> Those nonabiding forms and so forth
> Are without inherent existence in their entity—
>
> They are mutually one nature.

Ngag-wang-pal-dan's *Meaning of the Words,* 12b.4ff., fleshes these three lines out as:

> With respect to the objects of observation and the aspect of the small peak path of preparation, according to the assertion of Āryavimuktasena, from between the two—not positing [the objects of observation and the aspect with respect to the four] truths and positing [them with respect to the four] truths—regarding the first [not positing the objects of observation and the aspect with respect to the four truths]: the objects of observation are **forms and so forth** qualified by **an absence of inherent existence** in **the entity of forms** [and so forth] ultimately, and the aspect is the pristine wisdom realizing that ultimately forms and so forth and **their** noumenon are **one nature**, that is, are without a different nature.

Maitreya's *Ornament:*
།གཟུགས་སོགས་མི་གནས་དེ་དག་ནི། །དེ་ཡི་ངོ་བོ་རང་བཞིན་མེད།
།དེ་དག་གཅིག་གི་རང་བཞིན་གཅིག

Ngag-wang-pal-dan's *Meaning of the Words:*
རྩེ་མོ་ཆུང་ངུའི་དམིགས་རྣམ་ལ། འཕགས་པའི་བཞེད་པ་ལྟར་ན།

བདེན་པ་རྣམ་པར་མ་བཞག་པ་དང་། བཞག་པ་གཉིས་ལས། དང་པོའི་དམིགས་པ་ནི། དོན་དམ་པར་**གཟུགས་ཀྱི་ངོ་བོར་རང་བཞིན་མེད་**པས་ཁྱད་པར་དུ་བྱས་པའི་**གཟུགས་སོགས་**དང་། རྣམ་པ་ནི། གཟུགས་སོགས་དང་དེའི་ཆོས་ཉིད་དོན་དམ་པར་**རང་བཞིན་གཅིག་**སྟེ་ཐ་དད་མེད་པར་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

I.29b:

> Those do not abide [ultimately] as impermanent and so forth.

Ngag-wang-pal-dan’s *Meaning of the Words*, 12b.7ff., fleshes this line out as:

> Regarding the second, [positing the objects of observation and the aspect with respect to the four truths,] from among the four: the objects of observation of the small peak [path of preparation] in the context of true sufferings are the four—**impermanence and so forth** [misery, emptiness, and selflessness]—that **do not abide** ultimately, and the aspect is the pristine wisdom realizing that those four and their noumenon are ultimately without difference.

Maitreya’s *Ornament:*
།དེ་མི་རྟག་སོགས་པར་མི་གནས།

Ngag-wang-pal-dan’s *Meaning of the Words:*
གཉིས་པ་ལ་བཞི་ལས། སྡུག་བདེན་གྱི་དབང་དུ་བྱས་པའི་རྩེ་མོ་ཆུང་ངུའི་དམིགས་པ་ནི། དོན་དམ་པར་**མི་གནས་**པའི་**མི་རྟག་སོགས་**བཞི་དང་། རྣམ་པ་ནི། དེ་བཞི་དང་དེ་དག་གི་ཆོས་ཉིད་དོན་དམ་པར་ཐ་དད་མེད་པར་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

I. 29cd:

> They are empty of their nature.
> They are mutually one nature.

Ngag-wang-pal-dan’s *Meaning of the Words*, 13a.1ff., fleshes these two

lines out as:

> The objects of observation of that [small peak path of preparation] in the context of [true] origins are the four—cause and so forth [origin, strong production, and condition]—that do not abide ultimately, and the aspect is the pristine wisdom realizing that those four and their noumenon are ultimately without difference, and the objects of observation of that [small peak path of preparation] in the context of [true] cessations are the four—cessation and so forth [pacification, auspicious highness, and definite emergence]—that do not abide ultimately, and the aspect is the pristine wisdom realizing that **those** four and their noumenon are ultimately without difference.

Maitreya’s *Ornament:*
།དེ་རྣམས་དེ་ཡི་ངོ་བོས་སྟོང་། །དེ་དག་གཅིག་གི་རང་བཞིན་གཅིག

Ngag-wang-pal-dan’s *Meaning of the Words:*
ཀུན་འབྱུང་གི་དབང་དུ་བྱས་པའི་དེའི་དམིགས་རྣམ་ནི། དོན་དམ་པར་མི་གནས་པའི་རྒྱུ་སོགས་བཞི་དང་། **དེ་**དང་དེའི་ཆོས་ཉིད་ཅེས་སོགས་དང་། འགོག་བདེན་གྱི་དབང་དུ་བྱས་པའི་དེའི་དམིགས་རྣམ་ནི། དོན་དམ་པར་མི་གནས་པའི་འགོག་པ་སོགས་བཞི་དང་། **དེ་**དང་དེའི་ཆོས་ཉིད་ཅེས་སོགས་སྔ་མ་ལྟར་སྦྱར་རོ། །

I. 30a:

> Because phenomena are not apprehended

Ngag-wang-pal-dan’s *Meaning of the Words*, 13a.1ff., fleshes these two lines out as:

> The objects of observation of that [small peak path of preparation] in the context of [true] paths are **phenomena** empty of being objects **apprehended** ultimately as signs, and the aspect is the pristine wisdom realizing that ultimately there are no signs at all.

Maitreya’s *Ornament:*
།ཆོས་རྣམས་མི་འཛིན་གང་ཡིན་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*
ལམ་བདེན་གྱི་དབང་དུ་བྱས་པའི་དེའི་དམིགས་པ་ནི། དོན་དམ་པར་མཚན་མར་**གཟུང་**བྱས་སྟོང་པའི་**ཆོས་རྣམས་**དང་། རྣམ་པ་ནི། དོན་དམ་པར་མཚན་མ་གང་ཡང་མེད་པར་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

I.30b:

> And those are not seen as signs [of true establishment],

Ngag-wang-pal-dan's *Meaning of the Words*, 13b.1ff., fleshes this line out as:

> The objects of observation of the medium [peak path of preparation] are phenomena empty of being objects apprehended **as signs**, and the aspect is the pristine wisdom realizing that ultimately attainment and clear realization do not exist.

Maitreya's *Ornament:*
།དེ་དག་མཚན་མར་མི་མཐོང་ཕྱིར།

Ngag-wang-pal-dan's *Meaning of the Words:*
འབྲིང་གི་དམིགས་པ་ནི། **མཚན་མར་**གཟུང་བྱས་སྟོང་པའི་ཆོས་རྣམས་དང་། རྣམ་པ་ནི། དོན་དམ་པར་ཐོབ་པ་དང་མངོན་པར་རྟོགས་པ་མེད་པར་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

I.30cd:

> All thoroughly analyzed by wisdom
> Are unobservable.

Ngag-wang-pal-dan's *Meaning of the Words*, 13b.3ff., fleshes these two lines out as:

> The objects of observation of the great [peak path of preparation] are the substrata properly **analyzed by** the **wisdom** realizing the mode of being, and the aspect is the pristine wisdom realizing that **all** phenomena are ultimately **unobservable**.

Maitreya's *Ornament:*
།ཤེས་རབ་ཀྱིས་ནི་ཡོངས་རྫོགས་པ། །ཐམས་ཅད་དམིགས་སུ་མེད་པར་སོ།

ཆེན་པོའི་དམིགས་པ་ནི། ཡིན་ལུགས་རྫོགས་པའི་**ཤེས་རབ་ཀྱིས་** ཚུལ་བཞིན་དུ་བརྟག་པའི་གཞི་རྣམས་དང་། རྣམ་པ་ནི། ཆོས་ **ཐམས་ཅད་**དོན་དམ་པར་**དམིགས་སུ་མེད་པར་**རྟོགས་པའི་ཡེ་ ཤེས་སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 68.

[12] I.31-32b; the third of the four parts corresponding to the four levels of a path of preparation is an explanation—with respect to the forbearance path of preparation—of the features of its objects of observation and aspect.

I.31ab:

> Forms and so forth are natureless.
> The absence of that is the nature.

Ngag-wang-pal-dan's *Meaning of the Words,* 13b.4ff., fleshes out these two lines as:

> The objects of observation of the small forbearance [path of preparation] are **forms and so forth** which are **absent the nature** of true establishment, and the aspect is the pristine wisdom realizing this **absence** of the nature of true establishment as the conventional **nature**.

Maitreya's *Ornament:*
།གཟུགས་སོགས་ངོ་བོ་ཉིད་མེད་ཉིད། །དེ་མེད་པ་ཉིད་ངོ་བོ་ཉིད།

Ngag-wang-pal-dan's *Meaning of the Words:*
བཟོད་པ་ཆུང་ངུའི་དམིགས་པ་ནི། བདེན་གྲུབ་ཀྱི་**ངོ་བོ་ཉིད་མེད་**པའི་**གཟུགས་སོགས་**དང་། རྣམ་པ་ནི། བདེན་གྲུབ་ཀྱི་ངོ་བོ་ཉིད་ **མེད་པ་**དེ་ཐ་སྙད་པའི་**ངོ་བོ་ཉིད་**དུ་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

I.31cd:

> Those are without production and deliverance;
> Are pure; and those are signless.

Ngag-wang-pal-dan's *Meaning of the Words,* 13b.6ff., fleshes out these two lines as:

> The objects of observation of the medium [forbearance path of preparation] are forms and so forth qualified by an **absence of** true existence of **production** and **definite emergence**, that is, of cyclic existence and nirvāṇa, and the aspect is the pristine wisdom realizing that meditation on cyclic existence and nirvāṇa as without true existence act as the cause of the five **purities** of body and so forth.

Maitreya's *Ornament:*

།དེ་དག་སྐྱེ་མེད་ངེས་འབྱུང་མེད། །དག་དང་དེ་དག་མཚན་མ་མེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

འབྲིང་གི་དམིགས་པ་ནི། **སྐྱེ**་བ་དང་**ངེས་འབྱུང**་སྟེ་འཁོར་བ་དང་མྱང་འདས་བདེན་པར་**མེད**་པས་ཁྱད་པར་དུ་བྱས་པའི་གཟུགས་སོགས་དང་། རྣམ་པ་ནི། འཁོར་འདས་བདེན་པར་མེད་པར་བསྒོམ་པས་ལུས་སོགས་**དག**་པ་ལྔའི་རྒྱུ་བྱེད་པར་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

I.32ab:

> Due to not relying on signs of them
> There is no belief and discrimination of them.

Ngag-wang-pal-dan's *Meaning of the Words,* 14a.1ff., fleshes out these two lines as:

> The objects of observation of the great [forbearance path of preparation] are forms and so forth which do **not exist** as objects apprehended ultimately **as signs**, and the aspect is the pristine wisdom realizing that those forms and so forth do not ultimately exist as objects to be believed and as objects to be known by the two takings to mind [taking belief to mind (*mos pa yid byed*) and taking suchness to mind (*de kho na nyid yid byed*)].*

* Gung-tang Lo-drö-gya-tsho's *Annotations to (Haribhadra's) "Clear Meaning Commentary,"* vol. 1, 234.18.

Maitreya's *Ornament:*
།དེ་ཡི་མཚན་མར་མི་བརྟེན་པས། །སྨོས་མིན་འདུ་ཤེས་མེད་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*
ཆེན་པོའི་དམིགས་པ་ནི;། དོན་དམ་པར་**མཚན་མ**ར་གཟུང་བྱ་**མེད་**པའི་གཟུགས་སོགས་དང་། རྣམ་པ་ནི། གཟུགས་སོགས་**དེ་དག་**དོན་དམ་པར་ཡོད་བྱེད་གཉིས་ཀྱིས་**སྨོས་**བྱར་མེད་པ་དང་**ཤེས་**བྱར་**མེད་པ**ར་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 69.

13 I.32c-33; the fourth of the four parts corresponding to the four levels of a path of preparation is an explanation—with respect to the supreme-mundane-qualities path of preparation—of the features of its objects of observation and aspect.

I.32c:

> Meditative stabilizations, the functioning of those,

Ngag-wang-pal-dan's *Meaning of the Words,* 14a.3ff., fleshes out this line as:

> The objects of observation of the small supreme-mundane-qualities [path of preparation] are forms and so forth which are qualified by the ultimate absence of difference between (1) the **meditative stabilization** of nonproduction and **meditative stabilizations** of going-as-a-hero and so forth and (2) emptiness, and the aspect is the pristine wisdom realizing that **the functioning**, that is, the fruit, **of those** meditative stabilizations operates spontaneously in accordance with the lot of trainees.

Maitreya's *Ornament:*
།ཏིང་འཛིན་དེ་ཡི་བྱེད་པ་ཉིད།

Ngag-wang-pal-dan's *Meaning of the Words:*
ཆོས་མཆོག་ཆུང་ངུའི་དམིགས་པ་ནི། སྐྱེ་བ་མེད་པའི་**ཏིང་ངེ་**

འཛིན་དང་དཔའ་བར་འགྲོ་བ་ལ་སོགས་པའི་ཏིང་ངེ་འཛིན་རྣམས་དང་སྟོང་པ་ཉིད་དོན་དམ་པར་ཐ་དད་མེད་པས་ཁྱད་པར་དུ་བྱས་པའི་གཟུགས་སོགས་དང་། རྣམ་པ་ནི། ཏིང་ངེ་འཛིན་**དེའི་བྱེད་པ་**སྟེ། འབྲས་བུ་གདུལ་བྱའི་སྐལ་བ་ཇི་ལྟ་བ་བཞིན་དུ་ལྷུན་གྲུབ་ཏུ་འཇུག་པར་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

I.32d:

> Prophecy, extinction of conceit.

Ngag-wang-pal-dan's *Meaning of the Words,* 14a.5ff., fleshes out this line as:

> The objects of observation of the medium [supreme-mundane-qualities path of preparation] are forms and so forth whose nature is such that when realized, one is **prophesied**, and the aspect is the pristine wisdom realizing that ultimately the three spheres of meditative stabilization [namely, the object, agent, and action of meditative stabilization] are unobservable.

Maitreya's *Ornament:*

།ལུང་སྟོན་པ་དང་སྙེམས་པ་ཟད།

Ngag-wang-pal-dan's *Meaning of the Words:*

འབྲིང་གི་དམིགས་པ་ནི། གང་གི་རང་བཞིན་རྟོགས་ན་**ལུང་སྟོན་པ**འི་གཟུགས་སོགས་དང་། རྣམ་པ་ནི། དོན་དམ་པར་ཏིང་ངེ་འཛིན་གྱི་འཁོར་གསུམ་མི་དམིགས་པར་རྟོགས་པའི་ཡེ་ཤེས་སོ།།

I.33ab:

> The three are mutually one entity;
> [Hence] nonconceptualization [as] meditative stabilization.

Ngag-wang-pal-dan's *Meaning of the Words,* 14a.6ff., fleshes out these two lines as:

> The objects of observation of the great [supreme-mundane-qualities path of preparation] are forms and so forth which are

> qualified by the ultimate **mutual absence of difference among the three** spheres of meditative stabilization, and the aspect is the pristine wisdom realizing the ultimate **nonconceptualization** as **meditative stabilization**.

Maitreya's *Ornament:*
།གསུམ་པོ་ཕན་ཚུན་ངོ་བོ་གཅིག །ཏིང་འཛིན་རྣམ་པར་མི་རྟོག་པ།

Ngag-wang-pal-dan's *Meaning of the Words:*
ཆེན་པོའི་དམིགས་པ་ནི། དོན་དམ་པར་ཏིང་ངེ་འཛིན་གྱི་འཁོར་**གསུམ་ཕན་ཚུན་**ཐ་དད་མེད་པས་ཁྱད་པར་དུ་བྱས་པའི་གཟུགས་སོགས་དང་། རྣམ་པ་ནི། དོན་དམ་པར་**ཏིང་ངེ་འཛིན་**དུ་**རྣམ་པར་མི་རྟོག་པ**ར་རྟོགས་པའི་ཡེ་ཤེས་སོ། །

I.33cd:

> In that way the concordances with a portion of definite discrimination
> Are small, medium, and great.

Ngag-wang-pal-dan's *Meaning of the Words,* 14a.7ff., fleshes out these two lines as:

> In that way **the** four **concordances with a portion of definite discrimination** each **are** possessors of divisions of **small, medium, and great.**

Maitreya's *Ornament:*
།དེ་ལྟར་ངེས་འབྱེད་ཆ་མཐུན་ནི། །ཆུང་དང་འབྲིང་དང་ཆེན་པོ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*
དེ་ལྟར་ངེས་པར་འབྱེད་པའི་ཆ་དང་མཐུན་པ་བཞི་པོ་རེ་རེ་ནས་**ཆུང་ངུ་དང་འབྲིང་དང་ཆེན་པོ**འི་དབྱེ་བ་ཅན་**ཡིན་**ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 69.

14

4[th] Topic

4. Naturally Abiding Lineage, the Basis of Great Vehicle Achievings

I.37-38:

> The support of the six qualities of realization,
> Antidotes, abandonments,
> Finalizations of those,
> Wisdom together with empathy,
>
> Uncommonness with learners,
> Gradations of others' welfare,
> And operation of wisdom without exertion
> Is called lineage.

Ngag-wang-pal-dan's *Meaning of the Words* (19b.2) fleshes these two stanzas out as:

> The thusness [of a mind] that is together with defilement, which is **the support of:**
>
> 1-6. **the six qualities of realization**—the four [limbs of] definite discrimination [that is, heat, peak, forbearance, and supreme mundane qualities of the path of preparation], path of seeing, and path of meditation
> 7. **antidotal** achievings—uninterrupted paths
> 8. achievings that are states of **abandonments**—paths of release
> 9. thorough **finalizations of those** conceptions adhering to antidotes as ultimately produced and objects of abandonment as ultimately ceased; that is, achievings that are states of having abandoned obstructions to omniscience
> 10. achievings that are **wisdom together with empathy** not abiding in the extremes of cyclic existence and [solitary] peace
> 11. achievings that are **not shared with learners** who are Hearers and so forth
> 12. achievings bringing about **gradations of others' welfare**

13. achievings of the **operation of wisdom** of the mode and the diversity **without exertion**,

is called the Great Vehicle **lineage**.

Maitreya's *Ornament:*

།རྟོགས་པ་ཡི་ནི་ཆོས་དྲུག་དང་། །གཉེན་པོ་དང་ནི་སྤོང་བ་དང་།
།དེ་དག་ཡོངས་སུ་གཏུགས་པ་དང་། །ཤེས་རབ་སྙིང་བརྩེར་བཅས་པ་དང་།

།སློབ་མ་ཐུན་མོང་མིན་ཉིད་དང་། །གཞན་གྱི་དོན་གྱི་གོ་རིམས་དང་།
།ཡེ་ཤེས་རྩོལ་བ་མི་མངའ་བར། །འཇུག་པའི་རྟེན་ལ་རིགས་ཞེས་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*

རྟོག་པའི་ཆོས་ངེས་འབྱེད་བཞི་དང་མཐོང་སྒོམ་གཉིས་ཏེ་**དྲུག་དང་**། **གཉེན་པོ**འི་སྒྲུབ་པ་བར་ཆད་མེད་ལམ་**དང་**། **སྤོང་བ**འི་སྒྲུབ་པ་རྣམ་གྲོལ་ལམ་**དང་**། དོན་དམ་པར་གཉེན་པོ་སྐྱེ་བ་དང་སྤང་བྱ་འགག་པར་ཞེན་པའི་རྣམ་རྟོག་**དེ་དག་ཡོངས་སུ་གཏུགས་པ་**སྟེ་ཤེས་སྒྲིབ་སྤངས་པའི་སྒྲུབ་པ་**དང་**། སྲིད་ཞིའི་མཐར་མི་གནས་པའི་**ཤེས་རབ་**དང་**སྙིང་རྗེ**འི་སྒྲུབ་པ་**དང་**། **སློབ་མ་**ཉན་ཐོས་ལ་སོགས་པ་དང་**ཐུན་མོང་མ་ཡིན་པ**འི་སྒྲུབ་པ་**དང་**། **གཞན་དོན་གོ་རིམ་**བཞིན་བྱེད་པའི་སྒྲུབ་པ་**དང་**། ཇི་ལྟ་ཇི་སྙེད་ལ་**ཡེ་ཤེས་རྩོལ་བ་མི་མངའ་བར་འཇུག་པའི་**སྒྲུབ་པའི་**རྟེན་**དྲི་མ་དང་བཅས་པའི་དེ་བཞིན་ཉིད་**ལ་**ཐེག་ཆེན་གྱི་རང་བཞིན་གནས་**རིགས་ཞེས་བྱ**འོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 79.

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5th Topic

5. Objects of Observation of Great Vehicle Achievings

I.40-41:

> The objects of observation are all phenomena.
> Moreover, they are virtues and so forth,
> Worldly realizations,
> Those accepted as supramundane,
>
> Contaminated and uncontaminated qualities,
> Those compounded and uncompounded,
> Qualities shared with learners,
> And a Subduer's unshared.

Ngag-wang-pal-dan's *Meaning of the Words* (20b.5) fleshes these two stanzas out as:

> **The objects of observation** of Great Vehicle achievings **are all phenomena. Moreover, they are**:
>
> 1-3. individually the three, **virtues**, nonvirtues, and the neutral
> 4. the five aggregates included within the worldly paths in the continuums of **worldly**, that is, common, beings
> 5. the four concentrations in the continuums of **supramundane** Superiors
> 6. the five appropriated aggregates that are **contaminated**, that is, are not antidotes to the view of self
> 7. the four establishments through mindfulnes that are **uncontaminated**, that is, are antidotes to the view of self
> 8. constituents asserted to be **compounded**
> 9. **uncompounded** thusness
> 10. the four concentrations that are **qualities shared with** Hearer **learners**
> 11. **a Subduer's unshared** ten powers.

Maitreya's *Ornament:*

།དམིགས་པ་ཆོས་རྣམས་ཐམས་ཅད་དེ། །དེ་ཡང་དགེ་ལ་སོགས་པ་ཡིན།

།འཇིག་རྟེན་པ་ཡི་རྟོགས་པ་དང་། །གང་དག་འཇིག་རྟེན་འདས་འདོད་དང་།
།ཟག་བཅས་ཟག་པ་མེད་ཆོས་དང་། །གང་དག་འདུས་བྱས་འདུས་མ་བྱས།
།སློབ་མ་ཐུན་མོང་ཆོས་རྣམས་དང་། །གང་དག་ཐུབ་པའི་ཐུན་མོང་མིན།

Ngag-wang-pal-dan’s *Meaning of the Words:*
ཐེག་ཆེན་སྒྲུབ་པའི་**དམིགས་པ་**ནི་**ཆོས་རྣམས་ཐམས་ཅད་དེ། དེ་ཡང་དགེ་**མི་དགེ་ལུང་མ་བསྟན་གསུམ་རེ་རེ་དང་། **འཇིག་རྟེན་པ་**སྟེ་སོ་སྐྱེའི་རྒྱུད་ཀྱི་འཇིག་རྟེན་པའི་ལམ་གྱིས་བསྡུས་པའི་ཕུང་པོ་ལྔ་དང་། **འཇིག་རྟེན་ལས་འདས་**པ་འཕགས་པའི་རྒྱུད་ཀྱི་བསམ་གཏན་བཞི་དང་། **ཟག་བཅས་**ཏེ་བདག་ལྟའི་གཉེན་པོ་མ་ཡིན་པའི་ཉེར་བར་ལེན་པའི་ཕུང་པོ་དང་། **ཟག་མེད་**དེ་བདག་ལྟའི་གཉེན་པོ་དྲན་པ་ཉེ་བར་བཞག་པ་བཞི་དང་། **འདུས་བྱས་**འདོད་པའི་ཁམས་དང་། **འདུས་མ་བྱས་**དེ་བཞིན་ཉིད་དང་། **སློབ་མ་**ཉན་ཐོས་དང་**ཐུན་མོང་**བའི་**ཆོས་**བསམ་གཏན་བཞི་དང་། **ཐུབ་པའི་**དབང་པོ་ཁོ་ནའི་**ཐུན་མོང་མ་ཡིན་**པའི་ཆོས་སྟོབས་བཅུ་སྟེ་བཅུ་གཅིག་གོ །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 1, 86ff.

16

6th Topic

6. Objects of Intent of Great Vehicle Achievings

I.42:

> The objects of intent of [Bodhisattvas] self-arisen
> By way of three greatnesses are to be known as the three—
> The mind that [makes a person endowed with it]
> The supreme of sentient beings, abandonment, and realization.

Ngag-wang-pal-dan’s *Meaning of the Words* (21a.6), following Gyal-

tshab's *Explanation of (Maitreya's) "Ornament for the Clear Realizations" and its Commentaries: Ornament for the Essence,* fleshes out this stanza as:

> **The objects of intent of** Bodhisattvas, who are **self-arisen by way of three greatnesses** in that it is in terms of these three that they are impelled into achievings [that is, practices]:
>
> - great **mind**—great compassion, the quality that makes persons who possess it in their continuum **the supreme of sentient beings**
> - great **abandonment**—the final state of abandonment [of obstructions]
> - great **realization**—final realization [of selflessness]
>
> are to be known as these three aspects.

Maitreya's *Ornament:*

།སེམས་ཅན་ཀུན་མཆོག་ཉིད་སེམས་དང་། །སྤངས་དང་རྟོགས་དང་གསུམ་པོ་ལ།
།ཆེན་པོ་གསུམ་གྱི་རང་བྱུང་གི །ཆེད་དུ་བྱ་བ་འདི་ཤེས་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*

རང་རྒྱུད་ལ་ལྡན་པའི་གང་ཟག་དེ་སེམས་ཅན་ཀུན་གྱི་མཆོག་ཏུ་བྱེད་པའི་ཆོས་ཐུགས་རྗེ་ཆེན་པོ་ནི་སེམས་ཆེན་པོ་དང་། སྤངས་པ་མཐར་ཐུག་ནི་སྤོང་བ་ཆེན་པོ་དང་། རྟོགས་པ་མཐར་ཐུག་ནི་རྟོགས་པ་ཆེན་པོ་དང་གསུམ་པོའི་དབང་དུ་བྱས་ནས་སྒྲུབ་པ་ལ་འཇུག་པས་ན། །དེ་ལྟར་ཆེན་པོ་ཉིད་གསུམ་གྱི་སྒོ་ནས་རང་བྱུང་སྟེ་བྱང་ཆུབ་སེམས་དཔའི་ཆེད་དུ་བྱ་བ་རྣམ་པ་གསུམ་པོ་འདི་ཡིན་པར་ཤེས་པར་བྱའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 89.

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7th Topic

7. Achievings through Armor

I.43:

> Achieving through armor is explained exactly
> By including individually in six aspects
> Giving and so forth by way of
> Six groups of six.

Ngag-wang-pal-dan’s *Meaning of the Words,* 21b.4, fleshes out this stanza as:

> **Achieving through armor is explained exactly**, that is, in complete enumeration, in the Mother Sūtras **by way of six groups of six**:
>
> - mode of inclusion—**by including individually**, that is, in each, **in six aspects**
> - the objects included—**those** giving and so forth
> - the includers—**giving and so forth**.

Maitreya’s *Ornament:*

།དེ་དག་སོ་སོར་སྦྱིན་ལ་སོགས། །རྣམ་པ་དྲུག་ཏུ་བསྡུས་པ་ཡིས།
།གོ་ཆའི་སྒྲུབ་པ་གང་ཡིན་དེ། །དྲུག་ཚན་དྲུག་གིས་ཇི་བཞིན་བཤད།

Ngag-wang-pal-dan’s *Meaning of the Words:*

བསྡུ་བྱེད་**སྦྱིན་**པ་**ལ་སོགས་**པ་**རྣམ་པ་དྲུག་ཏུ་**བསྡུ་བྱ་སྦྱིན་སོགས་**དེ་དག་**སྡུད་ཚུལ་**སོ་སོར་**ཏེ་རེ་རེར་དྲུག་**བསྡུས་པ་ཡིས།** **གོ་ཆའི་སྒྲུབ་པ་གང་ཡིན་**པ་**དེ་དྲུག་ཚན་དྲུག་གི་**དབྱེ་བའི་སྒོ་ན**ས་**སྦྱིན་སོགས་དྲུག་**ཇི་བཞིན་**དུ་སྡེ་གྲངས་ཚང་བར་ཡུམ་གྱི་མདོ་ལས་**བཤད་**དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 1, 95ff.

18

8th Topic

8. Achievings through Engagement

I.44-45:

> Achieving through engagement in the modes
> Of the concentrations and formlessness [absorptions], giving and so forth,
> Paths, love and so forth,
> That endowed with unapprehendability,
>
> Thorough purity of the three spheres,
> Objects of intent, the six clairvoyances,
> And an exalted-knower-of-all-aspects
> Is to be known as ascending in the Great Vehicle.

Ngag-wang-pal-dan's *Meaning of the Words,* 23a.1, fleshes out these two stanzas as:

Achieving through engagement in the modes of practicing:

1. the worldly paths of **the concentrations** and **formlessness** absorptions
2. the supramundane paths of the six perfections, **giving and so forth**, that are the means of attaining the fulfillment of realization, one's own welfare
3. the four **paths** of seeing, meditation, and no-more-learning, and special path* that are the means of attaining the fulfillment of abandonment [of obstructions]
4. the four immeasurables of **love and so forth** [that is, compassion, joy, and equanimity], methods for accomplishing the welfare of others
5. paths **endowed with unapprehendability**, which realize emptiness, the means of purifying the welfare of others
6. paths **thoroughly purified of the three spheres**, realizing the actions, agents, and objects of the six perfections as empty of true existence like illusions
7. paths of dedicating roots of virtue for the sake of the three **objects of intent**
8. engagement in **the six clairvoyances**, methods for quickly

completing the collections [of merit and wisdom]
9. engagement in an exalted-knower-of-all-aspects, the fruit

—these being included within the support [of a person] of the Great Vehicle]—**is to be known as ascending** higher and higher **in the Great Vehicle.**

* This is the uninterrupted peak training (*bar cad med ba'i rtse sbyor, anantaramūrdhaprayogaḥ*) that is the cause of an exalted-knower-of-all-aspects.

Maitreya's *Ornament:*
།བསམ་གཏན་གཟུགས་མེད་སྦྱིན་སོགས་དང་། །ལམ་དང་བྱམས་ལ་སོགས་པ་དང་།
།དམིགས་པ་མེད་དང་ལྡན་པ་དང་། །འཁོར་གསུམ་རྣམ་པར་དག་པ་དང་།
།ཆེད་དུ་བྱ་དང་མངོན་ཤེས་དྲུག །རྣམ་ཀུན་མཁྱེན་པའི་ཚུལ་ལ་ནི།
།འཇུག་པའི་སྒྲུབ་པ་ཐེག་ཆེན་ལ། །འཛེགས་པ་ཡིན་པར་ཤེས་པར་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*
རྟེན་ཐེག་ཆེན་གྱིས་བསྡུས་པའི་འཇིག་རྟེན་པའི་ལམ་**བསམ་གཟུགས་**ཀྱི་སྙོམས་འཇུག་ཉམས་སུ་ལེན་པའི་འཇུག་སྒྲུབ་དང་། འཇིག་རྟེན་ལས་འདས་པའི་ལམ་རང་དོན་རྟོགས་པ་ཕུན་ཚོགས་ཐོབ་བྱེད་**སྦྱིན་སོགས་**ཕར་ཕྱིན་དྲུག་**དང་**། སྤངས་པ་ཕུན་ཚོགས་ཐོབ་བྱེད་མཐོང་སྒོམ་མི་སློབ་ཁྱད་པར་གྱི་**ལམ་**བཞི་**དང་**། གཞན་དོན་འགྲུབ་པའི་ཐབས་**བྱམས་སོགས་**ཚད་མེད་བཞི་**དང་**། གཞན་དོན་རྣམ་པར་དག་བྱེད་སྟོང་ཉིད་རྟོགས་པའི་**མི་དམིགས་པ་དང་ལྡན་པ**འི་ལམ་**དང་**། ཕྱིན་དྲུག་གི་བྱ་བྱེད་ལས་གསུམ་བདེན་པས་སྟོང་པ་སྒྱུ་མ་ལྟ་བུར་རྟོགས་པའི་**འཁོར་གསུམ་**ཡོངས་སུ་**དག་པ**འི་ལམ་**དང་**། དགེ་རྩ་**ཆེད་དུ་བྱ**་བ་གསུམ་གྱི་དོན་དུ་བསྔོ་བའི་ལམ་**དང་**། ཚོགས་མྱུར་དུ་རྫོགས་པའི་ཐབས་**མངོན་ཤེས་དྲུག་**ལ་འཇུག་པའི་དེ་དང་། འབྲས་བུ་ཐམས་ཅད་**མཁྱེན་པ་**

ལ་**འཇུག་པའི་སྒྲུབ་པ་**སྡེ་དགུ་པོ་ནི་**ཐེག་ཆེན་ལ་**གོང་ནས་གོང་དུ་**འཇོག་པ་ཡིན་པར་ཤེས་པར་བྱ**འོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 97ff.

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9th Topic

9. Achievings through Collections

I.46-47:

> Empathy, giving and so forth six,
> Calm abiding, special insight,
> The path of union [of calm abiding and special insight],
> Skill in means,
>
> Pristine wisdom, merit,
> Paths, retentions, the ten grounds,
> And antidotes are to be known as being
> The stages of achieving through collections.

Ngag-wang-pal-dan's *Meaning of the Words,* 23a.7, fleshes out these two stanzas as:

> The seventeen consisting of:
>
> *Seven in terms of attitude and training*
>
> 1. achieving through the collection of **empathy**
>
> 2-7. achieving through the collection of **giving and so forth** [ethics, patience, effort, concentration, and wisdom] **six**
>
> *Four in terms of being set or not set in meditative equipoise*
>
> 8. achieving through the collection of **calm abiding**
>
> 9. achieving through the collection of **special insight**
>
> 10. achieving through the collection of a **union of** those
>
> 11. achieving through the collection of **skill in means**
>
> *Two in terms of view and behavior*
>
> 12. achieving through the collection of **pristine wisdom**
>
> 13. achieving through the collection of **merit**
>
> *Two in terms of achieving fruits and holding objects of observation*

14. achieving through the collection of **paths**
15. achieving through the collection of **retentions**

Two in terms of acting as a foundation of good qualities and clearing away faults

16. achieving through the collection of **grounds and antidotes**

are to be known as being the stages of enumeration **of achieving through collections.**

Maitreya's *Ornament:*

།བརྩེ་དང་སྦྱིན་ལ་སོགས་པ་དྲུག །ཞི་གནས་ལྷག་མཐོང་བཅས་པ་དང་།
།ཟུང་དུ་འབྲེལ་པའི་ལམ་གང་དང་། །ཐབས་ལ་མཁས་པ་གང་ཡིན་དང་།

།ཡེ་ཤེས་དང་ནི་བསོད་ནམས་དང་། །ལམ་དང་གཟུངས་དང་ས་བཅུ་དང་།
།གཉེན་པོ་ཚོགས་ཀྱི་སྒྲུབ་པ་ཡི། །རིམ་པ་ཡིན་པར་ཤེས་པར་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*

བསམ་སྦྱོར་གྱི་དབང་དུ་བྱས་པ་སྙིང་**རྩེ**་བ་**དང་སྦྱིན**་པ་**ལ་སོགས་པ་དྲུག**་སྟེ་བདུན་དང་། མཉམ་པར་བཞག་མ་བཞག་གི་དབང་དུ་བྱས་པ་**ཞི་གནས**་དང་**ལྷག་མཐོང་དང་**དེ་**ཟུང་འབྲེལ་དང་ཐབས་མཁས**་ཏེ་བཞི་**དང་**། ལྟ་སྤྱོད་ཀྱི་དབང་དུ་བྱས་པ་**ཡེ་ཤེས་དང་བསོད་ནམས**་གཉིས་**དང་**། འབྲས་བུ་སྒྲུབ་པ་དང་དམིགས་པ་འཛིན་པའི་དབང་དུ་བྱས་པ་**ལམ་དང་གཟུངས**་གཉིས་**དང་**། ཡོན་ཏན་གྱི་རྟེན་བྱེད་པ་དང་ཉེས་པ་སེལ་བའི་དབང་དུ་བྱས་པ་**ས་དང་གཉེན་པོ**འི་**ཚོགས་སྒྲུབ**་གཉིས་དང་བཅུ་བདུན་ནི་**ཚོགས་ཀྱི་སྒྲུབ་པའི**་གྲངས་ཀྱི་**རིམ་པ་ཡིན་པར་ཤེས་པར་བྱ**འོ།།

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 102ff.

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10th Topic

10. Definitely Issuative Achievings

I.72-73:

> These having the nature of eight aspects
> Of definite issuance having as objects—
> Objects of intent, equality,
> The welfare of sentient beings, nonstriving,
>
> Definite issuance passed beyond extremes,
> Definite issuance having the character of attainment,
> Exalted-knower-of-all-aspects, and path—
> Are to be known as "definitely issuative achievings."

Ngag-wang-pal-dan's *Meaning of the Words* (28b.6) fleshes these two stanzas out as:

> **These having the nature** of an enumeration **of eight aspects** of means **of** assured **definite issuance** of the places of definite emergence or [wisdoms] **having** eight **objects**:
>
> 1. the three great **objects of intent** described above [that is, great mind, great abandonment, and great realization]
> 2. the final pristine wisdom realizing all phenomena as **equally** empty of true existence
> 3. limitlessly bringing about **the welfare of sentient beings** by means of compassion
> 4. spontaneously achieving all activities for others' welfare **without striving** and exertion
> 5. the nonabiding nirvāṇa **passed beyond the extremes** of cyclic existence and [solitary] peace
> 6. **attainment** of all types of abandonments [of obstructions] and realizations [of selflessness] of the three vehicles
> 7. the **exalted-knower-of-all-aspects** described above
> 8. the uninterrupted peak training (*bar cad med ba'i rtse sbyor, anantaramūrdhaprayogaḥ*) that is the special **path** which is the cause of an exalted-knower-of-all-aspects
>
> **are** to be known as being **definitely issuative achievings**.

Ngag-wang-pal-dan identifies the first seven "places of definite emergence" (*nges par 'byung sa*) as existing only in a Buddha, and the final one as existing only at the end of the continuum as a sentient being (*rgyun mtha'*). For more on uninterrupted peak trainings see Topic 48.

Maitreya's *Ornament:*

།ཆེད་དུ་བྱ་དང་མཉམ་ཉིད་དང་། །སེམས་ཅན་དོན་དང་འབད་མེད་དང་།
།མཐའ་ལས་འདས་པར་ངེས་འབྱུང་དང་། །ཐོབ་པའི་མཚན་ཉིད་ངེས་འབྱུང་དང་།

།རྣམ་པ་ཐམས་ཅད་མཁྱེན་ཉིད་དང་། །ལམ་གྱི་ཡུལ་ཅན་ངེས་འབྱུང་སྟེ།
།རྣམ་པ་བརྒྱད་ཀྱི་བདག་ཉིད་འདི། །ངེས་འབྱུང་སྒྲུབ་པ་ཡིན་ཞེས་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*

གོང་དུ་བཤད་པའི་ཆེད་དུ་བྱ་བ་ཆེན་པོ་གསུམ་དང་། ཆོས་ཐམས་ཅད་བདེན་སྟོང་མཉམ་པ་ཉིད་དུ་རྟོགས་པའི་ཡེ་ཤེས་མཐར་ཐུག་དང་། སྙིང་རྗེས་སེམས་ཅན་གྱི་དོན་མཐའ་ཡས་པར་བྱེད་པ་དང་། འབད་རྩོལ་མེད་པར་གཞན་དོན་གྱི་བྱ་བ་ཐམས་ཅད་ལྷུན་གྱིས་གྲུབ་པ་དང་། སྲིད་ཞིའི་མཐའ་ལས་འདས་པའི་མི་གནས་པའི་མྱང་འདས་དང་། ཐེག་པ་གསུམ་གྱི་སྤངས་རྟོགས་ཀྱི་རིགས་ཐམས་ཅད་འཐོབ་པ་དང་། སྔར་བཤད་པའི་རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད་དང་། རྣམ་མཁྱེན་གྱི་རྒྱུའི་ལམ་ཁྱད་པར་དུ་གྱུར་པ་བར་ཆད་མེད་པའི་རྩེ་སྦྱོར་ཏེ་བརྒྱད་ཀྱི་ཡུལ་ཅན་ནམ་ངེས་པར་འབྱུང་ས་དེ་དག་ཏུ་གདོན་མི་ཟ་བར་ངེས་པར་འབྱིན་བྱེད་དེ་གྲངས་རྣམ་པ་བརྒྱད་ཀྱི་བདག་ཉིད་འདི་ངེས་འབྱུང་སྒྲུབ་པ་ཡིན་པར་ཤེས་པར་བྱའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 128ff.

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Chapter II. Explaining the eleven phenomena characterizing knowers of paths

I.7-9; Ngag-wang-pal-dan's *Meaning of the Words,* 5a.3; see also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 191ff.

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11th Topic

1. Limbs of Knowers of Paths

II.1ab:

> With light making gods lusterless
> In order to make them suitable,

Ngag-wang-pal-dan's *Meaning of the Words,* 30a.4, fleshes out these two lines on the first of the five limbs as:

> **In order to make gods** of the Desire Realm and Form Realm **suitable** as supports for generating knowers of paths, the One-Gone-Thus **made** the light that is a fruition of their contaminated virtues **lusterless**—that is to say, without splendor—**with** his **light** that is a fruition of the two collections [of merit and wisdom]. Illustrated by this, it is implicitly indicated that for those suitable as vessels for generating a knower of paths, one must overcome whatever is the predominant afflictive emotion. Hence, overcoming whatever is the support's predominant afflictive emotion is the first limb of knowers of paths.

Maitreya's *Ornament:*

།ལྷ་རྣམས་རུང་བར་བྱ་བའི་ཕྱིར། །འོད་ཀྱིས་མོག་མོག་པོར་མཛད་དང་།

འདོད་གཟུགས་ཀྱི་**ལྷ་རྣམས་**ལམ་ཤེས་སྐྱེ་བའི་རྟེན་དུ་**རུང་བར་བྱ་བའི་ཕྱིར་**དེ་བཞིན་གཤེགས་པའི་ཚོགས་གཉིས་ཀྱི་རྣམ་སྨིན་གྱི་**འོད་ཀྱིས་**དེ་དག་གི་ཟག་བཅས་དགེ་བའི་རྣམ་སྨིན་གྱི་འོད་**མོག་མོག་པོར་**ཏེ་གཟི་མེད་པར་**མཛད་**པ་སྟེ། དེས་མཚོན་ནས་ལམ་

ཤེས་སྐྱེ་བའི་སྡོད་རྟེན་ལ་ཆགས་སོགས་ཉོན་མོངས་གང་ཤས་ཆེ་བ་བཅོམ་པ་ཞིག་དགོས་པར་ཤུགས་ཀྱིས་བསྟན་ཅིང་། དེས་ན་རྟེན་ཆགས་སོགས་ཉོན་མོངས་གང་ཤས་ཆེ་བ་བཅོམ་པ་ནི་ལམ་ཤེས་ཀྱི་ཡན་ལག་དང་པོ་ཡིན་ནོ། །

II.1c:

Limited places, pervasion,

Ngag-wang-pal-dan's *Meaning of the Words,* 30a.7, fleshes out this line on the second and third of the five limbs as:

> Knowers of paths are generated only in Bodhisattvas; they are not generated in Hearers and Solitary Realizers. Therefore, the **places** where the states are generated are **limited**. Since all creatures will become fully purified, all those having the three lineages are **pervaded** by meditatively cultivating knowers of paths in the end. These two [limited places and pervasion] are the second and third limbs.

Maitreya's *Ornament:*

།ཡུལ་ངེས་པ་དང་ཁྱབ་པ་དང་།

ལམ་ཤེས་ནི་བྱང་སེམས་ཁོ་ན་ལ་སྐྱེའི་ཉན་རང་ལ་མི་སྐྱེ་བས་གནས་སྐབས་སྐྱེ་བའི་**ཡུལ་**སོ་སོར་**ངེས་པ་དང་**། སྐྱེ་བོ་ཐམས་ཅད་འཚང་རྒྱ་བར་འགྱུར་བས་མཐར་ཐུག་རིགས་ཅན་གསུམ་གས་ལམ་ཤེས་སྒོམ་པས་**ཁྱབ་པ་**སྟེ། འདི་གཉིས་ནི་ཡན་ལག་གཉིས་པ་དང་གསུམ་པའོ། །

II.1d:

Nature,

Ngag-wang-pal-dan's *Meaning of the Words,* 30b.2, fleshes out this word on the fourth of the five limbs as:

> The **nature** of a knower of paths is to not abandon afflictive emotions intentionally for one's own sake in all respects. This is

the fourth limb.

Maitreya’s *Ornament:*
།རང་བཞིན་དང་ནི་

ལམ་ཤེས་ཀྱི་**རང་བཞིན་**ནི་རང་དོན་དུ་ཉོན་མོངས་པ་རྣམ་པ་ཐམས་ཅད་དུ་ཆེད་དུ་གཉེར་ནས་མི་སྤོང་བ་སྟེ། འདི་ནི་ཡན་ལག་བཞི་པའོ། །

II.1d:

and its function.

Ngag-wang-pal-dan’s *Meaning of the Words,* 30b.3, fleshes out these two words on the fifth of the five limbs as:

The **function** of a knower of paths is to not actualize the limit of reality for the time being but through special skill in means to gather into one’s circle sentient beings who have not been gathered, and so forth. This is the fifth limb.

Maitreya’s *Ornament:*
དེ་ཡི་ལས།

ལམ་ཤེས་**ཀྱི་**བྱེད་**ལས་**ནི་བར་སྐབས་སུ་ཡང་དག་མཐའ་མངོན་དུ་མི་བྱེད་པར་ཐབས་ཤེས་ཁྱད་པར་ཅན་གྱིས་སེམས་ཅན་འཁོར་དུ་མ་བསྡུས་པ་སྡུད་པ་ལ་སོགས་པ་སྟེ། འདི་ནི་ཡན་ལག་ལྔ་པའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 2, 3.

23

12th Topic

2. Knowers of Paths that Know Hearer Paths

II.2:

With regard to the mode of knowers of paths,
By way of the nonapprehension [of the true existence]

> Of the aspects of the four noble truths
> These paths of Hearers are to be known.

Ngag-wang-pal-dan's *Meaning of the Words,* 31a.7, fleshes this stanza out as:

> **With regard to the mode of**, that is to say, on the occasion of, full meditative cultivation of **knowers of paths, the** sixteen **aspects of** those **four noble truths**—impermanence and so forth—(1) are to be meditated **by way of** conjunction with wisdom realizing them without **apprehension** as truly existing and, as illustrated by that, conjunction with mind-generation during the preparation as well as dedication [of the virtue] at the end and (2) how **these paths of Hearers are** meditatively cultivation also is **to be known**.

Maitreya's *Ornament:*

།ལམ་ཤེས་ཉིད་ཀྱི་ཚུལ་ལ་ནི། །འཕགས་པའི་བདེན་པ་བཞི་དག་གི
།རྣམ་པ་མི་དམིགས་སྒོ་ནས་ནི། །ཉན་ཐོས་ལམ་འདི་ཤེས་པར་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*

ལམ་ཤེས་ཉིད་རྫོགས་པར་སྒོམ་པ**འི་ཚུལ་ལ་**སྟེ་སྐབས་སུ་**འཕགས་པའི་བདེན་པ་བཞི་**པོ་དེ་**དག་གི་རྣམ་པ་**མི་རྟག་སོགས་བཅུ་དྲུག་པོ་ནི། ཟིན་བྱེད་བདེན་པར་**མི་དམིགས་**པར་རྟོགས་པའི་ཤེས་རབ་དང་དེས་མཚོན་པའི་སྦྱོར་བའི་སེམས་བསྐྱེད་དང་མཇུག་གི་བསྔོ་བ་དང་བཅས་པའི་**སྒོ་ནས་**སྒོམ་པར་བྱ་ཞིང་**ཉན་ཐོས་**ཀྱི་**ལམ་འདི་**ཇི་ལྟར་སྒོམ་པ་ཡང་**ཤེས་པར་བྱ**འོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 4ff.

24

13th Topic

3. Knowers of Paths that Know Solitary Realizer Paths

II.6:

> Because the self-arisen realize [enlightenment] by themselves,
> They also do not need to be taught by others,
> [Whereby] it is said that the wisdom
> Of the rhinoceros-like is more profound.

Ngag-wang-pal-dan's *Meaning of the Words,* 32a.1, fleshes this stanza out as:

> **Because** in their final life in mundane existence **self-arisen** Solitary Realizers **realize** their own enlightenment **by themselves**, they **also do not need to be taught by others**, their consciousness **being more profound** [than the wisdom of Hearers]. The word "also" includes that they do not need to teach doctrine to others with their speech, [whereby] not speaking is more profound. Due to being endowed with these two profundities, **the wisdom of rhinoceros-like** Solitary Realizers **is said to be more profound**.

Maitreya's *Ornament:*

།རང་བྱུང་བདག་ཉིད་རྟོགས་པའི་ཕྱིར། །གཞན་གྱིས་བསྟན་ཡང་མི་དགོས་ལ།
།བསེ་རུ་ལྟ་བུའི་ཡེ་ཤེས་ནི། །ཟབ་པ་ཉིད་དུ་མངོན་པར་བརྗོད།

Ngag-wang-pal-dan's *Meaning of the Words:*

རང་བྱུང་རང་སངས་རྒྱས་རྣམས་སྲིད་པ་ཐ་མ་བའི་ཚེ་གཞན་ལ་མ་ལྟོས་པར་**བདག་ཉིད་**ཀྱིས་རང་གི་བྱང་ཆུབ་**རྟོགས་པའི་ཕྱིར་གཞན་གྱིས་**རང་ལ་**བསྟན་ཡང་མི་དགོས་**པ་སྟེ་**ཤེས་**པ་**ཟབ་པ་**ཡིན་ལ། ཡང་སྒྲས་བསྡུས་པ་གཞན་ལ་རང་གི་ངག་གི་ཆོས་བསྟན་མི་དགོས་པ་སྟེ་མ་བརྗོད་པ་ཟབ་པ་ཡིན་ནོ། །ཟབ་པ་དེ་གཉིས་

དང་ལྡན་པའི་ཕྱིར་**བསེ་རུ་ལྟ་བུའི་**རང་རྒྱལ་གྱི་**ཡེ་ཤེས་ནི་ཟབ་པ་ཉིད་དུ་མངོན་པར་བརྗོད་**དོ།།

II.7:

> Whatsoever meanings about which
> [Their trainees] want to hear
> Appear accordingly to them
> Even though there are no sounds.

Ngag-wang-pal-dan’s *Meaning of the Words,* 32a.5, fleshes this stanza out as:

> How is it suitable to teach doctrine without sounds? The **meanings** of **whatsoever** objects of expression about which **whatsoever** trainees of Solitary Realizers **want to hear appear in accordance** with their interest **to them even though there are no sounds** expressing **those meanings**…Tsong-kha-pa’s *Golden Garland* and Gyal-tshab’s *Explanation: Ornament for the Essence* explain, in agreement, that [Solitary Realizers] teach doctrine through their body [that is, by way of physical gestures].

Maitreya’s *Ornament:*

> །གང་གང་དོན་ནི་གང་གང་ལ། །ཇི་ལྟ་ཇི་ལྟར་ཉན་འདོད་པ།
> །དེ་དེ་ལ་དོན་དེ་དང་དེ། །སྒྲ་མེད་ཀྱང་དེ་དེ་ལྟར་སྣང་།

Ngag-wang-pal-dan’s *Meaning of the Words:*

སྒྲ་མེད་པར་ཆོས་སྟོན་པ་ཇི་ལྟར་རུང་སྙམ་ན། རང་རྒྱལ་གྱི་གདུལ་བྱ་**གང་**དང་**གང་**བརྗོད་བྱའི་**དོན་ནི།** **གང་**དང་**གང་ལ་**རང་རང་གི་མོས་པ་**ཇི་ལྟ་ཇི་ལྟར་ཉན་འདོད་པ་དེ་**དང་**དེ་ལ་**བསྟན་བྱའི་དོན་དེ་དང་དེ་བརྗོད་པའི་**སྒྲ་མེད་ཀྱང་**བརྗོད་བྱ་**དེ་**ཉན་པ་པོས་ཇི་ལྟར་ཉན་འདོད་པ་**དེ་ལྟར་སྣང་**ངོ་། །... གསེར་ཕྲེང་རྣམ་བཤད་སོགས་མཐུན་པར་ལུས་ཀྱིས་ཆོས་སྟོན་པར་བཤད་དོ། །

II.8:

> It is to be known that the paths of the rhinoceros-like
> Are included completely within abandoning conceptualization
> Of apprehended-objects [as external objects], not abandoning
> [conceptualization
> Of] apprehenders [as truly existent], and the support.

Ngag-wang-pal-dan's *Meaning of the Words,* 32b.5, fleshes this stanza out as:

> **It is to be known** by Bodhisattvas **that the paths of** Solitary Realizers, as illustrated by **the rhinoceros-like**, **are included completely within** the three features of (1) **abandoning conceptualization of apprehended-objects** such as forms and so forth as external objects, (2) **not abandoning** conceptualization of **apprehenders**, that is, adhering to consciousnesses as truly existent, **and** (3) the person who is **the support** that is the achiever [practitioner] or **the support** that is the noumenon, the object of observation of achieving.

Maitreya's *Ornament:*

།གཟུང་དོན་རྟོག་པ་སྤོང་ཕྱིར་དང་། །འཛིན་པ་མི་སྤོང་ཕྱིར་དང་ནི།
།རྟེན་གྱིས་བསེ་རུ་ལྟ་བུའི་ལམ། །ཡང་དག་བསྡུས་པར་ཤེས་པར་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཟུང་བ་གཟུགས་སོགས་ཕྱི་རོལ་གྱི་**དོན་**དུ་ཞེན་པའི་**རྟོག་པ་སྤོང་**བ་**དང་**། **འཛིན་པ་**སྐྱེ་ཤེས་པ་བདེན་པར་ཞེན་པའི་རྟོག་པ་**མི་སྤོང་**བ་**དང་**། སྒྲུབ་པ་པོའི་**རྟེན་**གྱི་གང་ཟག་གམ་སྒྲུབ་པའི་དམིགས་པ་ཆོས་ཉིད་ཀྱི་རྟེན་གྱི་ཁྱད་པར་གསུམ་**གྱིས**། **བསེ་རུ་ལྟ་བུས་**མཚོན་པ**འི་**རང་རྒྱལ་གྱི་**ལམ་ཡང་དག་**པར་**བསྡུས་པར་**བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཀྱིས་**ཤེས་པར་བྱ**འོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 8ff.

25

14th Topic

4. Great Vehicle Paths of Seeing, Greatly Beneficial in This and Future Lives

II.11:

> This path of seeing as well as its benefits
> Is described about knowers of paths
> From the viewpoint that each of the truths has four aspects
> That are moments of forbearance and knowledge.

Ngag-wang-pal-dan's *Meaning of the Words,* 33b.1, treats this first of six stanzas as a brief indication of Great Vehicle paths of seeing as well as their benefits and fleshes it out as:

> **This path of seeing as well as** its **benefits** in this and future [lifetimes] **is described on** the occasion of **knowers of paths from the viewpoint of** indicating that **each** of the four **truths**—the two truths of suffering and origin and the two truths of cessation and path—have **four aspects that are** four **moments of forbearance and knowledge** each.

Maitreya's *Ornament:*

།བདེན་དང་བདེན་ལ་བཟོད་པ་དང་། །ཤེས་པའི་སྐད་ཅིག་རྣམ་བཞི་ཡིས།
།ལམ་ཤེས་ཉིད་ལ་མཐོང་བའི་ལམ། །ཕན་ཡོན་བཅས་པ་འདི་བཤད་དོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྡུག་ཀུན་གྱི་བདེན་པ་གཉིས་དང་འགོག་ལམ་གྱི་བདེན་པ་གཉིས་ཏེ་བཞི་ལ་བཟོད་པ་དང་ཤེས་པའི་སྐད་ཅིག་མ་རྣམ་པ་བཞི་བཞིར་བསྟན་པའི་སྒོ་ནས་ལམ་ཤེས་ཉིད་ཀྱི་སྐབས་སུ་མཐོང་བའི་ལམ་འདི་ཕྱིའི་ཕན་ཡོན་དང་བཅས་པ་འདི་བཤད་པ་ཡིན་ནོ། །

II.12-13a:

> (1) Nonassertion of thusness and Buddhas
> As enumerations since support and supported
> Mutually do not exist in them,

(2) Greatness [of emptiness], (3) nonexistence of valid cognitions,

(4) Measurelessness,

Ngag-wang-pal-dan's *Meaning of the Words,* 33b.3, treats the remaining five stanzas as an extensive explanation of Great Vehicle paths of seeing as well as their benefits and fleshes the first out as:

> The four moments of doctrinal forbearance and so forth with respect to sufferings, these being indicated through being illustrated by four aspects of objects of realization:
>
> 1. **Because support and supported mutually do not** ultimately **exist** in the **thusness** of true sufferings **and Buddhas**' perfection of wisdom realizing it, those objects and object-possessors [that is, subjects] **are not asserted as enumerations** of same and different, that is to say, they do not exist as what is to be adopted;
> 2. the emptiness of true existence of the forms and so forth of true sufferings is **great** because it is the entity of the element of attributes
> 3. ultimately the **valid cognitions** comprehending those forms and so forth of true sufferings **do not exist**
> 4. with respect to those forms and so forth of true sufferings, ultimately **a measure** of them as the two, being or not being physical, **does not exist**;

Maitreya's *Ornament:*

།དེ་བཞིན་ཉིད་དང་སངས་རྒྱས་དང་། །ཕན་ཚུན་རྟེན་པ་རྟེན་མེད་ཕྱིར།
།རྣམ་གྲངས་ཁས་མི་ལེན་པ་དང་། །ཆེན་པོ་ཚད་མ་མེད་བཅས་དང་།
།ཚད་མེད་པ་དང་

Ngag-wang-pal-dan's *Meaning of the Words:*

སྡུག་བདེན་གྱི་**དེ་བཞིན་ཉིད་དང་**དེ་རྟོགས་པའི་**སངས་རྒྱས་**ཤེར་ཕྱིན་དེ་དག་ལ་དོན་དམ་པར་**ཕན་ཚུན་རྟེན་**དང་**བརྟེན་པ་མེད་**པའི་**ཕྱིར་**ཡུལ་ཡུལ་ཅན་དེ་དག་གཅིག་ཐ་དད་ཀྱི་**རྣམ་གྲངས་**

ཁས་མི་ལེན་པ་སྟེ་བླང་དུར་མེད་པ་**དང་**། སྡུག་བདེན་གྱི་གཟུགས་སོགས་བདེན་པས་སྟོང་པ་ཆོས་ཀྱི་དབྱིངས་ཀྱི་ངོ་བོ་ཡིན་པས་**ཆེན་པོ་**དང་དོན་དམ་པར་སྡུག་བདེན་གྱི་གཟུགས་སོགས་དེ་དག་འཇལ་བྱེད་ཀྱི་**ཚད་མ་མེད་**པ་དང་། དོན་དམ་པར་སྡུག་བདེན་གྱི་གཟུགས་སོགས་དེ་དག་གཟུགས་ཅན་ཡིན་མིན་གཉིས་ཀྱི་**ཚད་མེད་པ་**སྟེ་རྟོགས་བྱའི་རྣམ་པ་བཞིས་མཚོན་ནས་བསྟན་པའི་སྡུག་བསྔལ་ཆོས་བཟོད་སོགས་སྐད་ཅིག་མ་བཞི་**དང་**།

II.13a-14a:

> (5) absence of extremes,
> (6) Definite apprehension of forms and so forth
> As buddha by those abiding in that
> And (7) as without adopting and discarding, and so forth,
>
> (8) Love and so on,

Ngag-wang-pal-dan's *Meaning of the Words,* 33b.7, fleshes these lines out as:

> the four moments of doctrinal forbearance and so forth with respect to origins [of suffering], these being indicated through illustration by the four aspects of, respectively, (5) objects of realization, (6) benefit, (7) stopping falling to the extreme of mundane existence, and (8) stopping falling to the extreme of the extreme of [solitary] peace:
>
> 5. **the absence of** the **extremes** of permanence and annihilation and so forth in the forms and so forth of origins [of sufferings] since they do not truly exist
> 6. yogis **abiding in that** doctrinal knowledge of origins [of sufferings] **definitely apprehend the forms and so forth** of origins [of sufferings] **as buddha**, that is, those two [that is, the forms and so forth of origins of sufferings and yogis abiding in that doctrinal knowledge of origins of sufferings] as the one taste of the emptiness of true existence
> 7. those abiding in the subsequent forbearance of origins [of

sufferings] meditate on all the phenomena of origins as ultimately **without adopting and discarding, and so forth**

8. [those abiding in the subsequent forbearance of origins of sufferings] meditatively cultivate the four immeasurables of **love and so on** conjoined with an awareness realizing the absence of true existence;

Maitreya’s *Ornament:*

མཐའ་མེད་དང་། །དེར་གནས་གཟུགས་ལ་སོགས་པ་ལ།
།སངས་རྒྱས་ཉིད་དུ་ངེས་འཛིན་དང་། །བླང་མེད་དོར་བ་མེད་སོགས་དང་།
།བྱམས་ལ་སོགས་པ་

Ngag-wang-pal-dan’s *Meaning of the Words:*

ཀུན་འབྱུང་གི་གཟུགས་སོགས་བདེན་པར་མེད་པས་རྟག་ཆད་ཀྱི་**མཐའ་**ལ་སོགས་པ་**མེད་**པ་**དང་**། ཀུན་འབྱུང་ཆོས་ཤེས་**དེར་གནས་**པའི་རྣལ་འབྱོར་བ་ནི་ཀུན་འབྱུང་གི་**གཟུགས་ལ་སོགས་པ་ལ་སངས་རྒྱས་ཉིད་དུ་**སྟེ་དེ་གཉིས་བདེན་སྟོང་རོ་གཅིག་ཏུ་**ངེས་**པར་**འཛིན་**པ་**དང་**། ཀུན་འབྱུང་རྗེས་བཟོད་ལ་གནས་པས་ཀུན་འབྱུང་གི་ཆོས་ཐམས་ཅད་དོན་དམ་པར་**བླང་**བ་**མེད་**པ་དང་**དོར་བ་མེད་**པར་སྒོམ་པ་ལ་**སོགས་**པ་**དང་**། བདེན་མེད་རྟོགས་པའི་བློས་ཟིན་པའི་**བྱམས་**པ་**ལ་སོགས་པ**འི་ཚད་མེད་བཞི་སྒོམ་པ་སྟེ། རིམ་བཞིན་རྟོགས་བྱ་དང་ཕན་ཡོན་དང་སྲིད་མཐའ་དང་ཞི་མཐར་ལྷུང་བ་འགོག་པའི་རྣམ་པ་བཞིས་མཚོན་ནས་བསྟན་པའི་ཀུན་འབྱུང་ཆོས་བཟོད་སོགས་སྐད་ཅིག་མ་བཞི་དང་།

II.14:

(9) emptinesses,
(10) Attainment of Buddhahood,
(11) Thorough inclusion of all the pure,
(12) Removal of all fright and disease,

Ngag-wang-pal-dan's *Meaning of the Words,* 34a.4, fleshes these lines out as:

> the four moments of doctrinal forbearance and so forth with respect to cessations [of the origins of suffering], these being indicated through being illustrated by four aspects of, respectively, objects of realization, benefit of attaining the fruit, function containing the antidotes, and benefit of removing the damage:
>
> 9. **the** sixteen primordial **emptinesses** of true existence of the entities of forms and so forth
> 10. **attainment of Buddhahood**, the fruit of roots of virtue
> 11. **thorough inclusion of all the** types of **pure** antidotes in the subsequent forbearance of cessations
> 12. **removal of all** external damage such as **fright** and so forth **and** internal damage such as **disease** and so forth;

Maitreya's *Ornament:*

སྟོང་ཉིད་དང་། །སངས་རྒྱས་ཉིད་ནི་འཐོབ་པ་དང་།
།རྣམ་པར་བྱང་ཀུན་ཡོངས་བསྡུས་དང་། །ཉམ་ང་བ་དང་ནད་ཀུན་སེལ།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཟུགས་སོགས་ཀྱི་ངོ་བོ་གདོད་མ་ནས་བདེན་པས་སྟོང་པའི་**སྟོང་ཉིད་**བཅུ་དྲུག་**དང་**། དགེ་བའི་རྩ་བ་རྣམས་ཀྱི་འབྲས་བུ་**སངས་རྒྱས་ཉིད་འཐོབ་པ་དང་**། འགོག་པ་རྗེས་བཟོད་དུ་གཉེན་པོ་**རྣམ་པར་བྱང་**བའི་རིགས་རྣམས་**ཡོངས་**སུ་**བསྡུས་**པ་**དང་**། འགོག་པ་རྗེས་ཤེས་ཀྱིས་**ཡ་ང་བ་**སོགས་ཕྱི་**དང་ནད་**སོགས་ནང་གི་འཚེ་བ་རྣམས་**སེལ་**བ་སྟེ། རིམ་བཞིན་རྟོགས་བྱ་དང་འབྲས་བུ་འཐོབ་པའི་ཕན་ཡོན་དང་གཉེན་པོ་སྡུད་པའི་བྱེད་ལས་དང་གནོད་པ་སེལ་བའི་ཕན་ཡོན་གྱི་རྣམ་པ་བཞིས་མཚོན་ནས་བསྟན་པའི་འགོག་པ་ཆོས་བཟོད་སོགས་སྐད་ཅིག་མ་བཞི་དང་།

II.15-16:

(13) Pacification of apprehension of nirvāṇa,
(14) Being guarded by Buddhas and so forth,
(15) Oneself abiding in an exalted-knower-of-all-aspects
Such as not killing and so forth

And setting other sentient beings,
And (16) dedicating giving and so forth
To complete enlightenment
Are the moments of knowers of paths.

Ngag-wang-pal-dan's *Meaning of the Words,* 34a.7, fleshes these lines out as:

> and the four moments of doctrinal forbearance and so forth with respect to the path, these being indicated through being illustrated by four aspects of, respectively, pacification of adherence to objects, benefits of protection by others, setting oneself and others in virtue, and dedicating the virtues of those to complete enlightenment:
>
> 13. **pacification of adherence to** forms and so forth and **nirvāṇa** only by meditating on ultimate naturelessness
> 14. for those abiding in doctrinal knowledge of the path, **Buddhas** and gods **guard**, protect, and shelter them respectively from the three harms arisen from their own conditions, conditions counted as sentient, and conditions not counted as sentient or from the three nonvirtuous karmas—to be experienced in the present life, upon rebirth, and in some other birth
> 15. **oneself abiding in** the causes of **an exalted-knower-of-all-aspects such as not killing and so forth**, and **setting** other **sentient beings** in those [causes]
> 16. **dedicating** the roots of virtues of **giving and so forth** **to** perfect **complete enlightenment**;
>
> these sixteen **are the** sixteen **moments** of the path of seeing **of knowers of paths**.

Maitreya's *Ornament:*

།མྱ་ངན་འདས་འཛིན་ཞི་ཉིད་དང་། །སངས་རྒྱས་རྣམས་ཀྱིས་བསྲུང་ལ་སོགས།
།སྲོག་མི་གཅོད་པ་ལ་སོགས་པ། །རྣམ་པ་ཀུན་མཁྱེན་ཚུལ་ལ་ནི།

།བདག་ཉིད་གནས་ཧེ་སེམས་ཅན་དག །འགོད་དང་སྦྱིན་པ་ལ་སོགས་པ།
།རྫོགས་པའི་བྱང་ཆུབ་ཏུ་བསྔོ་བ། །ལམ་ཤེས་ཉིད་ཀྱི་སྐད་ཅིག་མ།

Ngag-wang-pal-dan's *Meaning of the Words:*

ངོན་དམ་པར་ངོ་བོ་ཉིད་མེད་པ་སྒོམ་པ་པོ་ནས་གཟུགས་སོགས་དང་སྨྲ་ངན་ལས་འདས་པ་ལ་བདེན་པ་ཞེན་པ་ཞི་བ་དང་། ལམ་ཆོས་ཤེས་ལ་ཞུགས་པ་ལ་སངས་རྒྱས་དང་ལྷ་རྣམས་ཀྱིས་རང་གི་རྒྱེན་དང་སེམས་ཅན་དུ་བགྲང་བའི་རྒྱེན་དང་སེམས་ཅན་བགྲང་བ་མ་ཡིན་པའི་རྒྱེན་ལས་བྱུང་བའི་གནོད་པ་གསུམ་མམ་མཐོང་ཆོས་དང་སྐྱེས་ནས་དང་ལན་གྲངས་གཞན་ལ་མྱོང་འགྱུར་གྱི་མི་དགེ་བའི་ལས་གསུམ་ལས་རིམ་བཞིན་སྲུང་བ་དང་བསྐྱབ་པ་དང་སྲ་བར་མཛད་པ་དང་། སྲོག་མི་གཅོད་པ་ལ་སོགས་པ་རྣམ་མཁྱེན་གྱི་རྒྱུ་ལ་བདག་ཉིད་གནས་ཧེ་སེམས་ཅན་དག་དེ་ལ་འགོད་པ་དང་། སྦྱིན་པ་ལ་སོགས་པའི་དགེ་རྩ་རྣམས་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་ཏུ་བསྔོ་བར་བྱེད་སྟེ། རིམ་བཞིན་ཡུལ་ལ་ཞེན་པ་ཞི་བ་དང་གཞན་གྱིས་བསྲུང་བའི་ཕན་ཡོན་དང་བདག་གཞན་དགེ་བ་ལ་འགོད་པ་དང་། དེའི་དགེ་བ་རྫོགས་བྱང་དུ་བསྔོ་བའི་རྣམ་པ་བཞིས་མཚོན་ནས་བསྟན་པ་ལམ་ཆོས་བཟོད་སོགས་སྐད་ཅིག་མ་བཞི་སྟེ་བཅུ་དྲུག་པོ་ནི་ལམ་ཤེས་ཀྱི་མཐོང་ལམ་སྐད་ཅིག་བཅུ་དྲུག་དག་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 14ff.

26

15th Topic

5. Functions of a [Great Vehicle] Path of Meditation

II.17:

> Thoroughly pacifying, bowing to all,
> Overcoming the afflictions,
> Not being affected by harmers,
> Enlightenment, foundations of worship.

Ngag-wang-pal-dan's *Meaning of the Words,* 34b.6, fleshes this stanza out as:

> Internally **thoroughly pacifying**, that is, taming, one's own mind; and externally due to that cause being without pride **bowing** (*'dud*) **to all** beings; and internally **overcoming the afflictions** of desire and so forth; and externally due to that cause **not being affected by** external **harmers**; and finally attaining unsurpassed **enlightenment**; and [making] the areas where one resides become **foundations of worship** by gods and so forth are the six functions, that is to say, fruits, of a Great Vehicle path of meditation.

Maitreya's *Ornament:*

།ཀུན་ནས་ཞི་དང་ཐམས་ཅད་ལ། །འདུད་དང་ཉོན་མོངས་ལས་རྒྱལ་དང་།
།གནོད་པས་བརྗི་བ་མེད་ཉིད་དང་། །བྱང་ཆུབ་དང་ནི་རྟེན་མཆོད་ཉིད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ནང་དུ་རང་གི་སེམས་**ཀུན་ནས་ཞི་བ་**སྟེ་འདུལ་བ་**དང་**། རྒྱུ་དེས་ཕྱི་རོལ་ཏུ་ང་རྒྱལ་མེད་པར་སྐྱེ་བོ་**ཐམས་ཅད་ལ་འདུད་**པ་**དང་**། ནང་དུ་ཆགས་སོགས་**ཉོན་མོངས་ལས་རྒྱལ་**བ་**དང་**། རྒྱུ་དེས་ཕྱི་རོལ་ཏུ་ཕ་རོལ་གྱི་**གནོད་པས་བརྗི་བ་མེད་**པ་**དང་**། མཐར་ཐུག་བླ་མེད་**བྱང་ཆུབ་**འཐོབ་པ་**དང་**། རང་གང་དུ་གནས་པའི་**རྟེན་**ས་

ཕྱོགས་རྣམས་ལྷ་ལ་སོགས་པས་**མཆོད་**པའི་རྟེན་དུ་གྱུར་པ་ནི་ཐེག་ཆེན་སྒོམ་ལམ་གྱི་བྱེད་པ་སྟེ་འབྲས་བུ་དྲུག་གོ །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 19ff.

27

16th Topic

Paths of Meditation of Belief

II.18-19:

> Belief is to be known as having three aspects—
> Consisting of one's own welfare,
> The welfare of oneself and others, and others' welfare.
> Also, it is asserted individually as the three aspects
>
> Of the small, medium, and great.
> Also, through the divisions of the small of the small and so forth
> Those have three aspects, thus it is asserted
> That there are twenty-seven aspects.

Ngag-wang-pal-dan's *Meaning of the Words,* 35a.3, fleshes these two stanzas out as:

> A path of meditation of **belief** believing in the textual, path, and fruit perfections of wisdom as sources of the three welfares **is to be known as having three aspects** of divisions—**consisting of** paths of meditation of belief **for one's own welfare, for the welfare of** both **oneself and others, and for others' welfare**. **Also,** each of those is divided **individually into the three aspects** each **of the small, medium, and great**, whereby it is **asserted** as nine; **also through the divisions of the small of the small and so forth,** each of **those** nine **has three aspects** each, **in which case it is asserted that there are twenty-seven aspects** of paths of meditation of belief.
>
> Tsong-kha-pa's *Golden Garland* says that interest in one's own welfare exists from the second ground through the seventh ground, interest in the welfare of both exists on the two grounds of the eighth and the ninth; and interest in others' welfare exists

only on the tenth ground, but Gyal-tshab's *Explanation* explains that all three are posited [starting] from the second ground.

Maitreya's *Ornament:*

།ཚོས་པ་རང་གི་དོན་དང་ནི། །རང་གཞན་དོན་དང་གཞན་དོན་དང་།
།རྣམ་གསུམ་ཤེས་བྱ་དེ་ཡང་ནི། །ཆུང་དང་འབྲིང་དང་ཆེན་པོ་སྟེ།
།སོ་སོར་རྣམ་པ་གསུམ་དུ་འདོད། །ཆུང་ངུའི་ཆུང་སོགས་དབྱེ་བ་ཡིས།
།དེ་ཡང་རྣམ་གསུམ་དེ་ལྟར་ན། །རྣམ་པ་ཉི་ཤུ་བདུན་དུ་འདོད།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཞུང་ལམ་འབྲས་བུའི་ཤེར་ཕྱིན་དོན་གསུམ་གྱི་འབྱུང་གནས་སུ་ཡིད་ཆེས་པའི་མོས་པ་སྒོམ་ལམ་ནི་རང་གི་དོན་དང་རང་གཞན་གཉིས་ཀའི་དོན་དང་གཞན་གྱི་དོན་གྱི་མོས་པ་སྒོམ་ལམ་སྟེ་དབྱེ་བ་རྣམ་པ་གསུམ་དུ་ཤེས་པར་བྱ་ལ། དེ་རེ་རེ་ལ་ཡང་ཆུང་ངུ་དང་འབྲིང་དང་ཆེན་པོ་སྟེ་སོ་སོར་རྣམ་པ་གསུམ་གསུམ་དུ་དབྱེ་བས་དགུར་འདོད་པ་དང་། ཆུང་ངུའི་ཆུང་ངུ་ལ་སོགས་པའི་དབྱེ་བས་དགུ་རེ་རེ་ལ་ཡང་རྣམ་པ་གསུམ་གསུམ་ཡོད་པ་དེ་ལྟར་ན་མོས་པ་སྒོམ་ལམ་རྣམ་པ་ཉི་ཤུ་རྩ་བདུན་ཡོད་པར་འདོད་པར་བྱའོ། །རང་དོན་མོས་པ་ས་གཉིས་པ་ནས་བདུན་པའི་བར་དང་། གཉིས་དོན་མོས་པ་ས་བརྒྱད་པ་དགུ་པ་གཉིས་དང་། གཞན་དོན་མོས་པ་ས་བཅུ་པ་ཁོ་ནར་ཡོད་པར་གསེར་ཕྲེང་ལས་གསུངས་ཤིང་། རྣམ་བཤད་ལས་གསུམ་ག་ས་གཉིས་པ་ནས་བཞག་པར་བཤད་དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 20ff.

28

17th Topic

7. Praise, Extolling, and Lauding of the Benefits of That [Path of Meditation of Belief]

II.20:

> It is asserted that praising, extolling, and lauding
> Is made by way of three groups of nine
> During the occasions of belief
> In the perfections of wisdom.

Ngag-wang-pal-dan's *Meaning of the Words,* 35b.1, fleshes this stanza out as:

> **It is asserted that** Buddhas and high Bodhisattvas (1) **make praises** in a manner ever increasing over the former **by way of nine** aspects **during the** nine **occasions of** taking to mind interest in one's own welfare—which is to **believe in** the textual, path, and fruit **perfections of wisdom** as sources of the three welfares; (2) **make extolling by way of nine** aspects **during the** nine **occasions of** taking to mind interest in the welfare of both [which is to believe in the textual, path, and fruit perfections of wisdom as sources of the three welfares]; and (3) **make lauding by way of nine** aspects **during the** nine **occasions of** taking to mind interest in the welfare of others [which is to believe in the textual, path, and fruit perfections of wisdom as sources of the three welfares; thereby] **praising, extolling, and lauding** respectively the individual three paths of meditation of belief **through three groups of nine**.

Maitreya's *Ornament:*
།ཤེས་རབ་ཕ་རོལ་ཕྱིན་པ་ལ། །མོས་པའི་གནས་སྐབས་རྣམས་ལ་ནི།
།དགུ་ཚན་གསུམ་གྱིས་བསྟོད་པ་དང་། །བཀུར་བ་དང་ནི་བསྔགས་པར་འདོད།

Ngag-wang-pal-dan's *Meaning of the Words:*
གཞུང་ལམ་འབྲས་བུའི་**ཤེས་རབ་**ཀྱི་**ཕ་རོལ་**ཏུ་**ཕྱིན་པ་ལ་**དོན་གསུམ་གྱི་འབྱུང་གནས་སུ་ཡིད་ཆེས་པའི་རང་དོན་**མོས་**པ་ཡིད་

ལ་བྱེད་**པའི་གནས་སྐབས་**དགུ་**རྣམས་སུ་**སངས་རྒྱས་དང་བྱང་སེམས་གོང་མ་རྣམས་ཀྱིས་རྣམ་པ་དགུས་སྔ་མ་སྔ་མ་ལས་ལྷག་པའི་ཚུལ་དུ་བསྟོད་པ་དང་། གཉིས་དོན་མོས་པ་ཡིད་ལ་བྱེད་པའི་གནས་སྐབས་དགུ་རྣམས་སུ་རྣམ་པ་དགུས་བཀུར་བ་དང་། གཞན་དོན་མོས་པ་ཡིད་ལ་བྱེད་པའི་གནས་སྐབས་དགུ་རྣམས་སུ་རྣམ་པ་དགུས་བསྔགས་པར་མཛད་པ་སྟེ་**དགུ་ཚན་གསུམ་གྱིས་**མོས་པ་སྒོམ་ལམ་གསུམ་སོ་སོ་ལ་གོ་རིམ་བཞིན་དུ་**བསྟོད་པ་དང་བཀུར་བ་དང་བསྔགས་པར་འདོད་**པར་བྱའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 26ff.

29

18th Topic

8. Paths of Meditation of Dedication

II.21:

> The function of special thorough
> Dedications is more supreme.
> Having the aspect of unapprehendability;
> The character of non-erroneousness;

Ngag-wang-pal-dan's *Meaning of the Words,* 36a.2, fleshes this stanza out as:

> Since **the function of special thorough dedications**, the dedications of a Bodhisattvas on the path of meditation, is to transform one's own and others' virtuous roots into a branch of complete enlightenment, they **are more supreme** than other dedications. When **those** are divided, there are eleven divisions:
>
> - dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the substantial entity of the objects of dedication as truly existent are dedications imputed with the name "**having the aspect of unapprehendabil-**

ity”

- dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the mind—that is the agent of dedication—as truly existent are dedications imputed with the name “having **a character of non-erroneousness**”

Maitreya’s *Ornament:*

།ཡོངས་སུ་བསྔོ་བ་ཁྱད་པར་ཅན། །དེ་ཡི་བྱེད་པ་མཆོག་ཡིན་ནོ།
།དེ་ནི་དམིགས་མེད་རྣམ་པ་ཅན། །ཕྱིན་ཅི་མ་ལོག་མཚན་ཉིད་དོ།

Ngag-wang-pal-dan’s *Meaning of the Words:*

ཡོངས་སུ་བསྔོ་བ་ཁྱད་པར་ཅན་བྱང་སེམས་སྒོམ་ལམ་པའི་བསྔོ་བ་**དེའི་བྱེད་པ་**ནི་རང་གཞན་གྱི་དགེ་རྩ་རྫོགས་བྱང་གི་ཡན་ལག་ཏུ་སྒྱུར་བར་བྱེད་པའི་ཕྱིར་བསྔོ་བ་གཞན་ལས་**མཆོག་ཡིན་ནོ**། །**དེ་**ལ་དབྱེ་ན། བསྔོ་བྱའི་རྫས་ལ་བདེན་པར་མི་ཞེན་པའི་ཚུལ་གྱིས་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། **དམིགས་མེད་རྣམ་པ་ཅན་**ཞེས་མིང་བཏགས་པའི་བསྔོ་བ་དང་། བསྔོ་བྱེད་ཀྱི་སེམས་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། **ཕྱིན་ཅི་མ་ལོག་**པའི་མཚན་ཉིད་ཅེས་མིང་དུ་བཏགས་པའི་བསྔོ་བ་དང་།

II.22:

Voidness; having the sphere of activity
Of mindfulness of the nature
Of the collection of a Buddha’s merit,
Having skill in means; signless; admired by Buddhas;

Ngag-wang-pal-dan’s *Meaning of the Words,* 36a.5, fleshes this stanza out as:

- dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the person—who is the dedicator—as truly existent are dedications imputed with the name “**devoid** of ultimate [existence]”

- dedications of roots of virtue to complete enlightenment in the manner of nonadherence to one's own and a Buddha's virtues—as bad and good—as truly existent are dedications imputed with the name "**having the sphere of activity of mindfulness of the nature of the collection of a Buddha's merit**"
- dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the virtues of the six perfections—as good and bad—as truly existent are dedications imputed with the name "**having skill in means**"
- dedications of roots of virtue to complete enlightenment in the manner of nonadherence to all dedications as truly existent in terms of the three spheres [of agent, action, and object] are dedications imputed with the name "**signless** dedications"
- dedications of roots of virtue to complete enlightenment in the manner of nonadherence to all paths of the three vehicles as truly existent in terms of the three spheres [of agent, action, and object] are dedications imputed with the name "**admired by Buddhas**"

Maitreya's *Ornament:*

།དབེན་དང་སངས་རྒྱས་བསོད་ནམས་ཚོགས། །རང་བཞིན་དྲན་པའི་སྤྱོད་ཡུལ་ཅན།
།ཐབས་བཅས་མཚན་མ་མེད་པ་དང་། །སངས་རྒྱས་རྗེས་སུ་ཡི་རང་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

བསྔོ་བ་པོ་གང་ཟག་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། དོན་དམ་པར་**དབེན་**པ་ཞེས་མིང་དུ་བཏགས་པའི་བསྔོ་བ་**དང་**། རང་དང་སངས་རྒྱས་ཀྱི་དགེ་བ་ལ་བཟང་ངན་དུ་བདེན་པར་མི་ཞེན་པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། **སངས་རྒྱས་**ཀྱི་**བསོད་ནམས་**ཀྱི་**ཚོགས་**ཀྱི་**རང་བཞིན་དྲན་པའི་སྤྱོད་ཡུལ་ཅན་**ཞེས་མིང་དུ་བཏགས་པའི་བསྔོ་བ་དང་། ཕྱིན་དྲུག་གི་དགེ་བ་ལ་བཟང་ངན་དུ་བདེན་པར་མི་ཞེན་

པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། **ཐབས་**ལ་མཁས་པ་དང་**བཅས་**པ་ཞེས་མིང་དུ་བཏགས་པའི་བསྔོ་བ་དང་། བསྔོ་བ་ཐམས་ཅད་ལ་འཁོར་གསུམ་དུ་བདེན་པར་མི་ཞེན་པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། **མཚན་མ་མེད་པ་**ཞེས་མིང་དུ་བཏགས་པའི་བསྔོ་བ་**དང་**། ཐེག་པ་གསུམ་གྱི་ལམ་ཐམས་ཅད་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། **སངས་རྒྱས་**ཀྱིས་**རྗེས་སུ་ཡི་རང་**བ་ཞེས་མིང་དུ་བཏགས་པའི་བསྔོ་བ་**དང་**།

II.23:

> Not contained within the three realms;
> Three aspects of other dedications—
> Small, medium, great—
> Giving rise to great merit.

Ngag-wang-pal-dan's *Meaning of the Words,* 36b.3, fleshes this stanza out as:

- dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the three realms—the Desire Realm and so forth—as truly existent are dedications imputed with the name "**not contained within the three realms**"
- dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the virtues—setting the sentient beings of the billion world systems in the ten virtues, four immeasurables, eight concentrations and formless absorptions, and five clairvoyances—as truly existent are **small dedications giving rise to great merit**
- dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the virtues—setting the sentient beings of the billion world systems in Stream-Enterer through to Solitary Realizer—as truly existent are **medium dedications giving rise to great merit**
- dedications of roots of virtue to complete enlightenment in

> the manner of nonadherence to the virtues—setting the sentient beings of the billion world systems in the causes of unsurpassed enlightenment—as truly existent are **great dedications giving rise to great merit**.

Ngag-wang-pal-dan identifies the count of eleven as the thought of Āryavimuktasena, which Tsong-kha-pa's *Golden Garland* says greatly fits with the sūtra. Ngag-wang-pal-dan adds that Haribhadra employs a count of twelve (see Jam-yang-shay-pa's list of twelve).

Maitreya's *Ornament:*

།ཁམས་གསུམ་གཏོགས་པ་མ་ཡིན་དང་། །ཆུང་དང་འབྲིང་དང་ཆེན་པོ་ཡི།
།བསྔོ་བ་གཞན་ནི་རྣམ་གསུམ་པོ། །བསོད་ནམས་ཆེ་འབྱུང་བདག་ཉིད་དོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

འདོད་པ་ལ་སོགས་པའི་ཁམས་གསུམ་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི་; **ཁམས་གསུམ་དུ་གཏོགས་པ་མ་ཡིན་**པ་ཞེས་མིང་དུ་བཏགས་པའི་བསྔོ་བ་**དང་**། སྟོང་གསུམ་གྱི་སེམས་ཅན་རྣམས་དགེ་བ་བཅུ་ཚད་མེད་བཞི་བསམ་གཟུགས་བརྒྱད་མངོན་ཤེས་ལྔ་ལ་བཀོད་པའི་དགེ་བ་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། **བསོད་ནམས་ཆེ**ན་པོ་**འབྱུང་**བའི་བསྔོ་བ་**ཆུང་**ངུ་**དང་**། སྟོང་གསུམ་གྱི་སེམས་ཅན་རྣམས་རྒྱུན་ཞུགས་ནས་རང་རྒྱལ་གྱི་བར་ལ་བཀོད་པའི་དགེ་བ་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། **བསོད་ནམས་ཆེ**ན་པོ་**འབྱུང་**བའི་བསྔོ་བ་**འབྲིང་དང་**། སྟོང་གསུམ་གྱི་སེམས་ཅན་རྣམས་བླ་མེད་བྱང་ཆུབ་ཀྱི་རྒྱུ་ལ་བཀོད་པའི་དགེ་བ་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བ་ནི། **བསོད་ནམས་ཆེ**ན་པོ་**འབྱུང་**བའི་བསྔོ་བ་**ཆེན་པོ་**སྟེ་བཅུ་གཅིག་གོ །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 26ff.

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19th Topic

9. Paths of Meditation of Admiration

II.24:

> Admiration of roots of virtue
> With skill in means and nonobservation
> Is said here to be meditation
> Taking admiration to mind.

Ngag-wang-pal-dan's *Meaning of the Words,* 37a.5, fleshes this stanza out as:

> **Admiration of roots of virtue** with a rejoicing mind that consumes jealousy—conjoined (1) **with skill in means** conventionally realizing roots of virtues as like illusions **and** (2) with wisdom realizing them as ultimately **unobservable—is said** in sūtra **on this** occasion **to be meditation taking admiration to mind**.

Maitreya's *Ornament:*

།ཐབས་དང་མི་དམིགས་པ་དག་གིས། །དགེ་བའི་རྩ་ལ་ཡི་རང་བ།
།རྗེས་སུ་ཡི་རང་ཡིད་བྱེད་པ། །བསྒོམ་པ་ཡིན་པར་འདིར་བརྗོད་དོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

དགེ་རྩ་རྣམས་ཀུན་རྫོབ་ཏུ་སྒྱུ་མ་ལྟ་བུར་རྟོགས་པའི་**ཐབས་**མཁས་**དང་**། དོན་དམ་པར་**མི་དམིགས་**པར་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་ཟིན་**པ་དག་གིས་དགེ་བའི་རྩ**་བ་རྣམས་**ལ་**ཕྲག་དོག་ཟད་པའི་རབ་ཏུ་དགའ་བའི་སེམས་ཀྱིས་**ཡི་རང་བ་**ནི། **རྗེས་སུ་ཡི་རང་**བ་**ཡིད་**ལ་**བྱེད་པ**འི་**སྒོམ་པ་ཡིན་པར་**སྐབས་**འདི**འི་མདོ**ར་བརྗོད་དོ**། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 34ff.

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20th Topic

10. Paths of Meditation of Achieving

II.25:

> Its nature, supremacy,
> Non-composition of all,
> Bestowal of nonobservation
> Of phenomena, great purpose.

Ngag-wang-pal-dan's *Meaning of the Words,* 37b.1) fleshes this stanza out as:

1. The **nature** of the path of meditation of achieving described in the presentation of the body [in Maitreya's *Ornament for the Clear Realizations*] is direct seeing of the final mode of subsistence of the phenomena of forms and so forth.
2. **Its supremacy** is that without being conjoined with it, Buddha[hood] is not attained by other perfections or contaminated paths of meditation.
3. **Its non-composition of all** is its achieving within realizing the specifics of thoroughly afflicted and completely pure phenomena as without:
   - composition,
   - production and disintegration, and
   - observation

   as truly existent.
4. **Its bestowal** is the engendering—in the continuum of one on the path of meditation—of the yoga **not observing** as truly existent the **phenomena** that are the qualities of the path endowed with nature and so forth.
5. **Its** performing a **great purpose** is the attainment of the final fruit, Buddhahood.

Maitreya's *Ornament:*

།དེ་ཡི་ངོ་བོ་ཉིད་མཆོག་ཉིད། །ཀུན་ལ་མངོན་པར་འདུ་མི་བྱེད།
།ཆོས་རྣམས་དམིགས་སུ་མེད་པར་ནི། །གཏོད་པར་བྱེད་པ་དོན་ཆེན་ཉིད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ལུས་རྣམ་བཞག་ཏུ་བཤད་པའི་སྒྲུབ་པ་སྒོམ་ལམ་**དེའི་ངོ་བོ་ཉིད་**ནི། གཟུགས་སོགས་ཆོས་རྣམས་ཀྱི་གནས་ལུགས་མཐར་ཐུག་མངོན་སུམ་དུ་མཐོང་བ་དང་། **དེའི་མཆོག་ཉིད་**ནི། །འདིས་མ་ཟིན་པར་ཕར་ཕྱིན་གཞན་ནམ་ཐག་བཅས་སྒོམ་ལམ་གྱིས་སངས་རྒྱས་མི་འཐོབ་པ་དང་། དེས་**ཀུན་ལ་མངོན་པར་འདུ་མི་བྱེད་**པ་ནི། ཀུན་བྱང་གི་ཆོས་ཐམས་ཅད་ཀྱི་ཁྱད་པར་བདེན་པར་མངོན་པར་འདུ་བྱ་བ་དང་སྐྱེ་འཇིག་དང་དམིགས་པ་མེད་པར་རྟོགས་ནས་སྒྲུབ་པ་དང་། དེས་**གཏོང་བར་བྱེད་པ་**ནི། ངོ་བོ་ཉིད་ལ་སོགས་པ་དང་ལྡན་པའི་ལམ་གྱི་ཡོན་ཏན་གྱི་**ཆོས་རྣམས་**དོན་དམ་པར་**དམིགས་སུ་མེད་པར་**རྣལ་འབྱོར་པ་སྒོམ་ལམ་པའི་རྒྱུད་ལ་སྐྱེད་པར་བྱེད་པ་དང་། དེས་**དོན་ཆེན་**པོ་**ཉིད་**དུ་བྱེད་པ་ནི། མཐར་ཐུག་གི་འབྲས་བུ་སངས་རྒྱས་འཐོབ་པར་བྱེད་པའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 34ff.

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21st Topic

11. Paths of Meditation of Complete Purity

II.28:

> The purity of the fruit is the very purity
> Of forms and so forth because
> Those two are not different
> And are not distinguishable whereby they are called pure.

Ngag-wang-pal-dan's *Meaning of the Words,* 38a.6, treats II.28-30 in two parts, the first part, II.28, being a general indication of complete purity, which he fleshes out as:

> When the path of release that is the **fruit** of the mode of virtuous

> behavior of a Superior person of the three vehicles is **pure** of [or free from] its corresponding defilements, all the phenomena of **forms and so forth** that are its objects also are just **pure** of [or free from] those very defilements **because those two** purities—devoid of one defilement as an object of negation—**are not different** entities **and are not distinguishable** as different types, **whereby they are said** in sūtra **to be** one type of **purity**.

Maitreya's *Ornament:*

> །འབྲས་བུ་དག་པ་གཟུགས་ལ་སོགས། །དག་པ་ཉིད་དེ་གང་གི་ཕྱིར།
> །དེ་གཉིས་ཐ་དད་མ་ཡིན་ཞིང་། །བཅད་དུ་མེད་པས་དག་པར་བརྗོད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཐེག་པ་གསུམ་གྱི་འཕགས་པའི་གང་ཟག་གི་དགེ་སྦྱོང་གི་ཚུལ་གྱི་**འབྲས་བུ་**རྣམ་གྲོལ་ལམ་རང་གི་ངོ་སྐལ་གྱི་དྲི་མས་**དག་པ་**ན་དེའི་ཡུལ་**གཟུགས་ལ་སོགས་**པའི་ཆོས་ཐམས་ཅད་ཀྱང་དྲི་མ་དེ་ཉིད་ཀྱིས་**དག་པ་ཉིད་དེ།** རྒྱུ་མཚན་**གང་གི་ཕྱིར་**ན། དགག་བྱ་དྲི་མ་གཅིག་གིས་དབེན་པའི་དག་པ་**དེ་གཉིས་**ངོ་བོ་**ཐ་དད་མ་ཡིན་ཞིང་**རིགས་ཐ་དད་པར་**བཅད་དུ་མེད་པས་**སོ། །དེས་ན་**དག་པ་**རིགས་གཅིག་**པར་**མདོ་ལས་**བརྗོད་**དོ། །

II.29:

> Because of withering (1) the afflictions, (2) the obstructions to
> omniscience,
> And (3) the three paths, there are the purities of (1) Learners,
> (2) The Rhinoceri, and (3) Conqueror Children.
> Buddhas are the utmost from all aspects.

The second part is a detailed explanation of complete purity, which itself is in two parts, the first being the actual divisions of the path, which Ngag-wang-pal-dan's *Meaning of the Words,* 38b.3, fleshes out as:

> **Because of withering**, that is, abandoning, any of (1) **the afflictions**, (2) those [afflictions] and one class of **the obstructions to omniscience**, and (3) the seeds of the obstructions of **the three**

paths, those purities **are** respectively **the purities of** (1) **Learner** Hearers, (2) Solitary Realizers illustrated by the **Rhinoceri**, and (3) **Conqueror Children**. The purities of **Buddhas are the utmost** of purities **from all aspects** of obstructions.

Maitreya's *Ornament:*

།ཉོན་མོངས་ཤེས་བྱ་ལམ་གསུམ་གྱི། །ཉམས་ཕྱིར་སློབ་མ་བསེ་རུ་དང་།
།རྒྱལ་སྲས་རྣམས་ཀྱི་དག་པ་སྟེ། །སངས་རྒྱས་རྣམ་ཀུན་ཤིན་ཏུ་བ།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཉོན་མོངས་པ་དང་། དེ་དང་**ཤེས་བྱ**འི་སྒྲིབ་པའི་ཕྱོགས་གཅིག་དང་། **ལམ་གསུམ་གྱི་**སྒྲིབ་པའི་ས་བོན་ཅི་རིགས་**ཉམས་**པ་སྟེ་སྤངས་པའི་**ཕྱིར**། དག་པ་དེ་དག་ནི་རིམ་བཞིན་**སློབ་མ་**ཉན་ཐོས་དང་། **བསེ་རུ**ས་མཚོན་པའི་རང་རྒྱལ་**དང་**། **རྒྱལ་སྲས་རྣམས་ཀྱི་དག་པ་སྟེ། སངས་རྒྱས་**ཀྱི་དག་པ་ནི་སྒྲིབ་པའི་**རྣམ་**པ་**ཀུན་**གྱིས་དག་པའི་**ཤིན་ཏུ་བ་**ཡིན་ནོ། །

II.30:

The paths, small of the small and so forth,
Antidotes to the defilements
Regarding the nine levels—the big of the big
And so forth—are the purifiers.

The last part is the distinctive feature of the final path, which Ngag-wang-pal-dan's *Meaning of the Words,* 38b.6, fleshes out as:

What is the reason why a Buddha's purity is utmost and others' purities are not utmost? **The** nine aspects of **antidotal paths**, ranging from the **small of the small** Great Vehicle path of meditation through to the big of the big [indicated] by the term "**and so forth**," which respectively are **antidotes to the** nine aspects of **defilements**—that exist **regarding the** three realms and **nine levels**—ranging from the **big of the big** objects of abandonment by the path of meditation through to the small of the small [indicated] by the term "**and so forth**," **are** the causes **purifying** all defilements that are to be abandoned by the path of meditation;

hence, there is the distinctive feature that the purity of a Buddha, the fruit, is utmost, whereas others' purity is not utmost.

Maitreya's *Ornament:*

།ས་དགུ་ལ་ནི་ཆེན་པོ་ཡི། །ཆེན་པོ་ལ་སོགས་དྲི་མ་ཡི།
།གཉེན་པོ་ཆུང་ངུའི་ཆུང་ངུ་ལ། །སོགས་པའི་ལམ་ནི་དག་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

སངས་རྒྱས་ཀྱི་རྣམ་དག་ཤིན་ཏུ་བ་དང་གཞན་རྣམས་ཀྱི་རྣམ་དག་ཤིན་ཏུ་བ་མ་ཡིན་པའི་རྒྱུ་མཚན་ཇི་ལྟ་བུ་ཡིན་ཞེ་ན། དེའི་ལན་དུ་ཁམས་གསུམ་**ས་དགུ་ལ་**ཡོད་པའི་སྒོམ་སྤང་**ཆེན་པོའི་ཆེན་པོ་**དང་། **སོགས་**སྒྲས་ཆུང་ངུའི་ཆུང་ངུའི་བར་**དྲི་མ་**རྣམ་པ་དགུ**འི་གཉེན་པོ**ར་གོ་རིམ་བཞིན་དུ་ཐེག་ཆེན་གྱི་སྒོམ་ལམ་**ཆུང་ངུའི་ཆུང་ངུ་**དང་། **སོགས་**སྒྲས་ཆེན་པོའི་ཆེན་པོའི་བར་གཉེན་པོའི་**ལམ་**རྣམ་པ་དགུ་ནི་སྒོམ་སྤང་གི་དྲི་མ་མཐའ་དག་**དག་པ**ར་བྱེད་པའི་རྒྱུ་**ཡིན་**པའི་ཕྱིར་འབྲས་བུ་སངས་རྒྱས་ཀྱི་རྣམ་དག་ནི་ཤིན་ཏུ་བ་ཡིན་ལ། གཞན་རྣམས་ཀྱི་རྣམ་དག་ནི་ཤིན་ཏུ་མ་ཡིན་པའི་ཁྱད་པར་ཡོད་དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 37ff.

33

Chapter III. Explaining the nine phenomena characterizing knowers of bases

I.10-11:

Not abiding in cyclic existence through knowledge,
Not abiding in peace through compassion,
Distant due to non-skill in method,
Not distant due to skill in method,

Those classed as discordant and as antidote,

Trainings, their equality, and
The paths of seeing of Hearers and so forth—
Knowers of all are asserted thus.

Ngag-wang-pal-dan's *Meaning of the Words,* 5b.1, fleshes these two stanzas out as:

1. Knowers of paths that **do not abide** in mundane existence **through knowledge**
2. knowers of paths that **do not abide in** [solitary] **peace through compassion**
3. knowers of bases that are **distant due to non-skill in method**
4. knowers of bases that are close **due to skill in method**
5. knowers of bases that are **classed as discordant**
6. knowers of bases that are **classed as an antidote**
7. **trainings** [in knowers of bases]
8. **equalities** in the mode of apprehension **of those** trainings
9. **paths of seeing**

are the nine phenomena characterizing **knowers** of bases.

Maitreya's *Ornament:*

།ཤེས་པས་སྲིད་ལ་མི་གནས་ཤིང་། །སྙིང་རྗེས་ཞི་ལ་མི་གནས་དང་། །
།ཐབས་མ་ཡིན་པས་རིང་བ་དང་། །ཐབས་ཀྱིས་རིང་བ་མ་ཡིན་ཉིད།

།མི་མཐུན་གཉེན་པོའི་ཕྱོགས་དག་དང་། །སྦྱོར་དང་དེ་ཡི་མཉམ་ཉིད་དང་།
།ཉན་ཐོས་ལ་སོགས་མཐོང་བའི་ལམ། །དེ་འདྲ་ཀུན་ཤེས་ཉིད་དུ་འདོད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཤེས་པས་སྲིད་ལ་མི་གནས་པའི་ལམ་ཤེས་དང་། **སྙིང་རྗེས་ཞི་ལ་མི་གནས་**པའི་ལམ་ཤེས་**དང་**། **ཐབས་མ་ཡིན་པས་རིང་བ**འི་གཞི་ཤེས་**དང་**། **ཐབས་ཀྱིས་རིང་བ་མ་ཡིན་**པའི་གཞི་ཤེས་**དང་**། **མི་མཐུན་ཕྱོགས་**ཀྱི་གཞི་ཤེས་དང་། **གཉེན་པོའི་ཕྱོགས་**ཀྱི་གཞི་ཤེས་**དང་**། **སྦྱོར་**བ་**དང་**། སྦྱོར་བ་**དེའི་**འཛིན་སྟངས་**མཉམ་ཉིད་དང་**། **མཐོང་ལམ་**རྣམས་ནི་གཞི་ཤེས་མཚོན་བྱེད་ཀྱི་ཆོས་དགུའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 6.

34

22nd Topic

1. Knowers of Bases Not Abiding in the Extreme of Mundane Existence due to Knowledge

and

23nd Topic

[2. Knowers of Paths Not Abiding in the Extreme of Peace due to Compassion]

III.1:

> Because of not abiding in the extremes
> Of the near side and the far side nor inbetween those
> And knowing the times as equal
> It is asserted as the perfection of wisdom.

Ngag-wang-pal-dan's *Meaning of the Words,* 40a.2, fleshes out this stanza as:

> The **perfection of wisdom**
>
> - possessing the three attributes of:
>   (1) **not abiding** with manifest adherence **to the extreme of** cyclic existence, which is **the near side** relative to common beings, due to the wisdom realizing impermanence and so forth
>   (2) **not abiding** with manifest adherence **to the extreme of** nirvāṇa, which is **the far side** relative to common beings, due to great compassion carrying others' welfare as [one's own] burden
>   (3) **not abiding** with manifest adherence even **inbetween those** due to the wisdom realizing emptiness, and
> - directly realizing the phenomena of **the** three **times** as **equally** empty of true existence

is asserted as intimate, that is, existing, in the continuums of Buddhas and Bodhisattvas as its support.

Maitreya's *Ornament:*
།ཚུ་རོལ་ཕ་རོལ་མཐའ་ལ་མིན། །དེ་དག་བར་ན་མི་གནས་པ།
།དུས་རྣམས་མཉམ་པ་ཉིད་ཤེས་ཕྱིར། །ཤེས་རབ་ཕ་རོལ་ཕྱིན་པར་འདོད།

Ngag-wang-pal-dan's *Meaning of the Words:*
མི་རྟག་སོགས་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་སོ་སྐྱེ་ལ་ལྟོས་ཏེ་**ཚུ་རོལ་**འཁོར་བའི་མཐའ་ལ་མངོན་ཞེན་གྱིས་གནས་པ་མིན་པ་དང་། གཞན་དོན་ཁུར་དུ་འཁྱེར་བའི་སྙིང་རྗེ་ཆེན་པོས་སོ་སྐྱེ་ལ་ལྟོས་ཏེ་**ཕ་རོལ་**ཆད་པའི་མྱང་འདས་ཀྱི་**མཐའ་ལ་**མངོན་ཞེན་གྱིས་གནས་པ་**མིན་**པ་དང་། སྟོང་ཉིད་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་**དེ་དག་**གི་**བར་ན་**ཡང་བདེན་ཞེན་གྱིས་**མི་གནས་པ**འི་ཁྱད་པར་གསུམ་དང་ལྡན་ཞིང་། **དུས་**གསུམ་གྱི་ཆོས་**རྣམས་**བདེན་སྟོང་**མཉམ་པ་ཉིད་**དུ་མངོན་སུམ་དུ་རྟོགས་པའི་**ཤེས་རབ་**ཀྱི་**ཕ་རོལ་**ཏུ་**ཕྱིན་པ་**ནི་རྟེན་སངས་རྒྱས་དང་བྱང་སེམས་ཀྱི་རྒྱུད་ལ་ཉེ་བར་གྱུར་པ་སྟེ་ཡོད་པར་**འདོད་**པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 51.

35

24[rd] Topic

3. Knowers of Bases Distant from the Fruit Mother

III.2ab:

> That is distant due to not being skilled in method
> By way of apprehension in the manner of having signs.

Ngag-wang-pal-dan's *Meaning of the Words,* 41a.2, fleshes out these two

lines as:

> **That** perfection of wisdom of those knowers of bases **is distant** for Hearers and Solitary Realizers who—**by way of observing** and adhering to bases [that is, phenomena] **in the manner of having signs** of true establishment—**are not skilled in methods** for generating the fruit Mother.

Maitreya's *Ornament:*
།དེ་ནི་མཚན་མར་དམིགས་སྒོ་ནས། །ཐབས་མ་ཡིན་པས་རིང་བ་སྟེ།

Ngag-wang-pal-dan's *Meaning of the Words:*
གཞི་ཤེས་པའི་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་**དེ་ནི**། གཞི་ལ་བདེན་གྲུབ་ཀྱི་**མཚན་མར་དམིགས་**ཤིང་ཞེན་པའི་**སྒོ་ནས་**འབྲས་ཡུམ་བསྐྱེད་པའི་**ཐབས་**ལ་མཁས་པ་**མ་ཡིན་**པའི་ཉན་རང་ལ་**རིང་བ་**སྟེ༔

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 51ff.

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25th Topic

4. Knowers of Bases Close to the Fruit Mother

III.2cd:

> It is explained that that is thoroughly
> Close due to skill in methods.

Ngag-wang-pal-dan's *Meaning of the Words,* 41a.3, fleshes out these two lines as:

> Sūtra **explains that that** perfection of wisdom **is thoroughly close** for Bodhisattvas **due to skill in method** for generating the fruit Mother.

Maitreya's *Ornament:*
དེ་ནི་ཐབས་ལ་མཁས་པ་ཡིས། །ཡང་དག་ཉེ་བ་ཉིད་དུ་བཤད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཤེར་ཕྱིན་**དེ་ནི་**འབྲས་ཡུམ་བསྐྱེད་པའི་**ཐབས་ལ་མཁས་པ**འི་བྱང་སེམས་ལ་**ཡང་དག་**པར་**ཉེ་བ་ཉིད་དུ་**མདོ་ལས་**བཤད་**དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 2, 52.

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26th Topic

5. Knowers of Bases Classed as Discordant

III.3:

> Discrimination treating (1) the emptiness of the aggregates
> Of forms and so forth and (2) the phenomena contained
> In the three times, giving and so forth, and the harmonies
> With enlightenment is classed as discordant.

Ngag-wang-pal-dan’s *Meaning of the Words,* 41a.7, fleshes out this stanza as:

> Paths that are bound by **discrimination treating** as truly [existent]:
>
> - **the emptiness that is** the emptiness of a self of persons of **the aggregates of forms and so forth**, which is included within the mode [of being],
> - **the phenomena contained in the three times, giving and so forth, the harmonies with enlightenment**, and so forth, which are included within the diversity,
>
> **are classed as discordant** deviating paths for those definite in the Bodhisattva lineage.

Maitreya’s *Ornament:*

།གཟུགས་སོགས་ཕུང་པོ་སྟོང་ཉིད་དང་། །དུས་གསུམ་གཏོགས་པའི་ཆོས་རྣམས་དང་།
།སྦྱིན་སོགས་བྱང་ཆུབ་ཕྱོགས་རྣམས་ལ། །སྤྱོད་པའི་འདུ་ཤེས་མི་མཐུན་ཕྱོགས།

Ngag-wang-pal-dan’s *Meaning of the Words:*

ཇི་ལྟ་བས་བསྡུས་པ་**གཟུགས་**ལ་**སོགས་**པའི་**ཕུང་པོ་**གང་ཟག་གི་བདག་གི་སྟོང་པའི་**སྟོང་**པ་**ཉིད་དང་**། ཇི་སྙེད་པས་བསྡུས་པ་

དུས་གསུམ་དུ་**གཏོགས་པའི་ཆོས་རྣམས་དང་**། **སྦྱིན་**པ་ལ་**སོགས་**པ་དང་**བྱང་ཆུབ་**ཀྱི་**ཕྱོགས་**ལ་སོགས་པ་**ལ་**བདེན་པར་**སྤྱོད་པའི་འདུ་ཤེས་**ཀྱིས་བཅིངས་པའི་ལམ་ནི་བྱང་སེམས་རིགས་ངེས་པའི་ལམ་གྱི་གོལ་ས་**མི་མཐུན་ཕྱོགས་**ཡིན་ཞིང་།

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 52.

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27th Topic

6. Knowers of Bases Classed as Antidotes

III.4abc:

> Nonapprehension as "I" with respect to giving and so forth
> Which connects others to this
> Stops the extreme of attachment.

Ngag-wang-pal-dan's *Meaning of the Words,* 41b.2, fleshes these lines out as:

> The pristine wisdom in Bodhisattvas' continuums directly realizing bases and paths as without true existence, which itself abides in **nonapprehension as "I,"** that is to say, nonconception of the three spheres [of the agent, action, and object] **with respect to giving and so forth** as truly existent and thereby **connects others to this** [pristine wisdom], is an antidote **stopping the extreme of attachment** to bases and paths as truly existent.

Maitreya's *Ornament:*

།སྦྱིན་ལ་སོགས་ལ་ངར་འཛིན་མེད། །གཞན་དག་དེ་ལ་འཛུད་བྱེད་པ།
།དེ་ནི་ཆགས་པའི་མཐའ་འགོག་པས།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྦྱིན་པ་**ལ་སོགས་**པ་**ལ་**འཁོར་གསུམ་དུ་བདེན་པར་ཞེན་པའི་**ངར་འཛིན་མེད་**པ་ལ་རང་གནས་པས་**གཞན་དག་དེ་ལ་**སྦྱོར་

བར་**བྱེད་པ**འི་བྱང་ཆུབ་སེམས་དཔའི་རྒྱུད་ཀྱི་གཞི་ལམ་བདེན་མེད་དུ་མངོན་སུམ་དུ་རྟོགས་པའི་ཡེ་ཤེས་**དེ་**ནི་གཞི་ལམ་ལ་བདེན་པར་**ཆགས་པའི་མཐའ་འགོག་པ**འི་གཉེན་པོ་ཡིན་ནོ། །

III.4d-5ab:

> Hence, attachment to Conquerors and so forth is subtle.
>
> Since the path of phenomena is devoid
> Of a nature, it is just profound.

Ngag-wang-pal-dan's *Meaning of the Words,* 41b.4, fleshes these lines out as:

> Although, while being bound by subtle **attachment to** the virtues of **Conquerors and** the three between,* homage to them and dedication [of virtues] to enlightenment are antidotes to karmic obstructions and so forth, they are classed as discordant to Bodhisattva paths. How **is subtle** attachment classed as discordant? It is classed as discordant because it adheres to Ones-Gone-Thus and so forth as truly established and **since the path**, that is, the lineage, **of phenomena is devoid of a nature** of true establishment, **it is just profound**.

* Perhaps Hearers, Solitary Realizers, and Bodhisattvas.

Maitreya's *Ornament:*

།རྒྱལ་ལ་སོགས་ལ་ཆགས་པ་ཕྲ།

།ཆོས་ཀྱི་ལམ་ནི་རང་བཞིན་གྱིས། །དབེན་པའི་ཕྱིར་ན་དེ་ཟབ་ཉིད།

Ngag-wang-pal-dan's *Meaning of the Words:*

རྒྱལ་བ་དང་དེའི་བར་གསུམ་གྱི་དགེ་བ་**ལ་**བདེན་པར་**ཆགས་པ་ཕྲ་**མོས་བཅིངས་བཞིན་དུ་དེ་ལ་ཕྱག་འཚལ་བ་དང་། བྱང་ཆུབ་ཏུ་བསྔོ་བ་ནི་ལས་སྒྲིབ་སོགས་ཀྱི་གཉེན་པོ་ཡིན་ཀྱང་བྱང་སེམས་ཀྱི་ལམ་གྱི་མི་མཐུན་ཕྱོགས་ཡིན་ནོ། །ཇི་ལྟར་ན་ཆགས་པ་ཕྲ་མོ་མི་མཐུན་ཕྱོགས་ཡིན་ཞེ་ན། དེ་མི་མཐུན་ཕྱོགས་ཡིན་ཏེ། དེས་དེ་

བཞིན་གཤེགས་པ་སོགས་ལ་བདེན་གྲུབ་ཏུ་ཞེན་པ་གང་ཞིག །ཆོས་ཀྱི་ལམ་སྣེ་རིགས་ནི་བདེན་གྲུབ་ཀྱི་རང་བཞིན་གྱིས་དབེན་པའི་ཕྱིར་ཟབ་པ་ཉིད་དེ་དེའི་ཕྱིར་རོ། །

III.5cd:

> Through knowing the single nature
> Of phenomena attachment is abandoned.

Ngag-wang-pal-dan’s *Meaning of the Words,* 41b.7, fleshes these lines out as:

> Well then, what is its antidote? **Through** directly **knowing the single nature of phenomena,** that is, as having the single taste of the emptiness of true existence, **attachment** to effects as truly existent **is abandoned**.

Maitreya’s *Ornament:*
།ཆོས་རྣམས་རང་བཞིན་གཅིག་པར་ནི། །ཤེས་པས་ཆགས་པ་སྤོང་བ་ཡིན།

Ngag-wang-pal-dan’s *Meaning of the Words:*
འོ་ན་དེའི་གཉེན་པོ་གང་ཞེ་ན། ཆོས་རྣམས་ཀྱི་རང་བཞིན་གཅིག་པ་སྟེ་བདེན་སྟོང་རོ་གཅིག་ཏུ་མངོན་སུམ་དུ་ཤེས་པས་འབྲས་བུ་ལ་བདེན་པར་ཆགས་པ་སྤོང་བ་ཡིན་ནོ། །

III.6:

> Since it stops perception and so forth,
> It is described in sūtra as difficult to realize.
> Because it is not known as a form and the like,
> It is asserted as unencompassable by thought.

Ngag-wang-pal-dan’s *Meaning of the Words,* 42a.1, fleshes these lines out as:

> How is it profound? **Since** conventional valid cognition of forms and so forth **is blocked from perception and so forth** [of it], the ultimate mode of subsistence **is described** in sūtra **as difficult to realize**; therefore, it is profound. How is it difficult to realize? **Because** without relying on a rational consciousness **it is not**

> **known in the manner of** a conventional truth such as **a form and the like** and because the ultimate mode of subsistence **is unencompassable by thought**, that is to say, is reasonable to **assert** as passed beyond the explicit objects of conventional consciousnesses, it is difficult to realize.

Maitreya's *Ornament:*

> །མཐོང་བ་ལ་སོགས་བཀག་པ་ཡིས། །དེ་ནི་རྟོགས་པར་དཀའ་བར་བཤད།
> །གཟུགས་ལ་སོགས་པར་མི་ཤེས་ཕྱིར། །དེ་ནི་བསམ་མི་ཁྱབ་པར་འདོད།

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་ཇི་ལྟར་ཟབ་པ་ཡིན་ཞེ་ན། གཟུགས་སོགས་འཛིན་པའི་ཐ་སྙད་པའི་ཚད་མས་**མཐོང་བ་ལ་སོགས་**པ་**བཀག་པས་**དོན་དམ་པའི་གནས་ལུགས་**དེ་ནི་རྟོགས་པར་དཀའ་བར་**མདོ་ལས་**བཤད་**པའི་ཕྱིར་ཟབ་པ་ཡིན་ནོ།། རྟོགས་དཀའ་བ་ཇི་ལྟར་ཡིན་ཞེ་ན། རིགས་ཤེས་ལ་མ་ལྟོས་པར་**གཟུགས་ལ་སོགས་**པ་ཀུན་རྫོབ་བདེན་**པར་མི་ཤེས་**པའི་**ཕྱིར་**དང་དོན་དམ་པའི་གནས་ལུགས་**དེ་ནི་བསམ་**གྱི་**མི་ཁྱབ་**པ་སྟེ་ཐ་སྙད་པའི་དངོས་ཡུལ་ལས་འདས་**པར་འདོད་**རིགས་པའི་ཕྱིར་རྟོགས་པར་དཀའ་བ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 53ff.

[39] III.7:

> Thus the entirety of the divisions
> Of those classed as discordant and as antidotes
> In the system of knowers-of-all
> Is to be known here in accordance with the description [in sūtra].

Ngag-wang-pal-dan's *Meaning of the Words* (42a.4) fleshes out this stanza as:

> In the manner described above **thusly**, **in the system**—that is, on the occasion—**of knowers-of-all the entirety of the divisions**, in which paths of Hearers and Solitary Realizers are **classed as**

discordant in relation to the Great Vehicle and paths of Bodhisattvas and Buddhas are **classed as antidotes, is to be known** as described **here** earlier in the third chapter **in accordance with the description** in sūtra.

Maitreya’s *Ornament:*
|དེ་ལྟར་ཀུན་ཤེས་ཉིད་ལུགས་ལ། |མི་མཐུན་གཉེན་པོའི་ཕྱོགས་དག་གི
|རྣམ་པར་དབྱེ་བ་མ་ལུས་པ། |ཇི་སྐད་བཤད་པ་འདིར་ཤེས་བྱ།

Ngag-wang-pal-dan’s *Meaning of the Words:*
གོང་དུ་བཤད་པའི་ཚུལ་**དེ་ལྟར་ཀུན་ཤེས་**པ་**ཉིད་**ཀྱི་**ལུགས་ལ་**སྟེ་སྐབས་སུ་ཉན་རང་གི་ལམ་ནི་ཐེག་ཆེན་ལ་ལྟོས་ཏེ་**མི་མཐུན་**པའི་ཕྱོགས་དང་། བྱང་སེམས་དང་སངས་རྒྱས་ཀྱི་ལམ་ནི་**གཉེན་པའི་ཕྱོགས་**ཡིན་པ་**དག་གི་རྣམ་པར་དབྱེ་བ་མ་ལུས་པ་**མདོ་ལས་**ཇི་སྐད་བཤད་པ་**རྣམས་ནི་སྐབས་གསུམ་པ་**འདིར་**སྔར་བཤད་པ་བཞིན་དུ་**ཤེས་**པར་**བྱ**འོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 2, 55.

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28th Topic

7. Trainings in Knowers of Bases

III.8:

> Forms and so forth; impermanence and so forth;
> Noncompletion and completion of those;
> Training stopping enactment
> Regarding nonattachment about those;

Ngag-wang-pal-dan’s *Meaning of the Words,* 42b.1, fleshes this stanza out as:

1. training that stops the conception of true existence regarding substrata such as **forms and so forth**
2. training that stops the conception of true existence regarding

attributes such as **impermanence and so forth**

3. training that stops the conception of true existence regarding the **noncompletion** of imputational forms (*kun btags pa'i gzugs*) and so forth as bases of qualities **and** the **completion** of noumenal forms (*chos nyid kyi gzugs*) as bases of qualities
4. **training** that **stops enactment** of the conception of true existence **regarding nonattachment** ultimately

Maitreya's *Ornament:*

།གཟུགས་སོགས་དེ་མི་རྟག་སོགས་དང་། །དེ་མ་རྫོགས་དང་རབ་རྫོགས་དང་།
།དེ་ལ་ཆགས་པ་མེད་ཉིད་ལ། །སྤྱོད་པ་བཀག་པའི་སྦྱོར་བ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཁྱད་གཞི་**གཟུགས་སོགས་**ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་དང་། ཁྱད་ཆོས་**མི་རྟག་སོགས་**ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་**དང་**། ཀུན་བཏགས་པའི་གཟུགས་སོགས་ཡོན་ཏན་གྱི་རྟེན་དུ་**མ་རྫོགས་**པ་**དང་**ཆོས་ཉིད་ཀྱི་གཟུགས་སོགས་ཡོན་ཏན་གྱི་རྟེན་དུ་**རྫོགས་**པ་དེ་ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་**དང་**། དོན་དམ་པར་**ཆགས་པ་མེད་པ་ལ་**བདེན་པར་ཞེན་པའི་**སྤྱོད་པ་བཀག་པའི་སྦྱོར་བ་དང་**།

III.9-10ab:

Unchangeabilty; absence of agents;
Training in the three aspects difficult to perform;
Asserting the existence of the fruit
Through attaining the fruit in accordance with [one's] lot;

Nonreliance on another;
Seven aspects of revealing appearances.

Ngag-wang-pal-dan's *Meaning of the Words,* 42b.3, fleshes this stanza and a half out as:

5. training that stops the conception of true existence regarding the perfection of wisdom which is **unchangeable** in terms of

increase and decrease from the approach of being taught or not being taught verbally

6. training that stops the conception of true existence regarding the nature of phenomena, the **absence of agents** in desire, hatred, and so forth due to praise and blame
7. **training** that stops the conception of true existence regarding the three exalted knowers [these being **the three aspects**] **difficult to perform** [see the explanation inserted in the divisions section]
8. training that stops the conception of true existence regarding **the existence of** attaining **the fruit in accordance with** one's own **lot** through learning the perfection of wisdom
9. training that stops the conception of true existence regarding **non-reliance on** the guardian protection of **another** person who is making effort at the perfection of wisdom
10. training that stops the conception of true existence regarding the **seven aspects of revealing appearances** [dream, magical illusion, mirage, echo, reflection, city of smell-eaters, and emanation].

Maitreya's *Ornament:*

|མི་འགྱུར་བྱེད་པོ་མེད་ཉིད་དང་། |བྱ་དཀའ་རྣམ་གསུམ་སྦྱོར་བ་དང་།
|སྐལ་བ་ཇི་བཞིན་འབྲས་ཐོབ་པས། |འབྲས་ཡོད་འདོད་པ་དེ་དང་ནི།
|གཞན་ལ་རག་ལས་མེད་གང་དང་། |སྣང་བ་རྣམ་བདུན་ཤེས་བྱེད་དོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཚིག་གིས་བསྟན་མ་བསྟན་གྱི་སྒོ་ནས་འཕེལ་འགྲིབ་ཀྱི་གཞན་དུ་**མི་འགྱུར་**བའི་ཤེར་ཕྱིན་ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་དང་། བསྟོད་སྨད་ཀྱིས་ཆགས་སྡང་སོགས་སུ་**བྱེད་**པ་**པོ་མེད་**པ་ཆོས་རྣམས་ཀྱི་རང་བཞིན་ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་དང་། **བྱ་དཀའ་**བ་མཁྱེན་**གསུམ་**ལ་བདེན་ཞེན་བཀག་པའི་**སྦྱོར་བ་དང་**། ཤེར་ཕྱིན་ལ་བསླབས་པས་རང་རང་གི་**སྐལ་བ་ཇི་**ལྟ་བ་**བཞིན་**དུ་

འབྲས་བུ་ཐོབ་པ་ཡོད་པ་ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་**དང་**། ཤེར་ཕྱིན་ལ་བརྩོན་པའི་གང་ཟག་བསྲུང་བ་སྐྱབས་**གཞན་ལ་རག་མ་ལས་པ་**ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་**དང་**། **ཤེས་བྱེད་སྣང་བ་རྣམ་བདུན་**ལ་བདེན་ཞེན་བཀག་པའི་སྦྱོར་བ་སྟེ་བཅུའོ།།

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 55ff.

41

29th Topic

8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases]

III.10cd:

> Four aspects of nonconceit with respect to
> Forms and so forth are their equalities.

Ngag-wang-pal-dan's *Meaning of the Words,* 43a.2, fleshes out these two lines as:

> Concerning the equalities in the mode of apprehension of those [ten trainings], **four aspects of nonconceit**, that is, absence of conceiving true existence, **with respect to**:
>
> (1) entities such as **forms and so forth**
> (2) signs such as blue, yellow, and so forth
> (3) divisions such as shape, color, and so forth
> (4) object-possessors [that is, subjects] such as paths of preparation and so forth
>
> **are the** explicitly indicated **equalities of those** ten trainings. When divided, there are forty.

Maitreya's *Ornament:*
།གཟུགས་ལ་སོགས་ལ་རློམ་མེད་པ། །རྣམ་བཞི་དེ་ཡི་མཉམ་པ་ཉིད།

Ngag-wang-pal-dan's *Meaning of the Words:*
དེའི་འཛིན་སྟངས་མཉམ་ཉིད་ནི། **གཟུགས་ལ་སོགས་**པའི་ངོ་བོ་

དང་། སྔོ་སེར་ལ་སོགས་པའི་མཚན་མ་དང་། དབྱིབས་དང་ཁ་དོག་ལ་སོགས་པའི་དབྱེ་བ་དང་། སྦྱོར་ལམ་ལ་སོགས་པའི་ཡུལ་ཅན་ལ་**རྣམ་**པ་སྟེ་བདེན་ཞེན་**མེད་པ་རྣམ་**པ་**བཞི་**ནི། དངོས་བསྟན་གྱི་སྦྱོར་བ་བཅུ་པོ་**དེའི་མཉམ་པ་ཉིད་**ཡིན་ལ། དབྱེ་ན་བཞི་བཅུའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 58ff.

42

30th Topic

9. Paths of Seeing

III.11:

> These having the essence of periods—
> Doctrinal knowledge, subsequent knowledge,
> Forbearance, and knowledge—about the truths, suffering and so forth,
> Are the path of seeing in the system of knowers of all.

Ngag-wang-pal-dan's *Meaning of the Words,* 43a.5, treats the five stanzas of III.11-15 in two groups, a brief indication and an extensive explanation of the path of seeing, the first of which (III.11) he fleshes out as:

> **These having the essence of** sixteen **periods** divided into four each—doctrinal **forbearance** of knowledge (*chos su shes pa'i bzod pa*), subsequent forbearance of **knowledge** (*rjes su shes pa'i bzod pa*), **doctrinal knowledge** (*chos su shes pa*), and **subsequent knowledge** (*rjes su shes pa*) observing each of the four **truths, suffering and so forth, are the path of seeing in the system of knowers of all**, that is to say, as indicated on this occasion [in Maitreya's *Ornament for the Clear Realizations*]. (For the order of the sixteen periods see Appendix 2.)

Maitreya's *Ornament:*

།སྡུག་བསྔལ་ལ་སོགས་བདེན་པ་ལ། །ཆོས་ཤེས་རྗེས་སུ་ཤེས་པ་དང་།

།བཟོད་ཤེས་སྐད་ཅིག་བདག་ཉིད་འདི། །ཀུན་ཤེས་ཚུལ་ལ་མཐོང་བའི་ལམ།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྡུག་བསྔལ་ལ་སོགས་པའི་བདེན་པ་བཞི་པོ་རེ་རེ་ལ་དམིགས་པའི་ཆོས་སུ་ཤེས་པའི་བཟོད་པ་དང་། རྗེས་སུ་ཤེས་པའི་བཟོད་པ་དང་། ཆོས་སུ་ཤེས་པ་དང་། རྗེས་སུ་ཤེས་པ་བཞི་བཞིར་ཕྱེ་བའི་སྐད་ཅིག་མ་བཅུ་དྲུག་གི་བདག་ཉིད་འདི་ནི་ཀུན་ཤེས་ཀྱི་ཚུལ་ལ་སྟེ་སྐབས་སུ་བསྟན་པའི་མཐོང་བའི་ལམ་ཡིན་ནོ། །

III.12abc:

> Forms are not permanent and not impermanent,
> Are passed beyond the extremes, are pure,
> Are not produced and do not cease, and so forth.

Ngag-wang-pal-dan's *Meaning of the Words,* 43b.1, fleshes out the first part of the extensive explanation of the path of seeing as:

> On this occasion sixteen aspects devoid of thirty-two superimpositions are set forth. The four aspects of true sufferings [devoid of two superimpositions each]:(the sixteen attributes of the four truths are in italic)
>
> - "**forms are not permanent and not impermanent**"—true sufferings' voidness of ultimately established permanence and *impermanence*
> - "[forms are] ultimately **passed beyond the extremes** of permanence and annihilation"—true sufferings' voidness of ultimately established *misery* and non-misery
> - "[forms are] ultimately naturally **pure**"—true sufferings' voidness of truly established *emptiness* and nonemptiness of a self that is factually other [than the mental and physical aggregates]
> - "[forms] ultimately are **not produced and do not cease and so forth**"—true sufferings' voidness of truly established self and *selflessness* that are entities
>
> are objective aspects (*don rnam*), and the four periods of doctri-

nal forbearance and of doctrinal knowledge regarding suffering that are paths of seeing realizing such are mental aspects (*shes rnam*).

Maitreya's *Ornament:*

།གཟུགས་རྟག་མ་ཡིན་མི་རྟག་མིན། །མཐའ་ལས་འདས་དང་རྣམ་དག་དང་།
།མ་སྐྱེས་མ་འགགས་ལ་སོགས་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྐབས་འདིར་སྔོ་འདོགས་སོ་གཉིས་དང་བྲལ་བའི་རྣམ་པ་བཅུ་དྲུག་གསུངས་ཏེ། **གཟུགས་རྟག་མ་ཡིན་མི་རྟག་མིན**། །ཞེས་པས། སྡུག་བདེན་དོན་དམ་པར་**རྟག**་པ་དང་**མི་རྟག**་པ་དང་བྲལ་བ་དང་། དོན་དམ་པར་རྟག་ཆད་ཀྱི་**མཐའ་ལས་འདས**་ཞེས་པས། སྡུག་བདེན་དོན་དམ་པར་སྡུག་བསྔལ་བ་དང་སྡུག་བསྔལ་བ་མ་ཡིན་པ་དང་བྲལ་བ་དང་། དོན་དམ་རང་བཞིན་གྱིས་**རྣམ**་པར་**དག**་ཅེས་པས། སྡུག་བདེན་དོན་གཞན་གྱི་བདག་གིས་སྟོང་མི་སྟོང་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་**དང**། དོན་དམ་པར་**མ་སྐྱེས་མ་འགགས་ལ་སོགས**་ཞེས་པས། སྡུག་བདེན་ငོ་བོར་གྱུར་པའི་བདག་དང་བདག་མེད་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་སྟེ། སྡུག་བདེན་གྱི་རྣམ་པ་བཞི་ནི་དོན་རྣམ་དང་། དེ་ལྟར་རྟོགས་པའི་མཐོང་ལམ་སྡུག་བསྔལ་བཟོད་ཤེས་ཀྱི་སྐད་ཅིག་མ་བཞི་ནི་ཤེས་རྣམ་ཡིན་ནོ། །

III.12d-13b:

Like space; abandonment of desire;

Released from thorough grasping;
Naturally inexpressible.

Ngag-wang-pal-dan's *Meaning of the Words,* 43b.6, fleshes out the se-

cond part of the extensive explanation of the path of seeing as:

> The four aspects of true origins [devoid of two superimpositions each]:
>
> - "ultimate nonexistence **like space**"—true origins' voidness of true establishment as being or not being the creative *cause* of suffering
> - "**abandonment of** afflictive emotions such as **desire** ultimately"—true origins' voidness of true establishment as being or not being the *origin* of suffering
> - "ultimately **released from thorough grasping**"—true origins' voidness of true establishment as being or not being *strongly produced*
> - "**naturally inexpressible** ultimately"—true origins' voidness of true establishment as being or not being *conditions* of transmitting suffering from one to another
>
> are objective aspects, and the four periods of doctrinal forbearance and of doctrinal knowledge regarding origins that realize such are mental aspects.

Maitreya's *Ornament:*

།མཁའ་འདྲ་ཆགས་པ་སྤངས་པ་དང་།

།ཡོངས་སུ་འཛིན་ལས་གྲོལ་བ་དང་། །ངོ་བོ་ཉིད་ཀྱིས་བརྗོད་མེད་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

དོན་དམ་པར་མེད་པ་ནམ་**མཁའ་**དང་**འདྲ་**ཞེས་པས། ཀུན་འབྱུང་བདེན་པ་སྡུག་བསྔལ་གྱི་བྱེད་རྒྱུ་དང་བྱེད་རྒྱུ་མ་ཡིན་པ་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་དང་། **ཆགས་**སོགས་ཉོན་མོངས་དོན་དམ་པར་གྲུབ་པ་**སྤངས་པ་**ཞེས་པས་ཀུན་འབྱུང་བདེན་པ་སྡུག་བསྔལ་ཀུན་འབྱུང་བ་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་**དང་**། དོན་དམ་པར་**ཡོངས་སུ་འཛིན་**པ་**ལས་གྲོལ་བ་**ཞེས་པས། ཀུན་འབྱུང་བདེན་པ་སྡུག་བསྔལ་ཤུགས་དྲག་རབ་ཏུ་སྐྱེ་མི་

སྐྱེ་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་དང་། དོན་དམ་པར་**ངོ་བོ་ཉིད་ཀྱིས་བརྗོད་**དུ་**མེད་**ཅེས་པས། ཀུན་འབྱུང་བདེན་པ་སྡུག་བསྔལ་གཅིག་ནས་གཅིག་ཏུ་བརྒྱུད་པའི་རྐྱེན་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་སྟེ། ཀུན་འབྱུང་བདེན་པའི་རྣམ་པ་བཞི་ནི་དོན་རྣམ་དང་། དེ་ལྟར་རྟོགས་པའི་ཀུན་འབྱུང་བཟོད་ཤེས་ཀྱི་སྐད་ཅིག་མ་བཞི་ནི་ཤེས་རྣམ་ཡིན་ནོ། །

III:13c-14ab:

> The meaning is not bestowable
> To others through verbalization;
>
> Unobservable;
> Very pure; non-arising of illness.

Ngag-wang-pal-dan's *Meaning of the Words,* 44a.4, fleshes out the third part of the extensive explanation of the path of seeing as:

> The four aspects of true cessations [devoid of two superimpositions each]:
>
> - "**the meaning** of true cessations **is not** ultimately **bestowable to others through verbalization**"—true cessations' voidness of true establishment as being or not being ***cessation*** of afflictive emotions
> - "ultimately **unobservable**"—true cessations' voidness of true establishment as being or not being *pacification* of suffering
> - "ultimately **very pure** of defilements of the two extremes of permanence and annihilation"—true cessations' voidness of true establishment as being or not being the *auspiciousness* of bliss and cleanliness
> - the benefit, the "**non-arising of** all **illness**"—true cessations' voidness of true establishment as being or not being the *definite emergence* that is irreversibility again
>
> are objective aspects, and the four periods of doctrinal forbearance and of doctrinal knowledge regarding cessations that realize

such are mental aspects.

Maitreya's *Ornament:*

།གང་ཕྱིར་འདི་དོན་བརྗོད་པ་ཡིས། །གཞན་ལ་སྒྲིན་དུ་མེད་པ་དང་།

།དམིགས་པ་མེད་པར་བྱེད་པ་དང་། །ཤིན་ཏུ་རྣམ་དག་ནད་མི་འབྱུང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

འགོག་བདེན་གྱི་**དོན་བརྗོད་པས་**དོན་དམ་པར་**གཞན་ལ་སྒྲིན་དུ་མེད་པ་**ཞེས་པས། འགོག་བདེན་ཉོན་མོངས་འགོག་པ་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་**དང་**། དོན་དམ་པར་**དམིགས་པ་མེད་པར་བྱེད་པ་**ཞེས་པས། འགོག་བདེན་སྡུག་བསྔལ་ཞི་བ་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་**དང་**། དོན་དམ་པར་རྟག་ཆད་ཀྱི་མཐའ་གཉིས་ཀྱི་དྲི་མ་**ཤིན་ཏུ་རྣམ་**པར་**དག་**ཅེས་པས། འགོག་བདེན་བདེ་གཙང་གིས་གྱི་ཉོམ་པ་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་དང་། ཕན་ཡོན་**ནད་**ཐམས་ཅད་**མི་འབྱུང་**ཞེས་པས། འགོག་བདེན་སླར་མི་ལྡོག་པའི་ངེས་འབྱུང་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་སྟེ། འགོག་བདེན་གྱི་རྣམ་པ་བཞི་ནི་དོན་རྣམ་དང་། དེ་ལྟར་རྟོགས་པའི་འགོག་པ་བཟོད་ཤེས་ཀྱི་སྐད་ཅིག་མ་བཞི་ནི་ཤེས་རྣམ་ཡིན་ནོ། །

III:14cd-15:

Bad states are severed;
Not conceptualized as actualizing the fruit;

Not related with signs;
Nonproduction of consciousness
Regarding things, names, and duality.
These are the periods of exalted knowers of all.

Ngag-wang-pal-dan's *Meaning of the Words,* 44b.1, fleshes out the fourth part of the extensive explanation of the path of seeing as:

The four aspects of true paths [devoid of two superimpositions each]:

- "the benefit that birth in three **bad states is severed**"—true paths' voidness of true establishment as being or not being *paths* leading to liberation
- "**not conceptualized as** ultimately the methods for **actualizing the fruit**"—true paths' voidness of true establishment as being or not being *suitable* as antidotes to afflictive emotions
- "ultimately **not related with signs** such as blue, yellow, and so forth"—true paths' voidness of true establishment as being or not being nonerroneous *achievement* of mind
- "**nonproduction of** dualistic **consciousness regarding things** verbalized, verbalizing **names, and duality**—true paths' voidness of true establishment as being or not being *deliverance* proceeding to always beneficial situations

are objective aspects, and the four periods of doctrinal forbearance and of doctrinal knowledge regarding paths that realize such are mental aspects. **The** sixteen **periods** indicated on the occasion **of knowers of all** are Bodhisattvas' path of seeing. Sixteen periods of forbearance and knowledge of Hearers and Solitary Realizers that are not devoid of thirty-two superimpositions are implicitly indicated.

Maitreya's *Ornament:*

།ངན་སོང་ཆད་དང་འབྲས་བུ་ནི། །མངོན་དུ་བྱ་ལ་མི་རྟོག་ཉིད།
།མཚན་མ་དག་དང་མ་འབྲེལ་དང་། །དངོས་དང་མིང་དང་གཉིས་པོ་ལ།
།ཤེས་པ་སྐྱེ་བ་མེད་པ་ནི། །ཀུན་ཤེས་ཉིད་ཀྱི་སྐད་ཅིག་མ།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཕན་ཡོན་**ངན་སོང་**གསུམ་དུ་སྐྱེ་བ་**ཆད་**ཅེས་པས། ལམ་བདེན་ཐར་པར་འཁྲིད་པའི་ལམ་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་**དང་། འབྲས་བུ་མངོན་དུ་བྱ་**བའི་ཐབས་**ལ་**དོན་དམ་པར་རྣམ་པར་**མི་རྟོག་**ཅེས་པས། ལམ་བདེན་ཉོན་མོངས་ཀྱི་གཉེན་

པོར་རིགས་པ་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་དང་། དོན་དམ་པར་སྐྱོ་སེར་སོགས་ཀྱི་མཚན་མ་དག་དང་མ་འབྲེལ་ཞེས་པས། ལམ་བདེན་སེམས་ཕྱིན་ཅི་མ་ལོག་པར་སྒྲུབ་པ་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་དང་། བརྗོད་བྱའི་དངོས་པོ་དང་རྗོད་བྱེད་ཀྱི་མིང་དང་གཉིས་པོ་ལ་གཉིས་སྣང་ཅན་གྱི་ཤེས་པ་སྐྱེ་བ་མེད་པ་ཞེས་པས། ལམ་བདེན་ཏྲག་ཕན་གྱི་གནས་སུ་འགྲོ་བའི་ངེས་འབྱིན་ཡིན་མིན་བདེན་པར་གྲུབ་པ་དང་བྲལ་བ་སྟེ། ལམ་བདེན་གྱི་རྣམ་པ་བཞི་ནི་དོན་རྣམ་དང་། དེ་ལྟར་རྟོགས་པའི་ལམ་བཟོད་ཤེས་ཀྱི་སྐད་ཅིག་མ་བཞི་ནི་ཤེས་རྣམ་ཡིན་ནོ། །ཀུན་ཤེས་པ་ཉིད་ཀྱི་སྐབས་ནས་བསྟན་པའི་སྐད་ཅིག་མ་བཅུ་དྲུག་ནི་བྱང་ཆུབ་སེམས་དཔའི་མཐོང་བའི་ལམ་ཡིན་ནོ།། སྒྲོ་འདོགས་སོ་གཉིས་དང་མ་བྲལ་བའི་ཉན་རང་གི་ཤེས་བཟོད་སྐད་ཅིག་མ་བཅུ་དྲུག་ནི་ཤུགས་ལ་བསྟན་ཏོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 2, 59ff.

43

Explaining the thirty-six phenomena characterizing the four trainings

Chapter IV. Explaining the eleven phenomena characterizing complete trainings in all aspects

I.12-13:

Aspects, trainings,
Qualities, faults, characteristics,
Concordances with a portion of liberation and with definite discrimination,
Groups of irreversible learners,

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

Ngag-wang-pal-dan’s *Meaning of the Words,* 5b.6, fleshes out these two stanzas as:

> The **aspects** of the three exalted knowers, **trainings**, **qualities** of trainings, **faults** of trainings, **characteristics** of trainings, **concordance with a portion of liberation, concordance with a portion of definite discrimination, groups of irreversible** community members, trainings in the **equality of mundane existence and peace**, trainings in a **pure land**, and trainings in **skill in means** are the eleven phenomena characterizing a **complete** training **in all aspects**.

Maitreya’s *Ornament:*

།རྣམ་པ་སྦྱོར་བར་བཅས་རྣམས་དང་། ཡོན་ཏན་སྐྱོན་ནི་མཚན་ཉིད་བཅས།
།ཐར་དང་ངེས་འབྱེད་ཆ་མཐུན་དང་། ལྡོག་པ་ཕྱིར་མི་ལྡོག་པའི་ཚོགས།།

།སྲིད་དང་ཞི་བ་མཉམ་ཉིད་དང་། །ཞིང་དག་ལྷ་ན་མེད་པ་ནི།
།རྣམ་ཀུན་མངོན་རྫོགས་རྟོགས་པ་སྟེ། །འདི་ནི་ཐབས་མཁས་བཅས་པ་ཡིན།།

Ngag-wang-pal-dan’s *Meaning of the Words:*

མཁྱེན་གསུམ་གྱི་**རྣམ་པ་**དང་། **སྦྱོར་བ་**དང་། སྦྱོར་བའི་**ཡོན་ཏན་**དང་། སྦྱོར་བའི་**སྐྱོན་**དང་། སྦྱོར་བའི་**མཚན་ཉིད་**དང་། **ཐར་**པ་ཆ་མཐུན་**དང་**། **ངེས་འབྱེད་ཆ་མཐུན་དང་**། **ལྡོག་པ་ཕྱིར་མི་ལྡོག་པའི་**དགེ་འདུན་དང་། **སྲིད་ཞི་མཉམ་ཉིད་**ཀྱི་སྦྱོར་བ་དང་། **ཞིང་དག་**སྦྱོར་བ་དང་། **ཐབས་མཁས་**སྦྱོར་བ་དང་བཅས་པ་རྣམས་ནི་**རྣམ་རྫོགས་**སྦྱོར་བ་མཚོན་བྱེད་ཀྱི་ཆོས་བཅུ་གཅིག་གོ །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 1, 6.

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31st Topic

1. Aspects

The five stanzas on aspects are in two parts, a single stanza that is a brief indication and four stanzas that are an extensive explanation.

IV.1:

> The specifics of knowing the bases
> Are called "aspects," characters.
> Because there are three aspects of exalted knowers of all,
> Those [mental aspects] are asserted as three aspects.

Ngag-wang-pal-dan's *Meaning of the Words,* 45b.4, fleshes out the first of five stanzas on aspects, the brief indication, as:

> **The specifics of** pristine wisdoms **knowing** the attributes, such as impermanence and so forth, of **the bases**, the four truths, **are called "aspects."** Those specifics also are whatsoever **characters** of antidotes of whatsoever objects of abandonment; for example, the pristine wisdom—indicated here—realizing impermanence is the character of the first of the 173 antidotes or mental aspects indicated here. Gyal-tshab's *Explanation* says:
>
> > The aspect indicated here itself is the character; hence, speaking of "character of the aspect" (*rnam pa'i mtshan nyid*) is not logically feasible…
>
> **Because there are three aspects** with regard to knowing **exalted knowers of all**, mental aspects **are asserted as three aspects.**

Maitreya's *Ornament:*

།གཞི་ཤེས་པ་ཡི་བྱེ་བྲག་རྣམས། །རྣམ་པ་ཞེས་བྱ་མཚན་ཉིད་དེ།
།ཀུན་མཁྱེན་ཉིད་ནི་རྣམ་གསུམ་ཕྱིར། །དེ་ནི་རྣམ་པ་གསུམ་དུ་འདོད།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཞི་བདེན་བཞིའི་ཆོས་མི་རྟག་སོགས་**ཤེས་པའི་**ཡེ་ཤེས་ཀྱི་**བྱེ་བྲག་རྣམས་**ལ་**རྣམ་པ་ཞེས་བྱ**འོ། །བྱེ་བྲག་དེ་ཡང་སྤང་བྱ་གང་གི་གཉེན་པོའི་**མཚན་ཉིད་**གང་ཡིན་པ་སྟེ། དཔེར་ན་འདིར་བསྟན་

མི་རྟག་རྟོགས་པའི་ཡེ་ཤེས་ནི་འདིར་བསྟན་གཉེན་པོའམ་ཤེས་རྣམ་བརྒྱ་དང་དོན་གསུམ་གྱི་དང་པོའི་མཚན་ཉིད་ཡིན་པ་ལྟ་བུའོ།། རྣམ་བཤད་ལས། འདིར་བསྟན་རྣམ་པ་ཁོ་རང་མཚན་ཉིད་ཡིན་པས། རྣམ་པའི་མཚན་ཉིད་བཤད་པ་མི་འཐད་དེ།... **ཀུན་མཁྱེན་ཉིད་**དེ་མཁྱེན་པ་ལ་**རྣམ་གསུམ་**ཡོད་པའི་**ཕྱིར་**ཤེས་རྣམ་**དེ་ནི་རྣམ་པ་གསུམ་དུ་འདོད་**དོ། །

The four stanzas that constitute the extensive explanation of aspects are treated in three successive notes below. See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 3-12.

[45] IV.2:

> Those ranging from the aspect of nonexistence
> To the aspect of nonfluctuation
> Are explained as four [each] for the individual truths
> And fifteen for paths.

Ngag-wang-pal-dan's *Meaning of the Words,* 46a.6, fleshes out this stanza as:

> The objective aspects of knowers of bases, **explained** in sūtra as being twenty-seven **ranging from the aspect of nonexistence to the aspect of nonfluctuation**, are treated by the Foremost Holy [Maitreya] **as** divided into twelve—**four** aspects **for the individual**, that is, for each of, the first three **truths**—**and fifteen for** true **paths**. Moreover, what are those?
>
> *four aspects of true sufferings*
>
> 1. impermanence, which is indicated by the name "nonexistent as permanent"
> 2. misery, which is indicated by the name "ultimately not produced" or "not produced for more than one instant"
> 3. emptiness, which is [indicated by] voidness of a creator self
> 4. selflessness, which is [indicated by] insuppressibility by the apprehension of self

four aspects of true origins

5. cause, which is indicated by the ultimate nonexistence of a situation for producing name and form ["name" referring to the four mental aggregates]
6. origin, which is indicated by the ultimate nonexistence of going and coming that are like space
7. strong production, which is indicated by the ultimate inexpressibility by investigation and analysis as well as their fruits
8. condition, which is indicated by the ultimate nonexistence of name, that is to say, feeling within the four "name" [or mental aggregates]

four aspects of true cessations

9. cessation, which is indicated by the nonexistence of going from one location to another
10. pacification, which is indicated by nonsusceptibility to conditions or by nonapprehension as an object of mental discrimination
11. auspiciousness, which is indicated by inexhaustion due to nondeterioration
12. definite emergence, which is indicated by nonproduction due to being uncompounded

fifteen aspects of true paths

Four uncontaminated paths of seeing that are antidotes to the afflictive obstructions and that respectively are path, suitability, achievement, and deliverance:

13. path of seeing directly realizing the selflessness of persons as agents
14. path of seeing directly realizing the selflessness of persons as knowers
15. path of seeing directly realizing the selflessness of persons as ascenders higher
16. path of seeing directly realizing the selflessness of persons as tamers of afflictive emotions

Five contaminated paths of meditation that are antidotes to the [coarse] obstructions to omniscience:

17. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are

natureless, like dreams

18. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are not produced, like echoes
19. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are unceasing, like optical illusions
20. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are quiescent from the start, like mirages
21. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are naturally passed beyond sorrow, like a magician's illusions

Six uncontaminated paths of seeing that are antidotes to the [coarse] obstructions to omniscience:

22. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the thorough afflictions of external objects do not exist
23. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the complete purifications of external objects do not exist
24. pristine wisdom of meditative equipoise of the path of seeing directly realizing that pollutions by predispositions [set] by afflictive emotions that are external objects do not exist
25. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the proliferations of divisions of forms, sounds, and so forth that are external objects do not exist
26. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the pretensions of experiencing the taste of one's own realizations that are external objects do not exist
27. pristine wisdom of meditative equipoise of the path of seeing directly realizing that one's own already attained realizations about external objects are nonfluctuating, that is, without degeneration.

Maitreya's *Ornament:*

།མེད་པའི་རྣམ་པ་ནས་བཟུང་སྟེ། །མི་གཡོ་བ་ཡི་རྣམ་པའི་བར།
།བདེན་པ་སོ་སོ་ལ་བཞི་དང་། །ལམ་ལ་དེ་ནི་བཅོ་ལྔར་བཤད།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཞི་ཤེས་ཀྱི་དོན་རྣམ་ནི། **མེད་པའི་རྣམ་པ་ནས་བཟུང་སྟེ༑ མི་གཡོ་བའི་རྣམ་པའི་བར་**ཉེར་བདུན་ཡོད་པར་མདོ་ལས་**བཤད་**པ་དེ། **བདེན་པ་**དང་པོ་གསུམ་**སོ་སོ་**སྟེ་རེ་རེ་**ལ་**རྣམ་པ་**བཞི་**བཞི་སྟེ་བཅུ་གཉིས་**དང་**། **ལམ་**བདེན་**ལ་བཅོ་ལྔར་**ཕྱེ་བ་སྟེ་རྗེ་བཙུན་གྱིས་མཛད་དོ༑ ༑དེ་དག་ཀྱང་གང་ཞེ་ན། རྟག་པར་མེད་པའི་མིང་གིས་བསྟན་པའི་མི་རྟག་པ་དང་། དོན་དམ་པར་མི་སྐྱེ་བའམ་སྐད་ཅིག་གཅིག་ལས་ལྷག་པར་མི་སྐྱེ་བའི་མིང་གིས་བསྟན་པའི་སྡུག་བསྔལ་བ་དང་། བྱེད་པ་པོའི་བདག་གིས་དབེན་པའི་སྟོང་པ་དང་། བདག་འཛིན་གྱིས་མི་རྫི་བའི་བདག་མེད་དེ་སྡུག་བདེན་གྱི་རྣམ་པ་བཞི་དང་། དོན་དམ་པར་མིང་གཟུགས་སྐྱེད་པའི་གནས་མེད་པ་དང་། དོན་དམ་པར་འགྲོ་འོང་མེད་པ་ནམ་མཁའ་དང་མཚུངས་པ་དང་། དོན་དམ་པར་རྟོག་དཔྱོད་འབྲས་བུ་དང་བཅས་པས་བརྗོད་དུ་མེད་པ་དང་། དོན་དམ་པར་མིང་སྟེ་མིང་གཞིའི་ནང་ཚན་གྱི་ཚོར་བ་མེད་པ་བཞིས་རིམ་བཞིན་བསྟན་པའི་རྒྱུ་དང་། ཀུན་འབྱུང་དང་། རབ་སྐྱེ་དང་། རྐྱེན་ཏེ་ཀུན་འབྱུང་བདེན་པའི་རྣམ་པ་བཞི་དང་། རྒྱུད་གཅིག་ནས་གཅིག་ཏུ་འགྲོ་བ་མེད་པ་དང་། རྐྱེན་གྱིས་མི་འཕྲོགས་པའམ་བློས་ཡོངས་གཅོད་ཀྱི་ཡུལ་དུ་གཟུང་དུ་མེད་པ་དང་། ཉམས་པ་མེད་པས་མི་ཟད་པ་དང་། འདུས་མ་བྱས་ཡིན་པས་སྐྱེ་བ་མེད་པ

བཞིས་རིམ་བཞིན་བསྟན་པའི་འགོག་པ་དང་། ཞི་བ་དང་། གྱ་
ནོམ་པ་དང་། ངེས་འབྱུང་སྟེ་འགོག་བདེན་གྱི་རྣམ་པ་བཞི་དང་
བཅུ་གཉིས་སོ། །ལམ་བདེན་གྱི་རྣམ་པ་ལ་གསུམ་ལས། ཉོན་སྒྲིབ་
ཀྱི་གཉེན་པོ་མཐོང་ལམ་ཟག་མེད་བཞི་ནི། བྱེད་པ་པོའི་གང་ཟག་
གི་བདག་མེད་པ་དང་། ཤེས་པ་པོའི་གང་ཟག་གི་བདག་མེད་པ་
དང་། གོང་མར་འཕོ་བ་པོའི་གང་ཟག་གི་བདག་མེད་པ་དང་།
ཉོན་མོངས་འདུལ་བ་པོའི་གང་ཟག་གི་བདག་མེད་པར་མངོན་
སུམ་དུ་རྟོགས་པའི་མཐོང་ལམ་བཞི་ནི་གོ་རིམ་བཞིན་དུ་ལམ་
དང་། རིགས་པ་དང་། སྒྲུབ་པ་དང་། ངེས་འབྱིན་ཡིན་པ་དང་།
ཤེས་སྒྲིབ་ཀྱི་གཉེན་པོ་སྒོམ་ལམ་ཟག་བཅས་ལྔ་ནི། རྨི་ལམ་ལྟར་
ཕྱི་དོན་ངོ་བོ་ཉིད་མེད་པ་དང་། སྒྲ་བརྙན་ལྟར་ཕྱི་དོན་མ་སྐྱེ་བ་
དང་། མིག་ཡོར་ལྟར་ཕྱི་དོན་མ་འགགས་པ་དང་། སྨིག་རྒྱུ་ལྟར་
ཕྱི་དོན་གཟོད་མ་ནས་ཞི་བ་དང་། སྒྱུ་མ་ལྟར་ཕྱི་དོན་རང་བཞིན་
གྱིས་མྱ་ངན་ལས་འདས་པར་རྟོགས་པའི་སྒོམ་ལམ་རྗེས་ཐོབ་ཡེ་
ཤེས་ལྔ་དང་། ཤེས་སྒྲིབ་ཀྱི་གཉེན་པོ་མཐོང་ལམ་ཟག་མེད་དྲུག་
ནི། ཕྱི་དོན་གྱི་ཀུན་ནས་ཉོན་མོངས་པ་མེད་པ་དང་། ཕྱི་དོན་གྱི་
རྣམ་པར་བྱང་བ་མེད་པ་དང་། ཕྱི་དོན་གྱི་ཉོན་མོངས་པའི་བག་
ཆགས་ཀྱིས་གོས་པ་མེད་པ་དང་། ཕྱི་དོན་གྱི་གཟུགས་སྒྲ་སོགས་
དབྱེ་བའི་སྤྲོས་པ་མེད་པ་དང་། ཕྱི་དོན་གྱི་རང་གི་རྟོགས་པ་ལ་རོ་
མྱང་བའི་རློམ་པ་མེད་པ་དང་། ཕྱི་དོན་གྱི་རང་གི་རྟོགས་པ་ཐོབ་
ཟིན་མི་གཡོ་བ་སྟེ་ཉམས་པ་མེད་པར་མངོན་སུམ་དུ་རྟོགས་པའི་
མཐོང་ལམ་མཉམ་གཞག་ཡེ་ཤེས་དྲུག་སྟེ་ལམ་བདེན་གྱི་རྣམ་པ་

བཅོ་ལྔའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 3-12.

[46] IV.3:

> It is proclaimed that there are
> Eight, seven, five, and sixteen
> Respectively in terms of the causes,
> Paths, sufferings, and cessations.

Ngag-wang-pal-dan's *Meaning of the Words,* 47b.5, fleshes out this stanza as:

> In general **it is proclaimed** in sūtra **that there are** thirty-six aspects of knowers of paths, arranged by the Foremost Holy [Maitreya] as being **eight, seven, five, and sixteen** aspects **respectively in terms of the causes,** true sources; true **paths**; true **sufferings**; and true **cessations.**
>
> *I. Eight aspects of true origins indicated from the viewpoint of antidote and object of abandonment*
>
> Aspects of *cause* that are implicitly projected respectively from the explicit statement in sūtra of the aspects of (1) a knower of paths separated from desire wishing to attaining attributes of the Desire Realm, (2) a knower of paths not abiding in the manner of adherence to not separating from objects, and (3) a knower of paths that has pacified attachment liking the body:
>
> 1. aspiration that is attachment to future objects
> 2. desire that is attachment to not separating from objects
> 3. attachment that is liking rebirth
>
> Aspects of *origin* that are implicitly projected respectively from the explicit statement in sūtra of the aspects of (1) a knower of paths without desire, (2) a knower of paths without hatred, and (3) a knower of paths without delusion:
>
> 4. desire
> 5. hatred
> 6. delusion
>
> Aspect of *strong production* that is implicitly projected respectively from the explicit statement in sūtra of the aspect of a knower of paths without the improper mental activities that are

causes generating afflictive emotions:

7. conceptualizations as pure, happy, permanent, and self [in sense of substantial existence, that is, self-sufficiency]

Aspect of *condition* that is implicitly projected respectively from the explicit statement in sūtra of the aspect of a knower of paths realizing that self-powered sentient beings do not exist:

8. view of the transitory manifestly adhering to a self-powered sentient being

II. Seven aspects of true paths indicated from the viewpoint of thesis and logical feasibility

Aspects of *path*

9. path opening the opportunity for liberation to limitless sentient beings
10. path bringing about the welfare of others unrelated with the two extremes of mundane existence and peace

Aspects of *reasonableness*

11. reasonableness of realizing all phenomena entirely as non-different in the emptiness of true existence
12. reasonableness of achieving all qualities of the Great Vehicle without holding the grounds of Hearers and Solitary Realizers to be supreme

Aspects of *achievement*

13. achievement that realizes objects as not conceptualized as the two selves
14. achievement that realizes the noumenon as ultimately incomprehensible

Aspect of *deliverance*

15. deliverance that realizes all phenomena are ultimately desireless.

It is said that although for the first three aspects of true paths a thesis and logical feasibility are stated, with respect to deliverance the nonstatement of an aspect of logical feasibility upon setting forth merely a thesis is relative to the thought of close trainees. [I] wonder whether this means that there are no trainees involved in wanting to know how this could be deliverance.

III. Five aspects of true sufferings indicated from the viewpoint of specific characteristics and a general characteristic

Four specific characteristics

16. impermanence that is disintegration of continuum and momentary disintegration
17. misery that is to be under the other-power of afflictive emotions and karma
18. emptiness that is voidness of a factually other agentive self
19. selflessness that is one's own nonestablishment as an entity of a self of persons

One general characteristic

20. nonestablishment ultimately

Tsong-kha-pa's *Golden Garland* says that the former four are natures of particular [objects], and the last is the nature of all four and applies to all, whereby [respectively] they are specific characteristics and a general characteristic. There are explanations in other texts that impermanence and misery are specific characteristics, and emptiness and selflessness are general characteristics.

IV. Sixteen aspects of true cessations indicated from the viewpoint of benefits

Aspects of cessation indicated by the terms of the three emptinesses of the internal, the external, and both [the internal and the external]

21. the true cessation that is to have stopped the conception of true existence with respect to the contaminated things that are eyes and so forth
22. the true cessation that is to have stopped the conception of true existence with respect to the contaminated things that are forms and so forth
23. the true cessation that is to have stopped the conception of true existence with respect to the contaminated things that the bases of the sense powers [such as the gross orbs of the eyes and so forth]

Aspects of *pacification* indicated by the eight terms ranging from the emptiness of emptiness to the emptiness of nondiscarding

24. the true cessation that is to have stopped the conception of true existence with respect to emptiness
25. the true cessation that is to have stopped the conception of

true existence with respect to the ten directions

26. the true cessation that is to have stopped the conception of true existence with respect to nirvāṇa
27. the true cessation that is to have stopped the conception of true existence with respect to the compounded
28. the true cessation that is to have stopped the conception of true existence with respect to uncompounded
29. the true cessation that is to have stopped the conception of true existence with respect to what has passed beyond the extremes of permanence and annihilation
30. the true cessation that is to have stopped the conception of true existence with respect to cyclic existence
31. the true cessation that is to have stopped the conception of true existence with respect to realizational doctrine of the Great Vehicle

Aspect of *auspiciousness* indicated by the term emptiness of a nature

32. the true cessation that is to have stopped the manifest adherence to a creator such as the principal (*gtso bo, pradhāna* [or *prakṛti* as is asserted in Sāṃkhya]) or Īshvara (*dbang phyug*) and so forth

Aspects of the *mode of deliverance* indicated by the three terms of the emptiness of all phenomena, the emptiness of own-characteristic, and the emptiness of the unobservable

33. the true cessation that is to have stopped the conception of true existence with respect to forms and so forth as objects defined
34. the true cessation that is to have stopped the conception of true existence with respect to that-suitable-[to-be-called]-a-form and so forth as definitions
35. the true cessation that is to have stopped the conception of true existence with respect to the past and so forth as times

Aspect of *deliverance* indicated by the term of the emptiness of the inherent existence of non-things

36. the true cessation that is to have stopped the conception of true existence with respect to entities that are objects of attainment.

Maitreya's *Ornament:*

།རྒྱུ་དང་ལམ་དང་སྡུག་བསྔལ་དང་། །འགོག་པ་ལ་ནི་གོ་རིམས་བཞིན།
།དེ་དག་བརྒྱད་དང་བདུན་དང་ནི། །ལྔ་དང་བཅུ་དྲུག་ཅེས་བསྒྲགས་སོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

རྒྱུ་ཀུན་འབྱུང་བདེན་པ་**དང་**། **ལམ་**བདེན་**དང་**། **སྡུག་**བདེན་**དང་**། **འགོག་**བདེན་**ལ་གོ་རིམས་བཞིན་**དུ་རྣམ་པ་**དེ་དག་བརྒྱད་དང་། བདུན་དང་། ལྔ་དང་། བཅུ་དྲུག་**ཡོད་**ཅེས་**རྗེ་བཙུན་གྱིས་ས་གཅོད་མཛད་དེ། ཕྱིར་ལམ་ཤེས་ཀྱི་རྣམ་པ་སོ་དྲུག་ཡོད་པར་མདོ་ལས་**བསྒྲགས་སོ**། །དེ་ལ་བཞི་ལས། སྤང་གཉེན་གྱི་སྒོ་ནས་བསྟན་པའི་ཀུན་འབྱུང་བདེན་པའི་རྣམ་པ་བརྒྱད་ནི། མདོ་ལས། འདོད་ཡོན་ཐོབ་འདོད་ཀྱི་འདོད་ཆགས་དང་བྲལ་བའི་ལམ་ཤེས་དང་། ཡུལ་ལ་མི་འབྲལ་བར་ཞེན་པའི་ཚུལ་གྱིས་མི་གནས་པའི་ལམ་ཤེས་དང་། ལུས་ལ་དགའ་བའི་སྲིད་པ་ཞི་བའི་ལམ་ཤེས་ཀྱི་རྣམ་པ་དངོས་སུ་གསུངས་པའི་ཤུགས་ལ་གོ་རིམས་བཞིན་དུ་འཕངས་པའི་རྒྱུའི་རྣམ་པ་གང་ཡིན་པ་ཡུལ་མ་འོངས་པ་ལ་སྲེད་པའི་འདུན་པ་དང་། ཡུལ་ལ་མི་འབྲལ་བར་སྲེད་པའི་འདོད་ཆགས་དང་། ཡང་སྲིད་ལ་དགའ་བའི་སྲིད་པ་གསུམ་དང་། འདོད་ཆགས་མེད་པ་དང་། ཞེ་སྡང་མེད་པ་དང་། གཏི་མུག་མེད་པའི་ལམ་ཤེས་ཀྱི་རྣམ་པ་དངོས་སུ་གསུངས་པའི་ཤུགས་ལ་འཕངས་པའི་ཀུན་འབྱུང་གི་རྣམ་པ་གང་ཡིན་པའི་འདོད་ཆགས་དང་། ཞེ་སྡང་དང་། གཏི་མུག་གསུམ་དང་། ཉོན་མོངས་སྐྱེ་བའི་རྒྱུ་ཚུལ་མིན་ཡིད་བྱེད་མེད་པའི་ལམ་ཤེས་ཀྱི་རྣམ་པ་དངོས་སུ་གསུངས་པའི་ཤུགས་ལ་འཕངས་པའི་རབ་སྐྱེའི་རྣམ་པ་གང་ཡིན་

པ་གཙང་བདེ་རྟག་བདག་ཏུ་ཀུན་ཏུ་རྟོག་པ་དང་། རང་དབང་བའི་སེམས་ཅན་མེད་པར་རྟོགས་པའི་ལམ་ཤེས་ཀྱི་རྣམ་པ་དངོས་སུ་གསུངས་པའི་ཤུགས་ལ་འཕངས་པའི་རྐྱེན་གྱི་རྣམ་པ་གང་ཡིན་པ་རང་དབང་བའི་སེམས་ཅན་དུ་མངོན་པར་ཞེན་པའི་འཇིག་ལྟ་སྟེ་བརྒྱད་དོ། །དམ་བཅའ་དང་འཐད་པའི་སྒོ་ནས་བསྟན་པའི་ལམ་བདེན་གྱི་རྣམ་པ་བདུན་ནི། ལམ་གྱི་རྣམ་པ་གང་ཡིན་པ་སེམས་ཅན་ཚད་མེད་པ་ལ་ཐར་བའི་གོ་སྐབས་འབྱེད་པའི་ལམ་དང་། སྲིད་ཞིའི་མཐའ་གཉིས་དང་མ་འབྲེལ་བར་གཞན་དོན་བྱེད་པའི་ལམ་གཉིས་དང་། རིགས་པའི་རྣམ་པ་གང་ཡིན་པ་ཆོས་ཐམས་ཅད་མ་ལུས་པར་བདེན་སྟོང་དུ་ཐ་མི་དད་པར་རྟོགས་པའི་རིགས་པ་དང་། ཉན་རང་གི་ས་ལ་མཆོག་ཏུ་འཛིན་པ་མེད་པར་ཐེག་ཆེན་གྱི་ཡོན་ཏན་མཐའ་དག་སྒྲུབ་པའི་རིགས་པ་གཉིས་དང་། སྒྲུབ་པའི་རྣམ་པ་གང་ཡིན་པ་བདག་གཉིས་སུ་རྣམ་པར་མི་རྟོག་པར་ཡུལ་རྟོགས་པར་བྱེད་པའི་སྒྲུབ་པ་དང་། ཆོས་ཉིད་དོན་དམ་པར་གཞལ་དུ་མེད་པར་རྟོགས་པའི་སྒྲུབ་པ་གཉིས་དང་། ངེས་འབྱིན་གྱི་རྣམ་པ་གང་ཡིན་པ་ཆོས་ཐམས་ཅད་ལ་དོན་དམ་པར་ཆགས་པ་མེད་པར་རྟོགས་པའི་ངེས་འབྱིན་གཅིག་སྟེ་བདུན་ནོ། །དང་པོ་གསུམ་ལ་དམ་བཅའ་དང་འཐད་པའི་རྣམ་པ་གཉིས་གཉིས་གསུངས་ཀྱང་། ངེས་འབྱིན་གྱི་རྣམ་པ་ལ་དམ་བཅའ་ཙམ་བཤད་ནས་འཐད་པའི་རྣམ་པ་མ་གསུངས་པ་ནི་གདུལ་བྱ་ཉེ་བའི་བསམ་པ་ལ་ལྟོས་པ་ཡིན་པར་གསུངས་ཏེ། ཇི་ལྟར་ངེས་འབྱིན་ཡིན་སྙམ་དུ་ཤེས་འདོད་ཞུགས་པའི་གདུལ་བྱ་

མེད་པའི་དོན་ཡིན་ནམ་སྙམ་སོ། །རང་སྤྱིའི་མཚན་ཉིད་ཀྱི་སྒོ་
ནས་བསྟན་པའི་སྡུག་བདེན་གྱི་རྣམ་པ་ལྔ་ནི། རྒྱུན་དང་སྐད་ཅིག་
གིས་འཇིག་པའི་མི་རྟག་པ་དང་། ལས་ཉོན་གྱི་གཞན་དབང་ཅན་
གྱི་སྡུག་བསྔལ་བ་དང་། བྱེད་པ་པོའི་བདག་དོན་གཞན་གྱིས་
དབེན་པའི་སྟོང་པ་དང་། རང་ཉིད་གང་ཟག་གི་བདག་གི་ངོ་
བོར་མ་གྲུབ་པའི་བདག་མེད་དེ་རང་གི་མཚན་ཉིད་བཞི་དང་།
དོན་དམ་པར་མ་གྲུབ་པའི་སྤྱིའི་མཚན་ཉིད་གཅིག་སྟེ་ལྔའོ། །སྡུ་
མ་བཞི་རང་རང་གི་ངོ་བོ་དང་ཐ་མ་ནི་བཞི་གའི་ངོ་བོ་ཡིན་ཞིང་
ཐམས་ཅད་ལ་ཁྱབ་པས་རང་དང་སྤྱི་མཚན་ནོ་ཞེས་གསེར་ཕྲེང་
ལས་གསུངས་ཤིང་། གཞུང་གཞན་ནས་མི་རྟག་སྡུག་བསྔལ་ནི་
རང་མཚན་དང་སྟོང་བདག་མེད་ནི་སྤྱིའི་མཚན་ཉིད་དུ་བཤད་པ་
ཡོད་དོ། །ཕན་ཡོན་གྱི་སྒོ་ནས་བསྟན་པའི་འགོག་བདེན་གྱི་རྣམ་
པ་བཅུ་དྲུག་ནི། ནང་དང་ཕྱི་དང་གཉིས་ཀ་སྟོང་པ་ཉིད་གསུམ་
གྱི་སྒྲས་བསྟན་པའི་འགོག་པའི་རྣམ་པ་གང་ཡིན་པ་མིག་སོགས་
དང་། གཟུགས་སོགས་དང་། དབང་རྟེན་གྱི་ཟག་བཅས་ཀྱི་དངོས་
པོ་བཀག་པའི་འགོག་བདེན་གསུམ་དང་། སྟོང་པ་ཉིད་སྟོང་པ་
ཉིད་ནས་ངོར་བ་མེད་པ་སྟོང་པ་ཉིད་ཀྱི་བར་བརྒྱད་ཀྱི་སྒྲས་
བསྟན་པའི་ཞི་བའི་རྣམ་པ་གང་ཡིན་པ་སྟོང་པ་ཉིད་དང་།
ཕྱོགས་བཅུ་དང་། མྱང་འདས་དང་། འདུས་བྱས་དང་། འདུས་མ་
བྱས་དང་། རྟག་ཆད་ཀྱི་མཐའ་ལས་འདས་པ་དང་། འཁོར་བ་
དང་། ཐེག་ཆེན་གྱི་རྟོགས་པའི་ཆོས་ལ་བདེན་པར་ཞེན་པ་བཀག་
པའི་འགོག་བདེན་བརྒྱད་དང་། རང་བཞིན་སྟོང་པ་ཉིད་ཀྱི་སྒྲས་

བསྟན་པའི་གྱི་ནོམ་པའི་རྣམ་པ་གང་ཡིན་པ་གཙོ་བོ་དང་དབང་ཕྱུག་ལ་སོགས་པ་བྱེད་པ་པོར་མངོན་པར་ཞེན་པ་བཀག་པའི་འགོག་བདེན་གཅིག་དང་། ཆོས་ཐམས་ཅད་དང་རང་གི་མཚན་ཉིད་དང་མི་དམིགས་པ་སྟོང་པ་ཉིད་གསུམ་གྱི་སྒྲས་བསྟན་པའི་ཇི་ལྟར་ངེས་པར་འབྱུང་བའི་རྣམ་པ་གང་ཡིན་པ་གཟུགས་སོགས་ལ་མཚོན་བྱ་དང་། གཟུགས་རུང་སོགས་ལ་མཚན་ཉིད་དང་། འདས་སོགས་ལ་དུས་སུ་བདེན་པར་ཞེན་པ་བཀག་པའི་འགོག་བདེན་གསུམ་དང་། དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་སྟོང་པ་ཉིད་ཀྱི་སྒྲས་བསྟན་པའི་གང་ངེས་པར་འབྱུང་བའི་རྣམ་པ་གང་ཡིན་པ་ཐོབ་བྱའི་ངོ་བོར་བདེན་པར་ཞེན་པ་བཀག་པའི་འགོག་བདེན་གཅིག་སྟེ་བཅུ་དྲུག་གོ །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 7ff.

[47] IV.4-5:

> By dividing these ranging
> From the establishments by way of mindfulness
> Through the finality of Buddha aspects
> In accordance with true paths
>
> Into the three exalted knowers of all,
> These are asserted respectively
> Regarding Learners, Bodhisattvas, and Buddhas
> As thirty-seven, thirty-four, and thirty-nine.

Ngag-wang-pal-dan's *Meaning of the Words,* 49b.4, fleshes out these two stanzas as:

> **By dividing** the aspects **ranging from mindful establishment** on the body **through the Buddha aspects** from the viewpoint of types **in accordance with** what exist for **three exalted knowers [of all]** regarding **true paths**, the Foremost Holy [Maitreya] ar-

ranged (1) aspects of an exalted-knower-of-all-aspects that are in common with those that **Learners**, that is, Hearers and Solitary Realizers have, (2) aspects of an exalted-knower-of-all-aspects that are in common with those that **Bodhisattvas** have, **and** (3) uncommon aspects of an exalted-knower-of-all-aspects that exist only in **Buddhas**, these **respectively** being **thirty-seven, thirty-four, and thirty-nine**; in general it is **asserted**, that is, explained, in sūtra that there are 110 aspects of an exalted-knower-of-all-aspects.

Thirty-seven aspects of an exalted-knower-of-all-aspects that are in common with those that Hearers and Solitary Realizers have

Four establishments through mindfulness:
1. mindful establishment on the body
2. mindful establishment on feelings
3. mindful establishment on the mind
4. mindful establishment on [other] phenomena

Four thorough abandonings:

5. abandoning non-virtues, thorough afflictions, already generated
6. not generating non-virtues not yet generated
7. increasing virtues, the pure, already generated
8. generating virtues not yet generated

Four legs of manifestation:

9. aspiration
10. effort
11. contemplation
12. analysis

Five faculties:

13. faith
14. effort
15. mindfulness
16. meditative stabilization
17. wisdom

Five powers:

18. faith
19. effort

20. mindfulness
21. meditative stabilization
22. wisdom

Correct seven branches of enlightenment:
23. mindfulness
24. intense differentiation of phenomena
25. effort
26. joy
27. pliancy
28. meditative stabilization
29. equanimity

Eight-fold path of Superiors:
30. correct view
31. correct realization
32. correct speech
33. correct aims of actions
34. correct livelihood
35. correct exertion
36. correct mindfulness
37. correct meditative stabilization

Thirty-four aspects of an exalted-knower-of-all-aspects that are in common with those that Bodhisattvas have

Three doors of liberation:
38. emptiness door of liberation
39. signlessness door of liberation
40. wishlessness of door of liberation

Three [meditative] liberations:
41. liberation of the embodied looking at a form
42. liberation of the formless looking at a form
43. liberation of a beautiful form

Five [meditative] liberations:
44. liberation of infinite space
45. liberation of infinite consciousness
46. liberation of nothingness
47. liberation of the peak of cyclic existence
48. liberation of cessation

Nine [serial] absorptions:
49. first concentration
50. second concentration
51. third concentration
52. fourth concentration
53. infinite space
54. infinite consciousness
55. nothingness
56. peak of cyclic existence
57. cessation

Four doctrinal forbearances:
58. doctrinal forbearance regarding suffering
59. doctrinal forbearance regarding the origins [of suffering]
60. doctrinal forbearance regarding the cessation [of suffering and its origins]
61. doctrinal forbearance regarding the path

Ten perfections:
62. giving
63. ethics
64. patience
65. effort
66. concentration
67. wisdom
68. method
69. prayer-wishes
70. power
71. pristine wisdom

Thirty-nine uncommon aspects of an exalted-knower-of-all-aspects that exist only in Buddhas
Ten powers
72. power of exalted knowledge of sources and non-sources
73. power of exalted knowledge of the fruition of actions
74. power of exalted knowledge of the varieties of interests
75. power of exalted knowledge of the varieties of dispositions
76. power of exalted knowledge of the varieties of faculties
77. power of exalted knowledge of the paths going everywhere

78. power of exalted knowledge of the varieties of meditative equipoise
79. power of exalted knowledge mindful of former states
80. power of exalted knowledge of transmigration and birth
81. power of exalted knowledge of the extinction of contamination

Four fearlessnesses
82. fearlessness with respect to asserting perfect realization
83. fearlessness with respect to asserting perfect abandonment
84. fearlessness with respect to asserting teaching interruptive phenomena
85. fearlessness with respect to asserting teaching the paths of definite emergence

Four correct knowledges
86. correct knowledge of individual doctrines
87. correct knowledge of individual meanings
88. correct knowledge of individual communication
89. correct knowledge of individual prowess

Eighteen unshared attributes of a Buddha
*six [unshared behaviors]**
90. not having error physically
91. not having senselessness verbally
92. not having decrease in mindfulness mentally
93. not having non-equipoise
94. not having discrimination of difference
95. not having the indifference of non-individual analysis

six [unshared realizations]
96. aspiration
97. effort
98. mindfulness
99. meditative stabilization
100. wisdom
101. not having degeneration from release

three [unshared activities] preceded by exalted wisdom and followed by exalted wisdom
102. exalted activities of body

103. exalted activities of speech
104. exalted activities of mind

three unshared exalted wisdoms

105. pristine wisdom unimpededly knowing all past objects of knowledge
106. pristine wisdom unimpededly knowing all future objects of knowledge
107. pristine wisdom unimpededly knowing all present objects of knowledge

Three pristine wisdoms

108. pristine wisdom of meditative equipoise on thusness devoid of defilement in the manner of never rising again [from meditative equipoise]
109. self-arisen pristine wisdom that has gained dominion with respect to all doctrine
110. pristine wisdom of a Buddha understanding all aspects of the modes and the diversity.

*The three bracketed subdivisions are from Kön-chog-jig-may-wang-po's *Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence.*

Maitreya's *Ornament:*

།དྲན་པ་ཉེར་གཞག་ནས་བཟུང་སྟེ། །སངས་རྒྱས་རྣམ་པའི་མཐར་ཐུག་རྣམས།
།ལམ་གྱི་བདེན་པའི་རྗེས་མཐུན་པར། །ཀུན་མཁྱེན་གསུམ་དུ་ཕྱེད་པས་ན།

།སློབ་མ་བྱང་ཆུབ་སེམས་དཔའི་དང་། །སངས་རྒྱས་རྣམས་ལ་རིམ་བཞིན་དུ།
།སུམ་ཅུ་བདུན་དང་སུམ་ཅུ་བཞི། །སུམ་ཅུ་རྩ་དགུ་དག་ཏུ་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ལུས་དྲན་པ་ཉེར་གཞག་ནས་བཟུང་སྟེ་སངས་རྒྱས་ཀྱི་རྣམ་པའི་བར་རྣམས། ལམ་གྱི་བདེན་པ་ལ་མཁྱེན་གསུམ་ཡོད་པ་དང་རྗེས་སུ་མཐུན་པར་རྣམ་མཁྱེན་ལ་ཡང་རིགས་ཀྱི་སྒོ་ནས་ཀུན་མཁྱེན་གསུམ་དུ་ཕྱེ་བས་ན། སློབ་མ་ཉན་ཐོས་ལ་ཡོད་པ་དང་ཐུན་མོང་

བའི་རྣམ་མཁྱེན་གྱི་རྣམ་པ་དང་། བྱང་ཆུབ་སེམས་དཔའ་ལ་ཡོད་པ་དང་ཐུན་མོང་བའི་རྣམ་མཁྱེན་གྱི་རྣམ་པ་དང་། སངས་རྒྱས་པོ་ན་ལ་ཡོད་པའི་ཐུན་མོང་མ་ཡིན་པའི་རྣམ་མཁྱེན་གྱི་རྣམ་པ་རྣམས་ལ་རིམ་པ་བཞིན་དུ་སུམ་ཅུ་རྩ་བདུན་དང་། སུམ་ཅུ་བཞི་དང་། སུམ་ཅུ་རྩ་དགུ་དག་ཏུ་རྗེ་བཙུན་གྱིས་ས་གཅོད་མཛད་ཅིང་། སྤྱིར་རྣམ་མཁྱེན་གྱི་རྣམ་པ་བརྒྱ་རྩ་བཅུ་ཡོད་པར་བཞེད་པ་སྟེ་མདོ་ལས་བཤད་དོ། །དེ་ལྟར་གསུམ་ལས། དང་པོ་ནི། ལུས་དང་། ཚོར་བ་དང་། སེམས་དང་། ཆོས་དྲན་པ་ཉེར་གཞག་བཞི་དང་། མི་དགེ་བ་ཀུན་ཉོན་གྱི་སྐྱེ་བ་སྤོང་བ་དང་། མ་སྐྱེས་པ་མི་བསྐྱེད་པ་དང་། དགེ་བ་རྣམ་བྱང་སྐྱེས་པ་འཕེལ་བ་དང་། མ་སྐྱེས་པ་བསྐྱེད་པའི་ཡང་དག་པར་སྤོང་བ་བཞི་དང་། འདུན་པ་དང་། བརྩོན་འགྲུས་དང་། སེམས་དང་། དཔྱོད་པའི་རྫུ་འཕྲུལ་གྱི་རྐང་པ་བཞི་དང་། དད་པ་དང་། བརྩོན་འགྲུས་དང་། དྲན་པ་དང་། ཏིང་ངེ་འཛིན་དང་། ཤེས་རབ་ཀྱི་དབང་པོ་ལྔ་དང་། དད་པ་དང་། བརྩོན་འགྲུས་དང་། དྲན་པ་དང་། ཏིང་ངེ་འཛིན་དང་། ཤེས་རབ་ཀྱི་སྟོབས་ལྔ་དང་། དྲན་པ་དང་། ཆོས་རབ་ཏུ་རྣམ་འབྱེད་དང་། བརྩོན་འགྲུས་དང་། དགའ་བ་དང་། ཤིན་སྦྱངས་དང་། ཏིང་ངེ་འཛིན་དང་། བཏང་སྙོམས་ཡང་དག་བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན་དང་། ཡང་དག་པའི་ལྟ་བ་དང་། ཡང་དག་པའི་རྟོག་པ་དང་། ཡང་དག་པའི་ངག་དང་། ཡང་དག་པའི་ལས་ཀྱི་མཐའ་དང་། ཡང་དག་པའི་འཚོ་བ་དང་། ཡང་དག་པའི་རྩོལ་བ་དང་། ཡང་དག་པའི་དྲན་པ་དང་། ཡང་དག་པའི་ཏིང་ངེ་འཛིན་

འཕགས་ལམ་ཡན་ལག་བརྒྱད་དེ་སུམ་ཅུ་རྩ་བདུན་ནོ། །གཉིས་པ་ནི། སྟོང་ཉིད་དང་། མཚན་མེད་དང་། སྨོན་མེད་ཀྱི་རྣམ་ཐར་སྒོ་གསུམ་དང་། གཟུགས་ཅན་གཟུགས་ལ་ལྟ་བ་དང་། གཟུགས་མེད་གཟུགས་ལ་ལྟ་བ་དང་། གཟུགས་སྡུག་པའི་རྣམ་ཐར་གསུམ་དང་། ནམ་མཁའ་མཐའ་ཡས་དང་། རྣམ་ཤེས་མཐའ་ཡས་དང་། ཅིང་ཡང་མེད་དང་། སྲིད་རྩེ་དང་། འགོག་པའི་རྣམ་ཐར་ལྔ་དང་། བསམ་གཏན་དང་པོ་དང་། གཉིས་པ་དང་། གསུམ་པ་དང་། བཞི་པ་དང་། ནམ་མཁའ་མཐའ་ཡས་དང་། རྣམ་ཤེས་མཐའ་ཡས་དང་། ཅི་ཡང་མེད་དང་། སྲིད་རྩེ་དང་། འགོག་པའི་སྙོམས་འཇུག་དགུ་དང་། སྡུག་བསྔལ་དང་། ཀུན་འབྱུང་དང་། འགོག་པ་དང་། ལམ་ཆོས་བཟོད་བཞི་དང་། སྦྱིན་པ་དང་། ཚུལ་ཁྲིམས་དང་། བཟོད་པ་དང་། བརྩོན་འགྲུས་དང་། བསམ་གཏན་དང་། ཤེས་རབ་དང་། ཐབས་དང་། སྨོན་ལམ་དང་། སྟོབས་དང་། ཡེ་ཤེས་ཀྱི་ཕར་ཕྱིན་བཅུ་སྟེ་སུམ་ཅུ་རྩ་བཞིའོ། །གསུམ་པ་ནི། གནས་དང་གནས་མིན་མཁྱེན་པ་དང་། ལས་འབྲས་མཁྱེན་པ་དང་། མོས་པ་སྣ་ཚོགས་མཁྱེན་པ་དང་། ཁམས་སྣ་ཚོགས་མཁྱེན་པ་དང་། དབང་པོ་སྣ་ཚོགས་མཁྱེན་པ་དང་། ཀུན་འགྲོའི་ལམ་མཁྱེན་པ་དང་། སྙོམས་འཇུག་སྣ་ཚོགས་མཁྱེན་པ་དང་། སྔོན་གནས་མཁྱེན་པ་དང་། འཆི་འཕོ་སྐྱེ་བ་མཁྱེན་པ་དང་། ཟག་པ་ཟད་པ་མཁྱེན་པའི་སྟོབས་བཅུ་དང་། རྟོགས་པ་ཕུན་ཚོགས་སུ་དམ་བཅའ་བ་དང་། སྤངས་པ་ཕུན་ཚོགས་སུ་དམ་བཅའ་བ་དང་། བར་དུ་གཅོད་པའི་ཆོས་བསྟན་པ་དང་། ངེས་པར་འབྱུང་

བའི་ལམ་བསྟན་པ་ལ་མི་འཇིགས་པ་བཞི་དང་། ཆོས་དང་། དོན་དང་། ངེས་ཚིག་དང་། སྤོབས་པ་སོ་སོ་ཡང་དག་རིག་པ་བཞི་དང་། སྐུ་ལ་འཁྲུལ་བ་དང་། གསུང་ལ་ཅ་ཅོ་དང་། ཐུགས་ལ་དྲན་པ་ཉམས་པའི་བརྗེད་ངེས་དང་། མཉམ་པར་མ་བཞག་པ་དང་། ཐ་དད་པ་ཉིད་ཀྱི་འདུ་ཤེས་དང་། སོ་སོར་མ་བརྟགས་པའི་བཏང་སྙོམས་མི་མངའ་བ་དྲུག་དང་། འདུན་པ་དང་། བརྩོན་འགྲུས་དང་། དྲན་པ་དང་། ཏིང་ངེ་འཛིན་དང་། ཤེས་རབ་དང་། རྣམ་གྲོལ་ལས་ཉམས་མི་མངའ་བ་དྲུག་དང་། སྐུའི་འཕྲིན་ལས་དང་། གསུང་གི་འཕྲིན་ལས་དང་། ཐུགས་ཀྱི་འཕྲིན་ལས་ཡེ་ཤེས་སྔོན་དུ་འགྲོ་ཞིང་ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་བ་གསུམ་དང་། འདས་པ་དང་། མ་འོངས་པ་དང་། ད་ལྟར་འབྱུང་བའི་ཤེས་བྱ་ཐམས་ཅད་ཆགས་ཐོགས་མེད་པར་མཁྱེན་པའི་ཡེ་ཤེས་གསུམ་སྟེ་སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ་བཅོ་བརྒྱད་དང་། དྲི་མ་དང་བྲལ་བའི་དེ་བཞིན་ཉིད་ལ་སླར་མི་ལྡང་བའི་ཚུལ་གྱིས་མཉམ་པར་བཞག་པའི་ཡེ་ཤེས་དང་། ཆོས་ཐམས་ཅད་ལ་མངའ་བསྒྱུར་བའི་རང་འབྱུང་གི་ཡེ་ཤེས་དང་། ཇི་ལྟ་ཇི་སྙེད་ཀྱི་རྣམ་པ་ཀུན་ཐུགས་སུ་ཆུད་པའི་སངས་རྒྱས་ཀྱི་ཡེ་ཤེས་གསུམ་སྟེ་སུམ་ཅུ་རྩ་དགུའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 12ff.

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32nd Topic

2. Trainings

IV.8-11; Ngag-wang-pal-dan's *Meaning of the Words,* 51b.7, treats the twenty trainings described in these four stanzas in five groups. The titles of the first four groups below are taken from Jam-yang-shay-pa's section on the divisions of trainings.

IV.8-9a:

> Because of not abiding in forms and so forth,
> And because of stopping connection to those,
> And because of the profundity of the thusness of those,
> And because the depth of those is difficult to fathom,
>
> And because the measure of those is limitless,

Ngag-wang-pal-dan's *Meaning of the Words,* 51b.7, fleshes out these lines as:

Five by way of the entities of trainings

1. **because of not abiding in** true existence upon having conceived it in objects such as **forms and so forth**, training that has stopped abiding, and
2. **because of stopping connection to** true existence upon having conceived it in **those**, training that has stopped joining (*rnal 'byor*), and
3. **because of** realizing that **the thusness of those** forms and so forth **is profound**, training in profundity, and
4. **because of realizing that the depth** of the noumenon **of those is difficult to fathom**, training in the difficult to fathom the depths, and
5. **because** of realizing that the noumenon of **those is limitless**, training in limitlessness, and

Maitreya's *Ornament:*
།གཟུགས་ལ་སོགས་ལ་མི་གནས་ཕྱིར། །དེ་ལ་སྦྱོར་བ་བཀག་པའི་ཕྱིར།
།དེ་ཡི་དེ་བཞིན་ཉིད་ཟབ་ཕྱིར། །དེ་རྣམས་གཏིང་དཔག་དཀའ་བའི་ཕྱིར།
།དེ་དག་ཚད་ནི་མེད་ཕྱིར་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཟུགས་ལ་སོགས་པའི་ཡུལ་ལ་བདེན་པར་ཞེན་ནས་མི་གནས་པའི་ཕྱིར་གནས་པ་བཀག་པའི་སྦྱོར་བ་དང་། དེ་ལ་བདེན་པར་ཞེན་ནས་སྦྱོར་བ་བཀག་པའི་ཕྱིར་རྣལ་འབྱོར་བཀག་པའི་སྦྱོར་བ་དང་། གཟུགས་སོགས་དེའི་དེ་བཞིན་ཉིད་ཟབ་པར་རྟོགས་པའི་ཕྱིར་ཟབ་པའི་སྦྱོར་བ་དང་། དེ་རྣམས་ཀྱི་ཆོས་ཉིད་གཏིང་དཔག་དཀའ་བར་རྟོགས་པའི་ཕྱིར་གཏིང་དཔག་དཀའ་བའི་སྦྱོར་བ་དང་། དེ་དག་གི་ཆོས་ཉིད་ཚད་མེད་པར་རྟོགས་པའི་ཕྱིར་ཚད་མེད་པའི་སྦྱོར་བ་སྟེ་ལྔ་དང་།

IV.9b-10b:

> And because of realizing with great difficulty over a long period,
> And because of prophecy, and because of irreversibility,
> And because of definitely emerging, and because of noninterruption,
>
> And because of nearing enlightenment, and because of speedy enlightenment,
> And because of others' welfare,

Ngag-wang-pal-dan's *Meaning of the Words,* 52a.1, fleshes out these lines as:

> *Eight by way of the persons who are the supports [for cultivating trainings]*
>
> 6. **because of realizing** and attaining enlightenment **with great difficulty over a long period**, training with great difficulty over a long period, and
> 7. **because** fear of emptiness mostly does not arise and **prophecy** [by the Buddha] is attained without the passage of more than three Ones-Gone-Thus, training of one who attains prophecy, and
> 8. **because** from the peak [level of the path of preparation] special realization is attained and roots of virtue ripen, train-

ing in **irreversibility**, and

9. **because of** attaining stable realization of method and wisdom, training in **definitely emerging** above the grounds of Hearers and Solitary Realizers, and
10. **because of** seeing that one is close to the ocean of the element of qualities, training in **noninterruption**, and
11. **because of** becoming a support of new uncontaminated qualities, training in **nearing enlightenment**, and
12. **because of speedily** manifestly accomplishing the fruit, the great enlightenment, training in speedy enlightenment, and
13. **because of** engaging in the turning of the wheel of doctrine, training in **others' welfare**, and

Maitreya's *Ornament:*

།ཚོགས་ཆེན་ཡུན་རིང་རྟོགས་པའི་ཕྱིར།
།ལུང་བསྟན་ཕྱིར་མི་ལྡོག་ཉིད་དང་། །ངེས་འབྱུང་བར་ཆད་མེད་བཅས་དང་།
།བྱང་ཆུབ་ཉེ་དང་མྱུར་བ་དང་། །གཞན་དོན་

Ngag-wang-pal-dan's *Meaning of the Words:*

ཚོགས་ཆེན་པོས་**ཡུན་རིང་**པོ་ནས་བྱང་ཆུབ་**རྟོགས་**ཤིང་འཐོབ་**པའི་ཕྱིར་**ཚོགས་ཆེན་ཡུན་རིང་རྟོགས་པའི་སྦྱོར་བ་དང་། སྟོང་ཉིད་ལ་སྐྲག་པ་ཤས་ཆེར་མི་འབྱུང་ཞིང་དེ་བཞིན་གཤེགས་པ་གསུམ་ལས་མི་འདའ་བར་**ལུང་བསྟན་**འཐོབ་པས་ལུང་བསྟན་འཐོབ་པའི་སྦྱོར་བ་དང་། དྲོད་ལས་རྟོགས་པའི་ཁྱད་པར་ཐོབ་ཅིང་དགེ་རྩ་སྨིན་པས་ཕྱིར་**མི་ལྡོག་**པའི་སྦྱོར་བ་དང་། ཐབས་ཤེས་ཀྱི་རྟོགས་པ་བརྟན་པ་ཐོབ་པས་ཉན་རང་གི་ས་ལས་**ངེས་**པར་**འབྱུང་**བའི་སྦྱོར་བ་དང་། ཆོས་དབྱིངས་ཀྱི་རྒྱ་མཚོ་དང་ཉེ་བར་འགྱུར་བར་མཐོང་བས་**བར་ཆད་**མེད་པའི་སྦྱོར་བ་དང་། ཟག་མེད་ཀྱི་ཆོས་གསར་བའི་རྟེན་དུ་གྱུར་པས་**བྱང་ཆུབ་ཉེ་**བའི་

སྦྱོར་བ་**དང་**། འབྲས་བུ་བྱང་ཆེན་**སྐུར་**དུ་མངོན་པར་འགྲུབ་པས་བྱང་ཆུབ་སྒྲུབ་པའི་སྦྱོར་བ་**དང་**། ཆོས་ཀྱི་འཁོར་ལོ་བསྐོར་བ་ལ་འཇུག་པས་**གཞན་དོན་**གྱི་སྦྱོར་བ་སྟེ་བརྒྱད་དང་།

IV.10b-11b:

> and because of the absence of increase and decrease,
> And because of not seeing the proper and the improper, and so forth,
> And because of inconceivable nonseeing of forms and so forth,
>
> And because of not conceptualizing forms and so forth
> As their entities and their marks,

Ngag-wang-pal-dan’s *Meaning of the Words,* 51a.7, fleshes out these lines as:

> *Four by way of methods for completing meditative cultivation of the Mother*
>
> 14. **because of** realizing that ultimately defects and good qualities do **not increase or decrease**, training in the absence of increase and decrease, and
> 15. training in **not** ultimately **seeing the proper and the improper, and so forth**, and
> 16. training in the **inconceivable nonseeing of forms and so forth** ultimately, and
> 17. **because of not conceptualizing**—as truly existent—**forms and so forth** and that-which-is-suitable-as-form (*gzugs rung*), for instance, **as the entities of their** definienda and **marks** [that is, definitions], training in non-conceptualization, and

Maitreya’s *Ornament:*

འཕེལ་མེད་འགྲིབ་མེད་ཕྱིར།
།ཆོས་དང་ཆོས་མིན་སོགས་མི་མཐོང་། །གཟུགས་སོགས་བསམ་མི་ཁྱབ་མི་མཐོང་།
།གཟུགས་སོགས་དེ་ཡི་མཚན་མ་དང་། །དེ་ཡི་ངོ་བོར་རྣམ་མི་རྟོག

Ngag-wang-pal-dan’s *Meaning of the Words:*

དོན་དམ་པར་སྐྱོན་ཡོན་**འཕེལ་མེད་འགྲིབ་མེད་**དུ་རྟོགས་པས་འཕེལ་འགྲིབ་མེད་པའི་སྦྱོར་བ་དང་། དོན་དམ་པར་**ཆོས་དང་ཆོས་མིན་སོགས་མི་མཐོང་**བའི་སྦྱོར་བ་དང་། དོན་དམ་པར་**གཟུགས་སོགས་བསམ་**གྱིས་**མི་ཁྱབ་**པར་**མི་མཐོང་**བའི་སྦྱོར་བ་དང་། མཚན་གཞི་**གཟུགས་སོགས་**དང་གཟུགས་ཙུང་སོགས་**དེའི་མཚན་མ་དང་**དེའི་མཚོན་བྱའི་**ངོ་བོར་**བདེན་པར་**རྣམ་**པར་**མི་རྟོག་**པས་རྣམ་པར་མི་རྟོག་པའི་སྦྱོར་བ་སྟེ་བཞི་དང་།

IV.11cd:

> And because of issuing forth the precious fruit,
> And because of purity of those, and because of time periods as well.

Ngag-wang-pal-dan's *Meaning of the Words,* 52b.2, fleshes out these lines as:

> *Two from the viewpoint of effect*
> 18. training in **issuing forth the precious fruit**, increasing good qualities, and
> 19. training in **purity**, removing defects, and
>
> *[One from the viewpoint of time]*
> 20. training in **time periods**, meditating within delimiting time intervals in cycles of days, months, and years.

Maitreya's *Ornament:*

།འབྲས་བུ་རིན་ཆེན་སྦྱིན་བྱེད་དང་། །དེ་ནི་དག་པ་མཚམས་དང་བཅས།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཡོན་ཏན་འཕེལ་བར་བྱེད་པ་**འབྲས་བུ་རིན་ཆེན་སྦྱིན་བྱེད་**ཀྱི་སྦྱོར་བ་**དང་**། སྐྱོན་སེལ་བར་བྱེད་པ་རྣམ་པར་**དག་པ**འི་སྦྱོར་བ་སྟེ་གཉིས་དང་། ཞག་ཟླ་ལོ་སྐོར་དུ་དུས་ཚིགས་བཅད་ནས་སྒོམ་པའི་ས་**མཚམས་**ཀྱི་སྦྱོར་བ་གཅིག་སྟེ་ཉི་ཤུའོ། །

Ngag-wang-pal-dan's *Meaning of the Words,* 52b.3, adds a section on the boundaries of the twenty trainings:

> Furthermore, regarding their boundaries it is explained that:
>
> - the first five exist from the path of accumulation until the end of the continuum [as a sentient being, that is, just prior to Buddhahood]
> - [the sixth,] realizing with great difficulty over a long period, exists only on the path of accumulation of those of dull faculties
> - the four, those who have attain prophecy and so forth [7-10], exist on the four, heat and so forth [that is, peak, forbearance, and supreme mundane qualities]
> - nearing enlightenment [11] exists on the first ground
> - speedy enlightenment [12] exists from second through seventh grounds
> - the five, training in others' welfare and so forth [13-17], exist on the eight ground
> - issuing forth the precious fruit [18] exists on the ninth ground
> - purity [19] exists on the tenth ground
> - training in time periods [20] exists from the path of accumulation through the seventh ground.

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་དག་གི་ས་མཚམས་ཀྱང་། དང་པོ་ལྔ་ནི་ཚོགས་ལམ་ནས་རྒྱུན་མཐའི་བར་དང་། ཚེགས་ཆེན་ཡུན་རིང་རྟོགས་པ་ནི་དབང་བརྟུལ་ཚོགས་ལམ་ཁོ་ནར་ཡོད། ལུང་བསྟན་འཐོབ་པ་སོགས་བཞི་ནི་རིམ་བཞིན་དྲོད་སོགས་བཞི་དང་། བྱང་ཆུབ་ཉེ་བ་ནི་ས་དང་པོ་དང་། བྱང་ཆུབ་མྱུར་བ་ནི་ས་གཉིས་པ་ནས་བདུན་པའི་བར་དང་། གཞན་དོན་གྱི་སྦྱོར་བ་སོགས་ལྔ་ནི་ས་བརྒྱད་པ་དང་། འབྲས་བུ་རིན་ཆེན་སྒྲིན་བྱེད་ནི་ས་དགུ་པ་དང་། རྣམ་པར་དག་པ་ནི་ས་བཅུ་པ་དང་། ས་མཚམས་ཀྱི་སྦྱོར་བ་ནི་ཚོགས་ལམ་ནས་

ས་བདུན་པའི་བར་ཡོད་པར་བཤད་དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 21ff.

49

33rd Topic

3. Qualities of Trainings

IV.12ab:

> The qualities such as overcoming the force
> Of demons and so forth are fourteen aspects.

Ngag-wang-pal-dan's *Meaning of the Words,* 53a.1, fleshes out these two lines as:

1. **Quality of overcoming the force** of interfering **demons**
2. quality of Buddhas' thinking on and knowing [one's] training for the sake of enhancing it
3. quality of Buddhas' making themselves manifest for the sake of that
4. quality of nearing thoroughly complete enlightenment [Buddhahood]
5. quality of the great meaningfulness of nonseparation from Buddhas, and so forth
6. quality of analyzing areas such as a One-Gone-Thus prophesying the land where one will be born
7. quality of fulfilling all uncontaminated qualities
8. quality of being a person who even upon passing away will teaching and propound the Mother
9. quality of indivisible from complete enlightenment by demons and sinful friends
10. quality of generating roots of virtue not shared with Hearers and Solitary Realizers
11. quality of actually achieving the meaning of one's promises to bring about the welfare of others just as promised
12. quality of thoroughly taking hold of the vast fruit, full purification itself
13. quality of bringing about the welfare of others by way of

giving away external and internal possessions as well as their effects

14. quality of definitely gaining the perfection of wisdom in other lifetimes also—

fourteen.

Maitreya's *Ornament:*

བདུད་ཀྱི་མཐུ་བཅོམ་ལ་སོགས་པ། །ཡོན་ཏན་རྣམ་པ་བཅུ་བཞིའོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

བར་ཆད་བྱེད་པའི་**བདུད་ཀྱི་མཐུ་**བཅོམ་པའི་**ཡོན་ཏན་**དང་། སྦྱོར་བ་ཁྱད་པར་དུ་འགྲོ་བའི་དོན་དུ་སངས་རྒྱས་ཀྱིས་དགོངས་ཤིང་མཁྱེན་པའི་ཡོན་ཏན་དང་། དེའི་དོན་དུ་སངས་རྒྱས་ཀྱིས་མངོན་སུམ་དུ་མཛད་པའི་ཡོན་ཏན་དང་། རྫོགས་བྱང་ཐོབ་པ་དང་ཉེ་བར་གྱུར་བའི་ཡོན་ཏན་དང་། སངས་རྒྱས་དང་མི་འབྲལ་བའི་དོན་ཆེ་བ་སོགས་ཀྱི་ཡོན་ཏན་དང་། རང་གང་དུ་སྐྱེ་འགྱུར་གྱི་ཡུལ་དེ་ཉིད་དེ་བཞིན་གཤེགས་པས་ལུང་བསྟན་པ་སོགས་ཡུལ་དཔྱད་པའི་ཡོན་ཏན་དང་། ཟག་མེད་ཀྱི་ཡོན་ཏན་དང་ཐམས་ཅད་ཡོངས་སུ་རྫོགས་པའི་ཡོན་ཏན་དང་། ཚེ་འཕོས་ནས་ཀྱང་ཡུམ་སྟོན་སྨྲ་བའི་སྐྱེས་བུ་ཉིད་དུ་འགྱུར་བའི་ཡོན་ཏན་དང་། བདུད་དང་ཕྱིག་གྲོགས་ཀྱིས་རྫོགས་བྱང་ལས་མི་ཕྱེད་པའི་ཡོན་ཏན་དང་། དགེ་བའི་རྩ་བ་ཉན་རང་དང་ཐུན་མོང་མ་ཡིན་པར་སྐྱེ་བའི་ཡོན་ཏན་དང་། གཞན་དོན་མཛད་པར་དམ་བཅས་པའི་དོན་ཇི་ལྟ་བ་བཞིན་དུ་དངོས་སུ་སྒྲུབ་པའི་ཡོན་ཏན་དང་། འབྲས་བུ་རྒྱ་ཆེན་པོ་འཚང་རྒྱ་ཉིད་ཡོངས་སུ་འཛིན་པའི་ཡོན་ཏན་དང་། ཕྱི་ནང་གི་བདོག་པ་འབྲས་བཅས་སྟེར་བའི་སྒོ་ནས

སེམས་ཅན་གྱི་དོན་སྒྲུབ་པའི་ཡོན་ཏན་དང་། ཚེ་རབས་གཞན་དུ་ཡང་ཤེར་ཕྱིན་ངེས་པར་འཐོབ་པའི་ཡོན་ཏན་ཏེ་བཅུ་བཞིའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 21ff.

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34th Topic

4. Defects of Trainings

IV.12cd; Ngag-wang-pal-dan (*Meaning of the Words,* 53a.7), spells out the forty-six, and below in the section on divisions Jam-yang-shay-pa tersely lists the forty-six, and in the next backnote the more expansive explanation of Tshe-chog-ling Ye-shay-gyal-tshan (*tshe mchog gling ye shes rgyal mtshan,* 1713-1793) is given. See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 28ff.

[51] Tshe-chog-ling Ye-shay-gyal-tshan (*tshe mchog gling ye shes rgyal mtshan/ tshe mchog gling yongs 'dzin ye shes rgyal mtshan/ dka' chen ye shes rgyal mtshan,* 1713-1793) gives more expansive descriptions of the forty-six defects in his *Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa's) "Stages of the Path to Enlightenment," Correlating the "Eight Thousand Stanza Perfection of Wisdom Sūtra" with (Maitreya's) "Ornament for Clear Realization": Lamp Illuminating the Perfection of Wisdom* (*sher phyin stong phrag brgyad pa dang mngon rtogs rgyan sbyar te byang chub lam gyi rim pa'i gnad rnams gsal bar ston pa'i man ngag sher phyin gsal ba'i sgron me*), Collected Works, vol. 7 (New Delhi: Tibet House, 1975), 76.4-80.4:

1. When meditatively cultivating a training, being discouraged by having to attain knowledge of the Mother with great difficulty over a long time
2. when meditatively cultivating a training, being conceited by very quick attainment of prowess
3. when meditatively cultivating a training, distraction by dysfunctional physical states such as yawning, excitement, and so forth
4. when meditatively cultivating a training, distraction by dysfunctional mental states
5. when meditatively cultivating a training, performing recitation and so forth produced by irrationality

6. when meditatively cultivating a training, holding reasons for turning away from the Mother
7. when meditatively cultivating a training, degeneration from adherence—that is to say, great intentness—toward the profound Mother and so forth, the causes of attaining an exalted-knower-of-all-aspects
8. when meditatively cultivating a training, degeneration from the taste of auspiciousness—discarding the profound Mother and thereupon entering a Low Vehicle path
9. when meditatively cultivating a training, degeneration from thoroughly teaching the supreme vehicle in all aspects
10. when meditatively cultivating a training, degeneration from seeking an exalted-knower-of-all-aspects, the continual object of intent
11. when meditatively cultivating a training, degeneration from causes and effects concordant with attaining an exalted-knower-of-all-aspects
12. when meditatively cultivating a training, degeneration from that of which there is none higher—forsaking the profound perfection of wisdom and thereupon seeking an exalted-knower-of-all-aspects from Low Vehicle scriptural collections
13. when meditatively cultivating a training, the arising of great force of conceptions with regard to many aspects of objects
14. when meditatively cultivating a training, excessive attachment to questioning about letters, having forsaking the meaning
15. when meditatively cultivating a training, attachment to nonactualities
16. when meditatively cultivating a training, attachment to letters
17. when meditatively cultivating a training, attachment to non-existent letters
18. when meditatively cultivating a training, taking objects and so forth to mind
19. when meditatively cultivating a training, experiencing the taste of goods, services, and poetry
20. when meditatively cultivating a training, discarding the path of Buddha and thereupon seeking skill in means from non-paths, that is, scriptural collections deceived by a demon
21. when meditatively cultivating a training, degeneration of religious activities of assembly due to the listener having great aspiration but the lecturer being very indolent
22. when meditatively cultivating a training, degeneration of religious activities of assembly due to their being a difference of place in that the listener wants to listen in this place whereas the lecturer wants to lecture in another place

23. when meditatively cultivating a training, degeneration of religious activities of assembly due to the listener having little desirous attachment and the lecturer having great desirous attachment
24. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener is endowed with qualities of training whereas the lecturer is not are endowed with qualities of training
25. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener makes effort at virtuous actions but the lecturer performs nonvirtuous actions
26. when meditatively cultivating a training, degeneration of religious activities of assembly due to the listener having great generosity but the lecturer acting miserly
27. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener wants to make donations but the lecturer does not wish to receive them
28. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener understands just through mentioning the beginning [of the subject] whereas the lecturer does otherwise, just understanding [and thereby explaining] through elaboration
29. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener knows the three scriptural collections well whereas the lecturer does not
30. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener possesses the six perfections whereas the lecturer does not possess them
31. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener is skilled in Great Vehicle means whereas the lecturer is not
32. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener has attained mental retention (*gzungs, dhāraṇī*) whereas the lecturer has not
33. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener wants to ask questions about the letters whereas the lecturer does not want this
34. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener is free

from the five obstructions—aspiration to desire, harmful intent, sleepiness and lethargy, excitement and contrition, and doubt—whereas the lecturer is not free of those five

35. when meditatively cultivating a training, degeneration from the greatly powerful attitude of the Great Vehicle—turning away from going into bad transmigrations for the sake of others upon becoming frightened through hearing about the unpraiseworthiness of the hells and so forth
36. when meditatively cultivating a training, degeneration from the attitude of the Great Vehicle—becoming attached through hearing praise of the places and resources of gods and so forth and one's mind becoming desirous toward happy transmigrations
37. when meditatively cultivating a training, degeneration from religious activities of assembly due to the discrepancy that the lecturer likes solitude whereas the listener likes commotion
38. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener wants to follow the lecturer but the lecturer does not afford a chance of that
39. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer wants to teach doctrine for the sake of material things whereas the listener does not want to make donations
40. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer wants to go in a direction where there will be interference with life whereas the listener does not want to go there
41. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer wants to go to an area where there is contagion whereas the listener does not
42. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer wants to go to an area disrupted by robbers, thieves, and so forth whereas the listener does not want to go there
43. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer likes again and again looking in on a household that gives him/her alms and is distracted by this whereas the listener does not like this
44. when meditatively cultivating a training, demonic dissension—a demon in the guise of a virtuous practitioner comes and creates dissension with regard to doctrines and persons

45. when meditatively cultivating a training, achievement of a fake Mother [taught] by a demon
46. when meditatively cultivating a training, demonic activity such that a demon comes in the guise of a Buddha and, affecting the mind, causes generation of liking for what is not the fact.

1. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཚོགས་ཆེན་པོས་ཡུན་རིང་པོ་ནས་ཡུམ་ཤེས་པ་ཐོབ་ཅིང་དེས་སྐྱོ་བ།
2. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་སྤོབས་པ་ཧ་ཅང་མྱུར་བ་ཐོབ་ཅིང་དེས་རློམ་པ།
3. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་གླལ་བ་དང་རྒོད་པ་སོགས་ལུས་ཀྱི་གནས་ངན་ལེན་གྱིས་གཡེང་བ།
4. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་སེམས་ཀྱི་གནས་ངན་ལེན་གྱིས་གཡེང་བ།
5. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་རིགས་པ་མ་ཡིན་པས་བསྐྱེད་པའི་ཁ་ཏོན་བྱེད་པ་ལ་སོགས་པ།
6. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཡུམ་ལ་ཕྱིར་ཕྱོགས་པའི་རྒྱུ་མཚན་འཛིན་པ།
7. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་རྣམ་མཁྱེན་ཐོབ་པའི་རྒྱུ་ཡུམ་ཟབ་མོ་སོགས་ལ་མངོན་པར་ཞེན་པ་སྟེ་ཆེས་ཆེར་བྱེད་པ་ཉམས་པ།
8. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཡུམ་ཟབ་མོ་དོར་ནས་དམན་ལམ་ལ་འཇུག་པ་གྱ་ནོམས་པའི་རོ་མྱང་བ་ལས་ཉམས་པ།
9. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་རྣམ་པ་ཐམས་ཅད་དུ་ཐེག་པའི་མཆོག་ཀུན་ཏུ་སྟོན་པ་ལས་ཉམས་པ།

10. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་རྟག་ཏུ་ཆེད་དུ་བྱ་བ་རྣམ་མཁྱེན་འཚོལ་བ་ལས་ཉམས་པ།

11. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་རྣམ་མཁྱེན་ཐོབ་པའི་རྒྱུ་དང་འབྲས་བུ་རྗེས་སུ་མཐུན་པ་ལས་ཉམས་པ།

12. སྦྱོར་བ་བསྒོམས་པའི་དུས་སུ་ཤེར་ཕྱིན་ཟབ་མོ་བོར་ནས་ཐེག་དམན་གྱི་སྡེ་སྣོད་ལས་རྣམ་མཁྱེན་འཚོལ་བ་གོང་ན་མེད་པ་ལས་ཉམས་པ།

13. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཡུལ་རྣམ་པ་མང་བ་ལ་རྣམ་པར་རྟོག་པའི་སྤོབས་པ་འབྱུང་བ།

14. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་དོན་བོར་ནས་ཡི་གེ་འབྲི་བ་ཉིད་ལ་མངོན་པར་ཞེན་པ།

15. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་དངོས་པོ་མེད་པ་ལ་མངོན་པར་ཞེན་པ།

16. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཡི་གེ་ལ་མངོན་པར་ཞེན་པ།

17. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཡི་གེ་མེད་པ་ལ་མངོན་པར་ཞེན་པ།

18. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཡུལ་ལ་སོགས་པ་ཡིད་ལ་བྱེད་པ།

19. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་རྙེད་པ་དང་བཀུར་སྟི་དང་ཚིགས་སུ་བཅད་པའི་རོ་མྱང་བ།

20. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་སངས་རྒྱས་ཀྱི་ལམ་དོར[51]་ནས་ལམ་མ་ཡིན་པ་བདུད་ཀྱིས་བསླུས་པའི་སྡེ་སྣོད་ལས་ཐབས་མཁས་འཚོལ་བ།

21. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་འདུན་པ་ཆེ་ལ་འཆད་པ་པོ་སྙོམ་ལས་ཆེ་བ་ཉིད་ཀྱིས་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

22. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་ཡུལ་འདིར་ཉན་འདོད་ལ་འཆད་པོ་ཡུལ་གཞན་དུ་འཆད་འདོད་པ་འདུན་པའི་ཡུལ་ཐ་དད་པས་ཉམས་པ།

23. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་འདོད་ཞེན་ཆུང་ལ་འཆད་པ་པོ་འདོད་ཞེན་ཆེ་བས་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

24. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་སྦྱངས་པའི་ཡོན་ཏན་དང་ལྡན་ལ་འཆད་པ་པོ་སྦྱངས་པའི་ཡོན་ཏན་དང་མི་ལྡན་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ་

25. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་དགེ་བའི་ལས་ལ་བརྩོན་ལ་འཆད་པ་པོ་མི་དགེ་བའི་ལས་བྱེད་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

26. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་གཏོང་ཕོད་ཆེ་ལ་འཆད་པ་པོ་སེར་སྣ་བྱེད་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

27. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་སྦྱིན་འདོད་ལ་འཆད་པ་པོ་ལེན་མི་འདོད་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

28. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་འགོ་སྨོས་པས་གོ་བ་ཡིན་ལ་འཆད་པ་པོ་དེ་མིན་པར་རྣམ་པར་སྤྲོས་པས་གོ་བ་ཉིད་ཡིན་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

29. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་སྡེ་སྣོད་གསུམ་མངོན་པར་ཤེས་པ་ཡིན་ལ་འཆད་པ་པོ་དེ་མངོན་པར་མི་ཤེས་པ་ཉིད་ཡིན་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

30. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་ཕར་ཕྱིན་དྲུག་དང་ལྡན་ལ་འཆད་པ་པོ་དེ་དང་མི་ལྡན་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

31. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པོ་པོ་ཐེག་པ་ཆེན་པོའི་ཐབས་ལ་མཁས་ལ་འཆད་པ་པོ་མི་མཁས་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

32. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་གཟུངས་ཐོབ་པ་ཡིན་ལ་འཆད་པ་པོ་དེ་མ་ཐོབ་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

33. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་ཡི་གེ་འབྲི་འདོད་ལ་འཆད་པ་པོ་དེ་མི་འདོད་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྦྱོད་ལས་ཉམས་པ།

34. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་འདོད་པ་ལ་འདུན་པ་གནོད་སེམས་གཉིད་རྨུགས་རྒོད་འགྱོད་ཐེ་ཚོམ་གྱི་སྒྲིབ་པ་དང་བྲལ་བ་ཡིན་ལ། འཆད་པ་པོ་དེ་ལྟ་དང་མ་བྲལ་བས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྦྱོད་ལས་ཉམས་པ།

35. དམྱལ་བ་ལ་སོགས་པའི་མི་བཟླགས་པ་ཐོས་པས་སྐྲག་སྟེ་གཞན་དོན་དུ་ངན་སོང་གི་འགྲོ་[51]བ་ལ་ཡིད་ཕྱིར་ཕྱོགས་ཏེ་ཐེག་ཆེན་གྱི་བསམ་པ་ནླབས་པོ་ཆེ་ལས་ཉམས་པ།

36. ལྷ་ལ་སོགས་པའི་གནས་དང་ལོངས་སྤྱོད་ཀྱི་བཟླགས་པ་ཐོས་པས་དེ་ལ་སྲེད་ཅིང་བདེ་འགྲོ་ལ་ཡིད་ཆགས་ཏེ་ཐེགས་པ་ཆེན་པོའི་བསམ་པ་ལས་ཉམས་པ།

37. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་འཆད་པ་པོ་གཅིག་པུ་དབེན་པ་ལ་དགའ་ལ་ཉན་པ་པོ་འདུ་འཛི་ལ་མངོན་པར་དགའ་བས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྦྱོད་ལས་ཉམས་པ།

38. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་ཉན་པ་པོ་འཆད་པ་པོའི་རྗེས་སུ་འབྲང་བར་འདོད་ལ་འཆད་པོས་དེའི་གོ་སྐབས་མི་འབྱེད་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྦྱོད་ལས་ཉམས་པ།

39. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་འཆད་པ་པོ་ཟང་ཟིང་གི་ཕྱིར་ཆོས་སྟོན་འདོད་ལ་ཉན་པ་པོ་དེ་སྦྱིན་པར་མི་འདོད་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

40. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་འཆད་པ་པོ་གང་ན་སྲོག་གི་བར་ཆད་དུ་འགྱུར་བའི་ཕྱོགས་སུ་འགྲོ་བར་འདོད་ལ་ཉན་པ་པོ་དེར་འགྲོ་བར་མི་འདོད་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

41. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་འཆད་པ་པོ་མུ་གེ་ཡོད་པའི་ཕྱོགས་སུ་འགྲོ་འདོད་ལ་ཉན་པ་པོ་དེར་འགྲོ་མི་འདོད་པས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

42. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་འཆད་པ་པོ་ཆོམ་རྐུན་ལ་སོགས་པས་དཀྲུགས་པའི་ཕྱོགས་སུ་འགྲོ་འདོད་ལ་ཉན་པ་པོ་དེར་མི་འགྲོ་བས་མ་མཐུན་ཏེ་ཚགས་འི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

43. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་འཆད་པ་པོ་རང་ལ་བསོད་སྙོམས་སྟེར་བའི་ཁྱིམ་ཡང་ཡང་ལྟ་བས་དགའ་ཞིང་གཡེང་ལ་ཉན་པ་པོ་དེ་ལ་ཡིད་མི་དགའ་བས་མ་མཐུན་ཏེ་ཚོགས་པའི་ཆོས་སྤྱོད་ལས་ཉམས་པ།

44. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་བདུད་དགེ་སློང་གི་ཆ་བྱད་དུ་འོངས་ནས་ཆོས་དང་གང་ཟག་ལ་དབྱེན་བྱེད་པ་བདུད་ཀྱིས་འབྱེད་པའི་སྦྱོར་བ་བྱས་པ།

45. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་བདུད་ཀྱིས་ཡུམ་བཅོས་མ་ཉེ་བར་བསྒྲུབས་པ།

46. སྦྱོར་བ་བསྒོམ་པའི་དུས་སུ་བདུད་སངས་རྒྱས་ཀྱི་ཆ་བྱད་དུ་འོངས་ནས་བློ་བསྒྱུར་ཏེ་ཇི་ལྟར་བ་མ་ཡིན་པ་ལ་དགའ་བ་བསྐྱེད་པ་ཞེས་བྱ་བའི་བདུད་ལས་ཏེ་ཞེ་དྲུག་གོ །

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35th Topic

5. Characteristics of Trainings

IV.13:

> Those by which [trainings] are characterized are to be known
> As characteristics. Moreover, those characteristics are in three aspects—
> Knowledge, differentiating, and functional.
> The essence is what is characterized; it also is [a characteristic].

Ngag-wang-pal-dan's *Meaning of the Words,* 55a.7, fleshes this stanza out as:

> The means **by which** trainings are **characterized are to be known as characteristics** of trainings. **Moreover, those characteristics are in three aspects—knowledge** characteristics, **differentiating** characteristics, and **functional** characteristics. **The essence** of the training that is characterized by those three **is what is characterized**; [essential characteristics **also**] are to be known as characteristics of trainings, and thus there are four characteristics.

Maitreya's *Ornament:*

།གང་གིས་མཚོན་དེ་མཚན་ཉིད་དུ། །ཤེས་བྱ་དེ་ཡང་རྣམ་པ་གསུམ།
།ཤེས་པ་ཁྱད་པར་བྱེད་པ་སྟེ། །ངོ་བོ་ཉིད་གང་མཚོན་བྱ་ཡང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

བྱེད་པ་**གང་གིས་**སྦྱོར་བ་རྣམས་**མཚོན་**པར་བྱེད་པ་**དེ་**སྦྱོར་བའི་**མཚན་ཉིད་དུ་ཤེས་**པར་**བྱ**འོ། །མཚན་ཉིད་**དེ་ཡང་རྣམ་པ་གསུམ་**སྟེ། **ཤེས་པ**འི་མཚན་ཉིད་དང་། **ཁྱད་པར་**གྱི་མཚན་ཉིད་དང་།

བྱེད་པའི་མཚན་ཉིད་དོ། །དེ་གསུམ་གྱིས་མཚོན་པར་བྱ་བའི་སྦྱོར་བའི་**ངོ་བོ་ཉིད་གང་**ཡིན་པའི་**མཚོན་བྱ་**ཡིན་[or **ཡང་**]སྦྱོར་བའི་མཚན་ཉིད་དུ་ཤེས་པར་བྱ་སྟེ་མཚན་ཉིད་བཞིའོ། །གཉིས་པ་ལ་བཞི། ཤེས་མཚན། ཁྱད་མཚན། བྱེད་མཚན། ངོ་བོ་ཉིད་མཚན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 34.

[53] IV.14-22; Ngag-wang-pal-dan's *Meaning of the Words,* 55a.7, first treats the four stanzas (IV.14-17) concerning the knowledge characteristics of a knower of bases.

IV.14:

> Knowing the arising of a One-Gone-Thus,
> The nondisintegrative nature of the transient world,
> The mental behaviors of sentient beings,
> The withdrawal of it, distraction outside,

Ngag-wang-pal-dan's *Meaning of the Words,* 55a.7, fleshes this stanza out as:

> A Bodhisattva's four trainings in a knower of bases isolated from the signs of afflictions and so forth have the capacity of generating fulfillment of realization of one's own welfare:
>
> (1) because in dependence upon a Bodhisattva's training in a knower of bases a One-Gone-Thus knows, from the perfection of wisdom of the training in a knower of bases, **the arising** of the powers and so forth **of a One-Gone-Thus**, and
>
> (2) because in dependence upon a Bodhisattva's training in a knower of bases [a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], **that the transient world** of the five aggregates **does not disintegrate** in reality, and
>
> (3) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the per-

fection of wisdom of the training in a knower of bases], **the** 84,000 **mental behaviors of** all **sentient beings**, and

(4) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], **the withdrawal of** the mind due to being set in meditative equipoise on selflessness, and

(5) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the **distraction outside** of the mind due to not being set in meditative equipoise on selflessness, and

Maitreya's *Ornament:*

།དེ་བཞིན་གཤེགས་པ་འབྱུང་བ་དང་། །འཇིག་རྟེན་འཇིག་མེད་བདག་ཉིད་དང་།
།སེམས་ཅན་སེམས་ཀྱི་སྤྱོད་པ་དང་། །དེ་བསྡུས་པ་དང་ཕྱིར་ལྡུས་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཉོན་མོངས་རྟགས་སོགས་ཀྱིས་དབེན་པའི་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་བཞི་ལ་རང་དོན་རྟོགས་པ་ཕུན་ཚོགས་སྐྱེད་པའི་ནུས་པ་ཡོད་དེ། སེམས་དཔའི་གཞི་ཤེས་སྦྱོར་བ་ལ་བརྟེན་ནས་དེ་བཞིན་གཤེགས་པས་གཞི་ཤེས་ཀྱི་སྦྱོར་བའི་ཤེར་ཕྱིན་ལས་**དེ་བཞིན་གཤེགས་པ**འི་སྤོབས་སོགས་**འབྱུང་བ་**ཤེས་པའི་ཕྱིར་**དང་**། སེམས་དཔའི་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་ལ་བརྟེན་ནས་དེ་བས་ཕུང་པོ་ལྔའི་**འཇིག་རྟེན་**དེ་ཕོ་ནར་**འཇིག་**པ་**མེད་**པ་ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་**སེམས་ཅན་**ཐམས་ཅད་ཀྱི་**སེམས་ཀྱི་སྤྱོད་པ་**བརྒྱད་ཁྲི་བཞི་སྟོང་ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་བདག་མེད་ལ་མཉམ་པར་བཞག་པས་སེམས་**བསྡུ་བ**ར་ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་བདག་མེད་ལ་མཉམ་པར་མ་བཞག་པས་སེམས་**ཕྱིར་**གཡེང་བ་ཤེས་པའི་ཕྱིར་

དང་།

IV.15:

> The aspect of inexhaustibility,
> Accompaniment with desire, and so forth, vast,
> Bigness, immeasurability,
> Indemonstrability of consciousness,

Ngag-wang-pal-dan's *Meaning of the Words,* 56a.2, fleshes this stanza out as:

(6) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], **the aspect of inexhaustibility** of the mind since in reality the mind does not disintegrate or is devoid of desire and there is the constituent, that is to say, uncompounded factors of cessation and abandonment, and

(7) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the **accompaniment of common persons' minds with desire and so forth**, and

(8) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the separation of Superiors' minds from desire and so forth—this being included in the term "and so forth" in the root text [Maitreya's *Ornament for the Clear Realizations*]—and

(9) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the mode of subsistence of others—common beings and Superiors—is **vast**, and

(10) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that because the minds of others—common beings and Superiors—are pervasive, they are **big**, or alternatively that all

minds are equally selfless and in conventional terms equally are supports for the attainment of good qualities, and

(11) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that since ultimately there is no individual limitation of [their] supports of engagement, the **minds** of others—common beings and Superiors—**are immeasurable**,

(12) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the **minds** of others—common beings and Superiors—**are** ultimately **indemonstrable** as "they are such-and-such,"

Maitreya's *Ornament:*

།མི་བཟད་པ་ཡི་རྣམ་པ་དང་། །ཆགས་བཅས་སོགས་དང་རྒྱ་ཆེན་དང་།
།ཆེན་པོར་གྱུར་དང་ཚད་མེད་དང་། །རྣམ་ཤེས་བསྟན་དུ་མེད་པ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་ལ་བརྟེན་ནས་དེ་བས་སེམས་ཡང་དག་པར་ན་འཇིག་པ་མེད་པས་སམ་འདོད་ཆགས་དང་བྲལ་བ་དང་འགོག་པ་དང་སྒྲངས་པའི་ཁམས་ཏེ་འདུས་མ་བྱས་ཀྱི་ཆ་**མི་ཟད་པའི་རྣམ་པ་**ཞེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་སོ་སྐྱེའི་སེམས་འདོད་**ཆགས་**དང་**བཅས་**པ་ལ་**སོགས་**པ་ཞེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་རྩ་བའི་**སོགས་**སྒྲས་བསྡུས་པ་འཕགས་པའི་སེམས་འདོད་ཆགས་དང་བྲལ་བ་ལ་སོགས་པ་ཞེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་སྐྱེ་འཕགས་ཕ་རོལ་པོའི་སེམས་ཀྱི་གནས་ལུགས་**རྒྱ་ཆེན་**པོ་ཞེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་སྐྱེ་འཕགས་ཕ་རོལ་པོའི་སེམས་ཁྱབ་པར་བྱེད་པས་**ཆེན་པོ**འམ་ཡང་ན་སེམས་ཐམས་ཅད་བདག་མེད་པ་དང་ཐ་སྙད་དུ་ཡོན་

ཏན་ཐོབ་པའི་རྟེན་དུ་མཉམ་པ**ར་**ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་འཇུག་པའི་རྟེན་སོ་སོར་ངེས་པ་མེད་པས་སྐྱེ་འཕགས་ཕ་རོལ་པོའི་སེམས་**ཚད་མེད་**པར་ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་སྐྱེ་འཕགས་ཕ་རོལ་པོའི་སེམས་དོན་དམ་པར་འདིའོ་ཞེས་**བསྟན་དུ་མེད་པ**ར་ཤེས་པའི་ཕྱིར་**དང་**།

IV.16:

> Invisibility of mind, the fluctuations
> And so forth of those consciousnesses;
> In addition to those, knowing
> Those in the aspect of thusness;

Ngag-wang-pal-dan's *Meaning of the Words,* 56a.7, fleshes this stanza out as:

(13) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the **minds** of others—common beings and Superiors—**are** ultimately **invisible** by the five eyes,

(14) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] **knows**, from [the perfection of wisdom of the training in a knower of bases], that **the fluctuation**, withdrawal, spreading, and contraction of the **minds** of others—common beings and Superiors—is produced in dependence upon the five aggregates, and do not exist in accordance with how those are conceived by them,

(15) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] **in addition to those** modes of conventional knowledge **knows**, from [the perfection of wisdom of the training in a knower of bases], **those** minds of fluctuation and so forth **in the aspect of thusness**, the emptiness of true existence, and

Maitreya's *Ornament:*

།སེམས་བལྟར་མེད་དང་ཤེས་པ་དེ། །གཡོ་བ་ལ་སོགས་ཤེས་བྱ་དང་།
།དེ་ལས་གཞན་ཡང་དེ་དག་ནི། །དེ་བཞིན་ཉིད་ཀྱི་རྣམ་པར་ཤེས།

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་ལ་བརྟེན་ནས་དེ་བས་སྐྱེ་འཕགས་པ་ཕ་རོལ་པོའི་**སེམས་**དོན་དམ་པར་སྤྱན་ཕྱེས་**བལྟར་མེད་**པར་ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་སྐྱེ་འཕགས་པ་ཕ་རོལ་པོའི་སེམས་**གཡོ་བ་**དང་འདུ་བ་དང་བཀུམ་པ་དང་བརྩམས་པ་རྣམས་ཕུང་པོ་ལྔ་ལ་བརྟེན་ནས་སྐྱེའི་དེ་དག་གིས་ཞེན་པ་ལྟར་མེད་པར་**ཤེས་**པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་ཀུན་རྫོབ་ཀྱི་མཁྱེན་ཚུལ་**དེ་ལས་གཞན་**དུ་**ཡང་**གཡོ་བ་ལ་སོགས་པའི་སེམས་**དེ་དག་ནི་**བདེན་པས་སྟོང་པ་**དེ་བཞིན་ཉིད་ཀྱི་རྣམ་པར་ཤེས་**པའི་ཕྱིར་དང་།

IV.17:

The Subduer, having realized thusness,
Teaches it to others. These
Comprise the knowledge characteristics
On the occasion of knowledge of all.

Ngag-wang-pal-dan's *Meaning of the Words,* 56b.3, fleshes this stanza out as:

(16) because in dependence upon [a Bodhisattva's training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that **the Subduer** places all **thusness**es in one mode, realizes it just as it is, realizes it as the supreme of doctrine, and **teaches it to others** in accordance with how it has been **realized**.

These sixteen **knowledge characteristics** characterize Bodhisattvas' trainings in knowers of bases as endowed with the capacity for generating the sixteen exalted knowers of those; therefore, those **are included within knowledge of all** (*thams cad*

shes pa nyid) [that is, knowers of bases].

Maitreya's *Ornament:*

།ཐུབ་པས་དེ་བཞིན་ཉིད་རྟོགས་ཏེ། །གཞན་ལ་བསྟན་པ་ཞེས་བྱ་འདི།
།ཐམས་ཅད་ཤེས་པ་ཉིད་སྐབས་ཀྱི། །ཤེས་པའི་མཚན་ཉིད་བསྡུས་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་ལ་བརྟེན་ནས་དེ་བས་ཐུབ་པས་དེ་བཞིན་ཉིད་ཐམས་ཅད་ཚུལ་གཅིག་ཏུ་འཛོག་པ་དང་དེ་ཇི་བཞིན་དུ་རྟོགས་པ་དང་དེ་ཆོས་རྣམས་ཀྱི་མཆོག་ཏུ་རྟོགས་པ་དང་རྟོགས་པ་ལྟར་གཞན་ལ་སྟོན་པར་ཤེས་པའི་ཕྱིར་རོ། །ཤེས་མཚན་བཅུ་དྲུག་པོ་འདི་རྣམས་ཀྱིས་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་རྣམས་དེའི་མཁྱེན་པ་བཅུ་དྲུག་སྐྱེད་པའི་ནུས་ལྡན་དུ་མཚོན་པ་ཡིན་པས་ན་དེ་དག་ནི་ཐམས་ཅད་ཤེས་པ་ཉིད་ཀྱིས་བསྡུས་པ་ཡིན་ནོ། །

For Ngag-wang-pal-dan's fleshing out of stanzas 18-19 and 20-22 see the next two backnotes. See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 34ff.

[54] IV.18-19; Ngag-wang-pal-dan's *Meaning of the Words,* 57a.4, next treats the two stanzas concerning the knowledge characteristics of a knower of paths.

IV.18abc:

> Emptiness, signlessness,
> Exclusion of wish,
> Nonproduction, noncessation,

Ngag-wang-pal-dan's *Meaning of the Words,* 57a.4, fleshes these lines out as:

> [A Bodhisattva's] five trainings in knowers of paths—achieving the armor of others' welfare difficult to perform and so forth (*gzhan don gyi go cha bya dka' ba sogs,* see 304)—have the capacity of generating fulfillment of realization of one's own welfare:

(1) because in dependence upon training in a knower of paths a One-Gone-Thus knows the **emptiness** that is that the entities of all phenomena are empty of true existence, and
(2) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows **signlessness** that is that ultimately causes do not exist, and
(3) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows **wishlessness** that is that ultimately effects are not wishable, and
(4) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows **nonproduction** that is that ultimately the forward process of dependent-arising is productionless, and
(5) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows **noncessation** that is that ultimately the reverse process of dependent-arising is cessationless, and

Maitreya's *Ornament:*
།སྟོང་ཉིད་མཚན་མེད་བཅས་པ་དང་། །སྨོན་པ་རྣམ་པར་སྤངས་པ་དང་།
།སྐྱེ་མེད་འགག་པ་མེད་

Ngag-wang-pal-dan's *Meaning of the Words:*
གཞན་དོན་གྱི་གོ་ཆ་བྱ་དཀའ་བ་སོགས་སྒྲུབ་པའི་ལམ་ཤེས་ཀྱི་སྦྱོར་བ་ལྔ་ལ་རང་དོན་རྟོགས་པ་ཕུན་ཚོགས་སྐྱེད་པའི་ནུས་པ་ཡོད་དེ། ལམ་ཤེས་ཀྱི་སྦྱོར་བ་ལ་བརྟེན་ནས་དེ་བཞིན་གཤེགས་པས་ཆོས་ཐམས་ཅད་ཀྱི་ངོ་བོ་བདེན་པས་སྟོང་པའི་སྟོང་པ་ཉིད་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་རྒྱུའི་མཚན་མ་མེད་པར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་འབྲས་བུ་ལ་སྨོན་པར་བྱར་མེད་པར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་རྟེན་འབྲེལ་ལུགས་འབྱུང་གི་སྐྱེ་བ་མེད་པར་ཤེས་པའི་ཕྱིར་དང་། དེ་

ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་རྟེན་འབྲེལ་ལུགས་བཟློག་གི་**འགག་པ་མེད་**པར་ཤེས་པའི་ཕྱིར་དང་།

IV.18c:

and so forth,

Ngag-wang-pal-dan's *Meaning of the Words,* 57a.7, fleshes these words out as:

> [six] that are included within the term "**and so forth**" in the root text [Maitreya's *Ornament for the Clear Realizations*]:
>
> (6) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the thoroughly afflicted having a nature of defilement as ultimately nonexistent, and
>
> (7) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the completely pure devoid of defilement as ultimately nonexistent, and
>
> (8) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the factualities of abandonment and adoption as ultimately nonexistent, and
>
> (9) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the nature of nirvāṇa, and
>
> (10) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows that a support of abiding by way of the entity of element of attributes does not ultimately exist, and
>
> (11) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the nature of thusness, the character or inner mode of space, exactly as it is,

Maitreya's *Ornament:*
སོགས་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*
དེ་ལ་བརྟེན་ནས་དེ་བས་རྩ་བའི་**སོགས་**སྒྲས་བསྡུས་པ་དོན་དམ་པར་དྲི་མའི་བདག་ཉིད་ཀུན་ནས་ཉོན་མོངས་པ་མེད་པར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་དྲི་མ་

དང་བྲལ་བའི་རྣམ་པར་བྱང་བ་མེད་པར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་སྤང་བླང་གི་དངོས་པོ་མེད་པར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་མྱ་ངན་ལས་འདས་པའི་ངོ་བོ་ཉིད་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་ཆོས་དབྱིངས་ཀྱི་ངོ་བོས་གནས་པའི་རྟེན་མེད་པར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དེ་བཞིན་ཉིད་ཀྱི་རང་བཞིན་ནམ་མཁའི་མཚན་ཉིད་དམ་ངང་ཚུལ་ཇི་ལྟ་བ་དེ་ལྟར་ཤེས་པའི་ཕྱིར་**དང**་།

IV.18d-19:

The noumenon as without disturbance,

As without composition, as without conceptualization,
And as without divisions, and characteristics as nonexistent
Are asserted as being knowledge characteristics
On the occasion of knowledge of paths.

Ngag-wang-pal-dan's *Meaning of the Words,* 57b.4, fleshes these lines out as:

and:

(12) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows **the noumenon as without disturbance** due to not changing into something other, and

(13) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the noumenon **as without composition** by causes and conditions, and

(14) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the noumenon **as without conceptualization** because of not being imputable as anything, and

(15) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the noumenon **as without divisions** from knowing the characters of phenomena in accordance with just how they abide, and

(16) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows all **characteristics** as ultimately **nonexistent**.

These sixteen **knowledge characteristics** characterize trainings in knowers of paths as endowed with the capacity for generating the sixteen exalted knowers of those; therefore, those **are asserted as** included within **knowledge of paths**.

Maitreya's *Ornament:*

།ཆོས་ཉིད་རྣམ་པར་འཁྲུག་མེད་དང་།

།འདུ་མི་བྱེད་དང་རྣམ་མི་རྟོག །རབ་དབྱེ་མཚན་ཉིད་མེད་ཉིད་ལ།
།ལམ་ཤེས་ཉིད་ཀྱི་སྐབས་ཀྱིས་ནི། །ཤེས་པའི་མཚན་ཉིད་ཡིན་པར་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་ལ་བརྟེན་ནས་དེ་བས་**ཆོས་ཉིད་**གཞན་དུ་མི་འགྱུར་བས་**རྣམ་པར་འཁྲུག་**པ་**མེད་**པར་ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་ཆོས་ཉིད་རྒྱུ་རྐྱེན་གྱིས་**འདུ་མི་བྱེད་**པར་ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་ཆོས་ཉིད་དེ་འགར་ཡང་གདགས་པར་བྱ་བ་མ་ཡིན་པས་**རྣམ་**པར་**མི་རྟོག་**པར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་ཆོས་རྣམས་ཀྱི་མཚན་ཉིད་དེ་ཇི་ལྟར་གནས་པ་ལྟར་མཁྱེན་ནས་མཚན་ཉིད་ཀྱི་**རབ་**ཏུ་**དབྱེ་**བ་བསྟན་པར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་**མཚན་ཉིད་**ཐམས་ཅད་**མེད་**པར་ཤེས་པའི་ཕྱིར་རོ། །ཤེས་མཚན་བཅུ་དྲུག་པོ་འདི་རྣམས་ཀྱིས་ལམ་ཤེས་ཀྱི་སྦྱོར་བ་རྣམས་དེའི་མཁྱེན་པ་བཅུ་དྲུག་སྐྱེད་པའི་ནུས་ལྡན་དུ་མཚོན་པས་ན་དེ་དག་ནི་**ལམ་ཤེས་**པ་**ཉིད་ཀྱིས་**བསྡུས་པ་**ཡིན་པར་བཞེད་**དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 37ff.

[55] IV.20-22; Ngag-wang-pal-dan's *Meaning of the Words,* 58a.2, next treats the three stanzas concerning the knowledge characteristics of an exalted-knower-of-all-aspects.

IV.20:

> In dependence upon one's own practice
> Knowing dwelling, respecting,
> Taking as guru, honoring,
> Worshipping, without activities,

Ngag-wang-pal-dan's *Meaning of the Words,* 58a.2, fleshes out this stanza as:

> [A Bodhisattva's] seven trainings in an exalted-knower-of-all-aspects observing the features included within bases and paths have the capacity of generating fulfillment of realization of one's own welfare:
>
> (1) because in dependence upon training in an exalted-knower-of-all-aspects a One-Gone-Thus knows that—**in** manifest **dependence upon one's own** causal **practice** (*rgyu'i chos*), training in an exalted-knower-of-all-aspects—the Monarch of Subduers **dwells** in bliss in the present (*mthong chos la*), and
>
> (2) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that when teaching a *Perfection of Wisdom Sūtra,* upon one's own setting up seat, cushion, and so forth **it is to be respected**, and
>
> (3) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that **it is to be taken as guru** by esteeming the Word as just to be achieved, and
>
> (4) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that **it is to be honored** by speaking of its good qualities and so forth, and
>
> (5) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that the Mother **is to be worshipped** by scattering jeweled flowers and so on, and
>
> (6) because in dependence upon [training in an exalted-knower-

of-all-aspects a One-Gone-Thus] knows that ultimately there are **no** such **activities** as respecting and so forth, and

Maitreya's *Ornament:*

།དེ་ནི་ཉིད་ཀྱི་ཆོས་བརྟེན་ནས། །གནས་དང་གུས་པར་བྱ་བ་དང་།
།བླ་མ་ཉིད་དང་མཉེས་པ་དང་། །དེ་ལ་མཆོད་དང་བྱེད་མེད་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཞི་ལམ་གྱིས་བསྡུས་པའི་ཁྱད་པར་ལ་དམིགས་པ་སོགས་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་བདུན་ལ་རང་དོན་རྟོགས་པ་ཕུན་ཚོགས་སྐྱེད་པའི་ནུས་པ་ཡོད་དེ། རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་ལ་བརྟེན་ནས་དེ་བཞིན་གཤེགས་པས་ཐུབ་དབང་དེ་ནི་རང་ཉིད་ཀྱི་རྒྱུའི་ཆོས་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་ལ་མངོན་པར་བརྟེན་ནས་མཐོང་ཆོས་ལ་བདེ་བར་གནས་པ་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་ཤེར་ཕྱིན་གྱི་མདོ་སྟོན་པ་ན་རང་ཉིད་ཀྱིས་གདན་དང་ཁྲི་བཤམས་པ་སོགས་མཛད་ནས་གུས་པར་བྱ་བར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་བཀའ་བསྒྲུབ་པར་བྱ་བ་ཉིད་དུ་བཀུར་བས་བླ་མར་བྱ་བར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་ཡོན་ཏན་བརྗོད་པ་ལ་སོགས་པས་མཉེས་པར་བྱ་བར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་རིན་པོ་ཆེའི་མེ་ཏོག་གཏོར་བ་སོགས་ཀྱིས་ཡུམ་དེ་ལ་མཆོད་པར་བྱ་བར་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་གུས་པར་བྱ་བ་སོགས་དེ་ལྟར་བྱེད་པ་མེད་པར་ཤེས་པའི་ཕྱིར་དང་།

IV.21:

Engagement in all;
Teaching nonperception,
The world in the aspect of emptiness,

To be expressed, to be known, to be directly seen,

Ngag-wang-pal-dan's *Meaning of the Words,* 58a.7, fleshes out this stanza as:

(7) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] **knows** that [the Mother] unimpededly **engages in** or goes to **all** objects, and

(8) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows to **teach nonperception** of the factuality of forms and so forth ultimately and perception of suchness in conventional terms, and

(9) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that the **world** of the five aggregates as having **the aspect of emptiness** of true existence, and

(10) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that to trainees gathered as retinue the world is **to be expressed** as empty of truly existence, and

(11) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that to trainees of ripened continuum the world is **to be known** as empty of true existence, and

(12) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that for trainees of release the emptiness of true existence of the world is **to be directly seen**, and

Maitreya's *Ornament:*

།ཀུན་ཏུ་འཇུག་མཁྱེན་གང་ཡིན་དང་། །མ་མཐོང་སྟོན་པར་མཛད་པ་དང་།
།འཇིག་རྟེན་སྟོང་ཉིད་རྣམ་པ་དང་། །བརྗོད་དང་ཤེས་མཛད་མངོན་སུམ་མཛད།

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་ལ་བརྟེན་ནས་དེ་བས་ཡུལ་ཐམས་ཅད་དུ་ཐོགས་མེད་དུ་**འཇུག་**པའམ་འགྲོ་བ་ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་

བས་གཟུགས་སོགས་ཀྱི་དོན་དོན་དམ་པར་**མ་མཐོང་**བ་ཉིད་ཐ་སྙད་དུ་དེ་ཁོ་ན་མཐོང་བར་**སྟོན་པར་མཛད་པ་**ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་ཕུང་པོ་ལྔའི་**འཇིག་རྟེན་**བདེན་པས་**སྟོང་**པའི་**རྣམ་**ཅན་དུ་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་གདུལ་བྱ་འཁོར་དུ་བསྡུས་པ་ལ་འཇིག་རྟེན་ད་བདེན་པས་སྟོང་པར་**བརྗོད་**པ་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་རྒྱུད་སྨིན་པའི་གདུལ་བྱ་ལ་འཇིག་རྟེན་བདེན་པས་སྟོང་པ་**ཤེས་**པར་**མཛད་**པ་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་རྣམ་པར་གྲོལ་བའི་གདུལ་བྱ་ལ་འཇིག་རྟེན་བདེན་པས་སྟོང་པ་**མངོན་སུམ་**དུ་མཐོང་བར་**མཛད་**པ་ཤེས་པའི་ཕྱིར་དང་།

IV.22:

> To be taught as inconceivable, as just quiescent,
> Negation of the world, and of discrimination—
> These are described as knowledge characteristics
> For the mode of an exalted-knower-of-all-aspects.

Ngag-wang-pal-dan's *Meaning of the Words,* 58b.4, fleshes out this stanza as:

(13) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that since the suchness of the five aggregates is beyond the objects of activity of argumentation it is to be taught as just **inconceivable**, and

(14) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that all proliferations are **to be taught as just quiescent** in the perspective of an awareness directly realizing the noumenon of the five aggregates, and

(15) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows the negation of **the**

world of the five contaminated aggregates, and

(16) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows ultimate **negation of the discrimination** of the world, the other side and this side.

These sixteen **knowledge characteristics** characterize trainings in exalted-knowers-of-all-aspects as endowed with the capacity for generating the sixteen exalted knowers of those; therefore, those **are described as being** included within **exalted-knowers-of-all-aspects**. Tsong-kha-pa's *Golden Garland* says that in that way even these knowledge characteristics are mainly in consideration of Buddhas, but it is not that they do not exist in Bodhisattvas.

Maitreya's *Ornament:*

།བསམ་མི་ཁྱབ་དང་ཞི་ཉིད་སྟོན། །འཇིག་རྟེན་འདུ་ཤེས་འགོག་པ་ལ།
།རྣམ་པ་ཀུན་མཁྱེན་ཚུལ་ལ་ནི། །ཤེས་པའི་མཚན་ཉིད་ཅེས་བཤད་དོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་ལ་བརྟེན་ནས་དེ་བས་ཕུང་པོ་ལྔའི་དེ་ཁོ་ན་ཉིད་རྟོག་གེའི་སྤྱོད་ཡུལ་ལས་འདས་པས་**བསམ་**གྱིས་**མི་ཁྱབ་**པ་ཉིད་དུ་སྟོན་པར་ཤེས་པའི་ཕྱིར་**དང་**། དེ་ལ་བརྟེན་ནས་དེ་བས་ཕུང་པོ་ལྔའི་ཆོས་ཉིད་རང་མངོན་སུམ་དུ་རྟོགས་པའི་བློའི་ངོར་སྤྲོས་པ་ཐམས་ཅད་**ཞི་**བ་**ཉིད་དུ་སྟོན་**པ་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་ཟག་བཅས་ཀྱི་ཕུང་པོ་ལྔའི་**འཇིག་རྟེན་**འགོག་པ་ཤེས་པའི་ཕྱིར་དང་། དེ་ལ་བརྟེན་ནས་དེ་བས་དོན་དམ་པར་འཇིག་རྟེན་ཕ་རོལ་དང་ཚུ་རོལ་གྱི་**འདུ་ཤེས་འགོག་པ་**ཤེས་པའི་ཕྱིར་རོ། །ཤེས་མཚན་བཅུ་དྲུག་པོ་འདི་རྣམས་ཀྱིས་རྣམ་མཁྱེན་གྱིས་སྦྱོར་བ་རྣམས་དེའི་མཁྱེན་པ་བཅུ་དྲུག་སྐྱེད་པའི་ནུས་ལྡན་དུ་མཚོན་པས་ན་དེ་དག་ནི་**རྣམ་པ་**ཐམས་ཅད་**མཁྱེན་**པ་ཉིད་ཀྱིས་

བསྟུས་པ་ཡིན་པར་**བཤད་དོ།** །དེ་ལྟར་ཤེས་མཚན་འདི་དག་ཀུང་སངས་རྒྱས་ལ་གཙོ་ཆེ་བ་ལ་དགོངས་ཀྱི་བྱང་སེམས་ལ་མེད་པ་མ་ཡིན་ནོ་ཞེས་གསེར་ཕྲེང་ལས་གསུངས་སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 39ff.

[56] IV.23-26; Ngag-wang-pal-dan's *Meaning of the Words,* 59a.3, treats the four stanzas on differentiating characteristics in two parts, a brief indication in a single stanza and an extensive explanation in three stanzas.

IV.23:

> It is explained that the sixteen periods—
> Having as objects of activity the truths
> Elevated by way of features such as inconceivability and so forth—
> Are differentiating characteristics.

Ngag-wang-pal-dan's *Meaning of the Words,* 59a.3, fleshes the stanza of the brief indication out as:

> **It is explained** in sūtra **that the sixteen periods** of doctrinal forbearance and subsequent knowledge—**having as objects of activity the** four noble **truths elevated by way of features such as inconceivability**, inequality, **and so forth—are differentiating characteristics** characterizing the final twelve essential characteristics as superior to the trainings of Hearers and Solitary Realizers.

Maitreya's *Ornament:*

།བསམ་མི་ཁྱབ་སོགས་ཁྱད་པར་གྱིས། །ཁྱད་ཞུགས་བདེན་པའི་སྤྱོད་ཡུལ་ཅན།
།སྐད་ཅིག་མ་ནི་བཅུ་དྲུག་གིས། །ཁྱད་པར་མཚན་ཉིད་བཤད་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

བསམ་གྱིས་**མི་ཁྱབ་**པ་དང་མི་མཉམ་པ་ལ་**སོགས་**པའི་**ཁྱད་པར་གྱིས་ཁྱད་**པར་དུ་བྱས་པའི་འཕགས་པའི་**བདེན་པ་**བཞི**འི་སྤྱོད་ཡུལ་ཅན་**ཆོས་དང་རྗེས་སུ་ཤེས་པའི་བཟོད་པ་དང་ཤེས་པའི་

སྐད་ཅིག་མ་བཅུ་དྲུག་གིས་ངོ་བོ་ཉིད་མཚན་ཐ་མ་བཅུ་གཉིས་པོ་དེ་ཉན་རང་གི་སྦྱོར་བ་ལས་**ཁྱད་པར་**དུ་འཕགས་པར་མཚོན་པའི་**ཁྱད་པར་**གྱི་**མཚན་ཉིད་**ཡིན་པར་མདོ་ལས་**བཤད་པ་ཡིན་**ནོ། །

IV.24ab:

> Inconceivability, inequality,
> Thoroughly beyond comprehension, and enumeration,

Ngag-wang-pal-dan’s *Meaning of the Words,* 59a.5, fleshes out these lines of the extensive explanation of differentiating characteristics as:

> The subject, the final twelve essential characteristics, are superior to the trainings of Hearers and Solitary Realizers by way of the capacity to generate fulfillment of the two welfares [of oneself and others] because of being Bodhisattvas’ trainings endowed with the entities, effects, or causes of sixteen differentiating characteristics:
>
> THE FOUR PERIODS REALIZING THE FOUR NOUMENA OF SUFFERING [NAMELY, DOCTRINAL FOREBEARANCE AND SO FORTH REGARDING SUFFERING, THAT HAVE THE DIFFERENTIATING CHARACTERISTICS OF]:
>
> (1) **inconceivability** due to being beyond the objects of activity of argumentation
> (2) **inequality** due to being without an unmatchable comparison
> (3) **being beyond comprehension** by valid cognition as it is
> (4) **being beyond enumeration** by number

Maitreya’s *Ornament:*

།བསམ་མི་ཁྱབ་དང་མི་མཉམ་དང་། །གཞལ་དང་བགྲང་ལས་ཡང་དག་འདས།

Ngag-wang-pal-dan’s *Meaning of the Words:*

ངོ་བོ་ཉིད་མཚན་ཐ་མ་བཅུ་གཉིས་པོ་དེ་ཆོས་ཅན། དོན་གཉིས་ཕུན་ཚོགས་སྐྱེད་པའི་ནུས་པའི་སྒོ་ནས་ཉན་རང་གི་སྦྱོར་བ་ལས་ཁྱད་པར་དུ་འཕགས་པ་ཡིན་ཏེ། རྟོག་གེའི་སྤྱོད་ཡུལ་ལས་འདས་

པས་**བསམ**་གྱིས་**མི་ཁྱབ**་པ་**དང**་། དཔེར་ཟླར་རུང་བའི་མཚུངས་པ་མེད་པས་**མི་མཉམ**་པ་**དང**་། དེ་ཁོ་ནར་ཚད་མས་**གཞལ**་བ་ལས་འདས་པ་**དང**་། སྒྲས་བརྗོད་པ་སོགས་ཀྱི་གྲངས་ཀྱིས་**བགྲང**་བ་**ལས་འདས**་པའི་སྡུག་བསྔལ་གྱི་ཆོས་ཉིད་བཞི་རྟོགས་པའི་སྐད་ཅིག་མ་བཞི་དང་།

IV.24c-25a:

> Containing all the Superiors, known
> By the wise, knowing the uncommon,
>
> Knowing faster,

Ngag-wang-pal-dan’s *Meaning of the Words,* 59b.2, fleshes out these lines of the extensive explanation of differentiating characteristics as:

> THE FOUR PERIODS OF DOCTRINAL FOREBEARANCE AND SO FORTH REGARDING ORIGINS OF SUFFERING [THAT HAVE THE DIFFERENTIATING CHARACTERISTICS OF]:
>
> (5) **containing all** the good qualities of the abandonments and realizations by all **Superior** persons
>
> (6) **objects** of, or **known by**, **beings skilled** in the two truths
>
> (7) **knowing** objects that are not objects of activity of Hearers and Solitary Realizers or Great Vehicle **uncommon** knowledge superior to the good qualities of Hearers and Solitary Realizers
>
> (8) **knowing** very **faster** than Hearers and Solitary Realizers—manifestly knowing, that is, attaining, the nonabiding nirvāṇa

Maitreya’s *Ornament:*

།འཕགས་པ་ཀུན་བསྡུས་མཁས་པ་ཡིས། །རིག་བྱ་ཐུན་མོང་མིན་ཤེས་ཉིད།

།ཤེས་མྱུར་

Ngag-wang-pal-dan’s *Meaning of the Words:*

འཕགས་པའི་གང་ཟག་ཐམས་ཅད་ཀྱི་སྤངས་རྟོགས་ཀྱི་ཡོན་ཏན་

ཐམས་ཅད་**སྟུད་**པ་དང་། བདེན་པ་གཉིས་ལ་**མཁས་པ**འི་སྐྱེས་བུ་མ་**རིག་**པར་**བྱ་**བའི་ཡུལ་ཤེས་པ་དང་། ཉན་རང་གི་སྤྱོད་ཡུལ་མ་ཡིན་པའི་ཡུལ་ཤེས་པའམ་ཉན་རང་གི་ཡོན་ཏན་ལས་ཁྱད་པར་དུ་འཕགས་པའི་ཐེག་ཆེན་**ཐུན་མོང་མ་ཡིན་**པའི་**ཤེས་**པ་དང་། མི་གནས་པའི་མྱང་འདས་མངོན་པར་ཤེས་པ་སྟེ་ཐོབ་པ་ཉན་རང་ལས་ཤིན་ཏུ་**སྦྱུར་**བའི་**ཤེས་**པ་སྟེ་ཀུན་འབྱུང་ཆོས་བཟོད་སོགས་སྐད་ཅིག་མ་བཞི་དང་།

IV. 25a-c:

> without diminishment or increase,
> Achieving, correct achievement,
> Observing,

Ngag-wang-pal-dan’s *Meaning of the Words,* 59b.4, fleshes out these lines of the extensive explanation of differentiating characteristics as:

> THE FOUR PERIODS OF DOCTRINAL FOREBEARANCE AND SO FORTH REGARDING CESSATION [THAT HAVE THE DIFFERENTIATING CHARACTERISTICS OF]:
>
> (9) **without diminishment** in the entities of obscurational truths **or increase** in the entities of ultimate truths; in brief, realizing the noumenon devoid of superimposition and deprecation
>
> (10) strongly intensely **achieving** the six perfections of giving and so forth through zeal in them and taking them to mind by way of purity from the three spheres [of object, agent, and action] ultimately
>
> (11) **correct**, that is to say, noninverted, **achievement** of the merit and pristine wisdom that are to be attained upon achievement over many eons through training in the purity of the three spheres in reality
>
> (12) **observing** all the phenomena of giving and so forth without conceptualization, that is, nonceptually, and thereupon apprehending them with the effort that does not discard the

perfection of wisdom

Maitreya's *Ornament:*

བྲི་དང་གང་མེད་དང་། །སྒྲུབ་དང་ཡང་དག་འགྲུབ་པ་དང་།
།དམིགས་པ་

Ngag-wang-pal-dan's *Meaning of the Words:*

ཀུན་རྫོབ་བདེན་པའི་ངོ་བོར་**བྲི་**བ་མེད་པ་**དང་**དོན་དམ་བདེན་པའི་ངོ་བོར་**གང་**བ་**མེད་**པ་སྟེ་མདོར་ན་སྒྲོ་སྐུར་དང་བྲལ་བའི་ཆོས་ཉིད་རྟོགས་པ་**དང་**། དོན་དམ་པར་འཁོར་གསུམ་རྣམ་པར་དག་པས་སྦྱིན་སོགས་ཕར་ཕྱིན་དྲུག་ལ་མོས་པ་དང་ཡིད་ལ་བྱེད་པས་དྲག་ཏུ་རབ་ཏུ་**སྒྲུབ་**པ་**དང་**། ཡང་དག་པར་འཁོར་གསུམ་རྣམ་དག་གི་སྦྱོར་བས་བསྐལ་བ་དུ་མར་བསྒྲུབས་ནས་ཐོབ་པར་བྱ་བའི་བསོད་ནམས་དང་ཡེ་ཤེས་**ཡང་དག་**པ་སྟེ་ཕྱིན་ཅི་མ་ལོག་པར་**འགྲུབ་པ་དང་**། ཞེན་ཞེས་རྣམ་པར་མི་རྟོག་པར་སྦྱིན་སོགས་ཀྱི་ཆོས་ཐམས་ཅད་ལ་**དམིགས་**ནས་ཤེར་ཕྱིན་མི་འདོར་བའི་བརྩོན་འགྲུས་ཀྱིས་དེ་དག་འཛིན་པ་སྟེ་འགོག་པ་ཆོས་བཟོད་སོགས་སྐད་ཅིག་མ་བཞི་དང་།

IV.25c-26:

endowment with the support,
Entirety, restrainers,

And non-taste—these called
"Natures of sixteen characteristics"
Are superior to others,
And hence are elevating paths.

Ngag-wang-pal-dan's *Meaning of the Words,* 60a.1, fleshes out these lines of the extensive explanation of differentiating characteristics as:

THE FOUR PERIODS OF DOCTRINAL FOREBEARANCE AND SO FORTH REGARDING THE PATH [THAT HAVE THE DIFFERENTIAT-

ING CHARACTERISTICS OF]:

(13) **endowment with the** Bodhisattvas' **support** that has the nature of the element of attributes

(14) complete **entirety** of the causal collections of the full complement of the ten perfections, such as prayer-wishes and so forth

(15) internal **restrainers** (*nang gi yongs 'dzin*)—special method and wisdom that thoroughly hold one back from falling into cyclic existence and [solitary] peace

(16) **nonexperience of the taste** of the conception of any phenomenon as truly existent and dedication of roots of virtue to complete enlightenment.

In that way, **sixteen characteristics**, inconceivability and so forth, characterize the twelve path trainings as **superior to** the paths of **others**—Hearers and Solitary Realizers—**and hence** those **are** to be known as being **elevating paths**.

Maitreya's *Ornament:*

རྟེན་དང་བཅས་པ་དང་། །མཐའ་དག་པ་དང་ཡོངས་འཛིན་དང་།
།རོ་མྱང་མེད་དང་ཁྱད་པར་ནི། །བཅུ་དྲུག་བདག་ཉིད་ཅེས་བྱ་སྟེ།
།གང་གིས་ལམ་ནི་གཞན་དག་ལས། །ཁྱད་དུ་འཕགས་པས་ཁྱད་པར་ལམ།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཆོས་ཀྱི་དབྱིངས་ཀྱི་རང་བཞིན་ཅན་གྱི་བྱང་ཆུབ་སེམས་དཔའི་**རྟེན་དང་བཅས་པ་དང་**། སྨོན་ལམ་ལ་སོགས་པའི་ཕར་ཕྱིན་བཅུ་ཡོངས་སུ་རྫོགས་པའི་རྒྱུའི་ཚོགས་པ་**མཐའ་དག་**ཚང་བ་**དང་**། ནང་གི་**ཡོངས་འཛིན་**ཐབས་ཤེས་ཁྱད་པར་ཅན་གྱིས་སྲིད་ཞིར་ལྷུང་བ་ལས་ཡོངས་སུ་བཟུང་བ་**དང་**། ཆོས་གང་ལ་ཡང་བདེན་པར་ཞེན་པའི་**རོ་མྱངས་**པ་**མེད་**ཅིང་དགེ་རྩ་རྣམས་རྫོགས་བྱང་དུ་བསྔོ་བར་བྱེད་པ་སྟེ་ལམ་ཆོས་བཟོད་སོགས་སྐད་ཅིག་མ་བཞི་སྟེ་**ཁྱད་པར་བཅུ་དྲུག་**ངོ་བོའམ་འབྲས་བུའམ་རྒྱུར་ལྡན་པའི་

སེམས་དཔའི་སྦྱོར་བ་ཡིན་པའི་ཕྱིར་རོ། །དེ་ལྟར་བསམ་གྱིས་མི་ཁྱབ་པ་སོགས་ཁྱད་པར་བཅུ་དྲུག་གིས་ལམ་སྦྱོར་བ་བཅུ་གཉིས་ནི་གཞན་ཉན་རང་གི་ལམ་དག་ལས་ཁྱད་པར་དུ་འཕགས་པར་མཚོན་པས་ན་དེ་དག་ཁྱད་པར་དུ་འཕགས་པའི་ལམ་ཡིན་པར་ཤེས་པར་བྱའོ།།

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 40ff.

[57] IV.27-28; these two stanzas describe functional characteristics.

IV.27a:

> Help, happiness, protection,

Ngag-wang-pal-dan's *Meaning of the Words,* 60b.5, fleshes out this line on functional characteristics as:

> A Bodhisattva's four trainings in knowers of bases that are isolated from the signs of the afflictions and so forth (see 304) have the capacity of generating fulfillment of exalted activities for others' welfare:
>
> (1) because in dependence upon the *method*, training in knowers of bases, the *supports*—Buddhas and Bodhisattvas—cause the *objects,* trainees, to achieve future **help**, the nirvāṇa pacifying the suffering of cyclic existence of later lives, and
>
> (2) because in dependence upon the *method*, training in knowers of bases, the *supports*—Buddhas and Bodhisattvas—cause trainees to be set in the **happiness** of this life devoid of suffering, mental discomfort, and so forth and finally to achieve nirvāṇa, and
>
> (3) because in dependence upon the *method*, training in knowers of bases, the *supports*—Buddhas and Bodhisattvas—cause trainees to be **protected** from the sufferings of cyclic existence and to be set in the remainderless nirvāṇa of never being reborn [by the power of actions and afflictive emotions].

Maitreya's *Ornament:*

།ཕན་དང་བདེ་དང་སྐྱོབ་པ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཉོན་མོངས་རྟགས་སོགས་ཀྱིས་དབེན་པའི་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་བཞི་ལ་གཞན་དོན་འཕྲིན་ལས་ཕུན་ཚོགས་སྐྱེད་པའི་ནུས་པ་ཡོད་དེ། རྟེན་སངས་རྒྱས་བྱང་སེམས་ཀྱིས་ཐབས་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་ལ་བརྟེན་ནས་ཡུལ་གདུལ་བྱ་རྣམས་ལ་མ་འོངས་པའི་ཕན་པ་ཚེ་ཕྱི་མར་སྲིད་པའི་སྡུག་བསྔལ་ཞི་བའི་མྱང་འདས་ཉེ་བར་སྒྲུབ་པར་མཛད་པའི་ཕྱིར་དང་། དེ་དག་གིས་དེ་ལ་བརྟེན་ནས་གདུལ་བྱ་རྣམས་ལ་སྡུག་བསྔལ་དང་ཡིད་མི་བདེ་བ་སོགས་དང་བྲལ་བའི་ཚེ་འདིའི་བདེ་བ་ལ་འགོད་ཅིང་མཐར་མྱང་འདས་སྒྲུབ་པར་མཛད་པའི་ཕྱིར་དང་། དེ་དག་གིས་དེ་ལ་བརྟེན་ནས་གདུལ་བྱ་རྣམས་ལ་འཁོར་བའི་སྡུག་བསྔལ་ལས་སྐྱོབ་ཅིང་སླར་མི་སྐྱེ་བའི་ལྷག་མེད་ཀྱི་མྱང་འདས་ལ་འགོད་པར་མཛད་པའི་ཕྱིར་རོ། །

IV.27b-28ab:

> Refuge of humans,
> Resting place, defender,
> Island, "leader,"
>
> Spontaneity, nonmanifestation
> Of the fruit by way of the three vehicles,

Ngag-wang-pal-dan's *Meaning of the Words,* 61a.2, fleshes out these lines on functional characteristics as:

> A Bodhisattva's five trainings in knowers of paths—achieving the armor of others' welfare difficult to perform and so forth (see 304) have the capacity of generating fulfillment of exalted activities for others' welfare:

(4) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the **refuge** of trainees, illustrated [in Maitreya's *Ornament for the Clear Realizations*] by **humans**, achieving everlasting help, remainderless nirvāṇa, nonerroneously at the trainees' proper time, and

(5) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of **resting place**, establishing trainees in the reversal of the cause of suffering—the apprehension of true existence—and

(6) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of **defender**, establishing trainees in realizing cyclic existence and nirvāṇa as equal, and

(7) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of an **island**, setting trainees in the nonabiding nirvāṇa that is devoid of the moisture of the degeneracies of mundane existence and [solitary] peace and is qualitatively similar to dryness surrounded by water, and

(8) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of a **leader**, setting trainees in achieving temporary and final welfare of others, and

(9) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of setting trainees in **spontaneously** engaging in the welfare of others, and

(10) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the deliverance of trainees **by way of the three vehicles** for the welfare of others and correctly achieve in a timely fashion the **nonmanifestation of** its **fruit** for themselves.

Maitreya's *Ornament:*
།མི་རྣམས་ཀྱི་ནི་སྐྱབས་དག་དང་།
།གནས་དང་དཔུང་གཉེན་གླིང་དང་ནི། །ཡོངས་འདྲེན་པ་ཞེས་བྱ་བ་དང་།
།ལྷུན་གྱིས་གྲུབ་དང་ཐེག་གསུམ་གྱིས། །འབྲས་བུ་མངོན་སུམ་མི་བྱེད་དག

Ngag-wang-pal-dan's *Meaning of the Words:*

གཞན་དོན་གྱི་གོ་ཆ་བྱ་དཀའ་བ་སོགས་སྒྲུབ་པའི་ལམ་ཤེས་ཀྱི་སྦྱོར་བ་ལྔ་ལ་གཞན་དོན་འཕྲིན་ལས་ཕུན་ཚོགས་སྐྱེད་པའི་ནུས་པ་ཡོད་དེ། སངས་རྒྱས་བྱང་སེམས་ཀྱིས་ལམ་ཤེས་ཀྱི་སྦྱོར་བ་ལ་བརྟེན་ནས་མིས་མཚོན་པའི་གདུལ་བྱ་རྣམས་ལ་གཏན་དུ་ཕན་པ་ལྷག་མེད་མྱང་འདས་གདུལ་བྱ་གདུལ་བའི་དུས་ཇི་ལྟ་བ་བཞིན་དུ་ཕྱིན་ཅི་མ་ལོག་པར་སྒྲུབ་པའི་སྐབས་མཛད་པའི་ཕྱིར་དང་། དེ་དག་གིས་དེ་ལ་བརྟེན་ནས་གདུལ་བྱ་རྣམས་སྡུག་བསྔལ་གྱི་རྒྱུ་བདེན་འཛིན་ཟློག་པ་ལ་འགོད་པའི་གནས་ཀྱི་བྱེད་པ་མཛད་པའི་ཕྱིར་དང་། དེ་དག་གིས་དེ་ལ་བརྟེན་ནས་གདུལ་བྱ་རྣམས་འཁོར་འདས་མཉམ་པ་ཉིད་དུ་རྟོགས་པ་ལ་འགོད་པའི་དཔུང་གཉེན་གྱི་བྱེད་པ་མཛད་པའི་ཕྱིར་དང་། དེ་དག་གིས་དེ་ལ་བརྟེན་ནས་གདུལ་བྱ་རྣམས་ཆུས་བསྐོར་བའི་སྐམ་པ་དང་ཆོས་མཐུན་པར་སྲིད་ཞིའི་རྒུད་པའི་རླན་དང་བྲལ་བའི་མི་གནས་པའི་མྱང་འདས་ལ་འགོད་པའི་གླིང་གི་བྱེད་པ་མཛད་པའི་ཕྱིར་དང་། དེ་དག་གིས་དེ་ལ་བརྟེན་ནས་གདུལ་བྱ་རྣམས་གནས་སྐབས་དང་མཐར་ཐུག་གི་གཞན་དོན་སྒྲུབ་པ་ལ་འགོད་པའི་ཡོངས་འདྲེན་གྱི་བྱེད་པ་མཛད་པའི་ཕྱིར་དང་། དེ་དག་གིས་དེ་ལ་བརྟེན་ནས་གདུལ་བྱ་རྣམས་གཞན་གྱི་དོན་ལྷུན་གྱིས་གྲུབ་པར་འཇུག་པ་ལ་འགོད་པའི་བྱེད་པ་མཛད་པའི་ཕྱིར་དང་། དེ་དག་གིས་དེ་ལ་བརྟེན་ནས་གདུལ་བྱ་རྣམས་གཞན་དོན་དུ་ཐེག་པ་གསུམ་གྱིས་ངེས་པར་འབྱུང་ཞིང་རང་དོན་དུ་དེའི་འབྲས་བུ་མངོན་སུམ་དུ་མི་བྱེད་པ་

དེ་དུས་ཇི་ལྟ་བ་བཞིན་དུ་ཡང་**དག་**པར་ཉེ་བར་སྒྲུབ་པར་མཛད་པའི་ཕྱིར་རོ། །

IV.28cd:

> And lastly the function of support—
> These are functional characteristics.

Ngag-wang-pal-dan’s *Meaning of the Words,* 61b.3, fleshes out these lines on functional characteristics as:

> [A Bodhisattva’s] seven trainings in an exalted-knower-of-all-aspects, observing the features included within the bases and paths and so forth (see 304), have the capacity of generating fulfillment of exalted activities for others’ welfare:
>
> (11) because in dependence upon training in an exalted-knower-of-all-aspects, Buddhas and Bodhisattvas enact **the function of the support** of sentient beings through the fact of accomplishing teaching all doctrines to sentient beings without passing outside of the context of an exalted-knower-of-all-aspects.
>
> These eleven functional features of help, happiness, protection, and so forth characterize their causes, the trainings in the three exalted knowers, as endowed with the capacity for generating fulfillment of exalted activities for others’ welfare; therefore, **these are functional characteristics**. Tsong-kha-pa’s *Golden Garland* says that the finality of these eleven functions exists in Buddhas and temporary ones exist among Bodhisattvas.

Maitreya’s *Ornament:*
།ཐ་མ་རྟེན་གྱི་མཛད་པ་སྟེ། །འདི་ནི་བྱེད་པའི་མཚན་ཉིད་ཡིན།

Ngag-wang-pal-dan’s *Meaning of the Words:*

གཞི་ལམ་གྱིས་བསྡུས་པའི་ཁྱད་པར་ལ་དམིགས་པ་སོགས་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་བདུན་ལ་གཞན་དོན་འཕྲིན་ལས་ཕུན་ཚོགས་སྐྱེད་པའི་ནུས་པ་ཡོད་དེ། སངས་རྒྱས་བྱང་སེམས་ཀྱིས་རྣམ་

མཁྱེན་གྱི་སྦྱོར་བ་ལ་བརྟེན་ནས་གདུལ་བྱ་རྣམས་ལ་ཆོས་ཐམས་ཅད་རྣམ་མཁྱེན་གྱི་ངང་ཚུལ་ལས་མི་འདའ་བར་སྟོན་པ་ཉེ་བར་སྒྲུབ་པའི་དོན་གྱིས་སེམས་ཅན་རྣམས་ཀྱི་རྟེན་བྱེད་པར་མཛད་པའི་ཕྱིར་རོ། །ཕན་དང་བདེ་དང་སྐྱོབ་པ་སོགས་བྱེད་པའི་ཁྱད་པར་བཅུ་གཅིག་གིས་རང་རྒྱུ་མཁྱེན་གསུམ་གྱི་སྦྱོར་བ་རྣམས་གཞན་དོན་འཕྲིན་ལས་ཕུན་ཚོགས་སྐྱེད་པའི་ནུས་ལྡན་དུ་མཚོན་པས་ན་འདི་དག་ནི་བྱེད་པའི་མཚན་ཉིད་ཡིན་ནོ། །མཐར་ཐུག་པ་སངས་རྒྱས་དང་གནས་སྐབས་ཀྱི་བྱེད་པ་བཅུ་གཅིག་བྱང་སེམས་ལ་ཡང་ཡོད་དོ༔ ༔ཞེས་གསེར་ཕྲེང་ལས་གསུངས་སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 3, 45ff.

[58] IV.29-31; these three stanzas describe essential characteristics.

IV.29ab:

> Isolation from afflictions, signs, marks,
> Discordant classes and antidotes;

Ngag-wang-pal-dan’s *Meaning of the Words,* 61b.7, fleshes out these lines on essential characteristics as:

> With respect to the subject, a Bodhisattva’s training in knowers of bases, its entity is endowed with special abandonment and realization because of possessing the four divisions:
>
> (1) a Bodhisattva’s training in knowers of bases that is **isolated** from manifest entities of **afflictions** such as desire and so forth
>
> (2) a Bodhisattva’s training in knowers of bases that is **isolated** from assumptions of bad states of the three doors [body, speech, and mind] that are **signs**, that is to say, effects, of afflictions such as desire and so forth
>
> (3) a Bodhisattva’s training in knowers of bases that is **isolated** from the **marks**, that is to say, the causes of afflictions such

as desire and so forth—improper mental application and so forth

(4) a Bodhisattva's training in knowers of bases that is **isolated** from manifest awarenesses conceiving **discordant classes and antidotes** as truly existent.

Maitreya's *Ornament:*

།ཉོན་མོངས་རྟགས་དང་མཚན་མ་དང་། །མི་མཐུན་ཕྱོགས་དང་གཉེན་པོ་དག
།དབེན་དང་

Ngag-wang-pal-dan's *Meaning of the Words:*

སེམས་དཔའི་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་ཆོས་ཅན། རང་གི་ངོ་བོ་སྤྱངས་རྟོགས་ཁྱད་པར་ཅན་དང་ལྡན་ཏེ། ཆགས་སོགས་**ཉོན་མོངས་**པའི་ངོ་བོ་མངོན་གྱུར་བས་དབེན་པའི་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་**དང་**། ཆགས་སོགས་ཉོན་མོངས་ཀྱི་**རྟགས་**ཏེ་འབྲས་བུ་སྒོ་གསུམ་གྱི་གནས་ངན་ལེན་གྱིས་དབེན་པའི་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་**དང་**། ཆགས་སོགས་ཉོན་མོངས་ཀྱི་**མཚན་མ་**སྟེ་རྒྱུ་ཚུལ་མིན་ཡིད་བྱེད་སོགས་ཀྱིས་དབེན་པའི་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་**དང་**། **མི་མཐུན་**པའི་**ཕྱོགས་དང་གཉེན་པོ་དག་**བདེན་པར་ཞེན་པའི་བློ་མངོན་གྱུར་བས་**དབེན་**པའི་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་སྦྱོར་བ་བཞིའི་དབྱེ་བ་ཅན་ཡིན་པའི་ཕྱིར་རོ༔ ༔

IV.29c-30a:

The difficult, definiteness,
Intents, nonobservability,

And stopping conceptions;

Ngag-wang-pal-dan's *Meaning of the Words,* 62a.4, fleshes out these lines on essential characteristics as:

With respect to the subject, a training in knowers of paths, its en-

tity is endowed with special abandonment and realization because of possessing the five divisions:

(5) the training in knowers of paths that achieves **the difficult**, the passing beyond sorrow of all sentient beings which is ultimately nonexistent but [exists] in conventional terms
(6) the training in knowers of paths that achieves **definiteness** with regard to one-pointedly becoming buddhafied without falling into another vehicle
(7) the training in knowers of paths that achieves the three great **intents** [great mind, great abandonment, and great realization (see above, 124ff.)], the supreme objects of achievement over a long period
(8) the training in knowers of paths that realizes that the three—object of meditation, meditator, and meditating—are ultimately **unobservable**
(9) the training in knowers of paths that **stops** all **conceptions** of all phenomena as truly existent.

Maitreya's *Ornament:*
དཀའ་དང་ངེས་པ་དང་། །ཆེད་དུ་བྱ་དང་མི་དམིགས་དང་།
།མངོན་པར་ཞེན་པ་བཀག་པ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*
ལམ་ཤེས་ཀྱི་སྦྱོར་བ་ཆོས་ཅན། རང་གི་ངོ་བོ་སྤངས་རྟོགས་ཁྱད་
པར་ཅན་དང་ལྡན་ཏེ། དོན་དམ་པར་མེད་ཅིང་ཐ་སྙད་དུ་སེམས་
ཅན་མཐའ་ཡས་པ་མྱ་ངན་ལས་བཟླ་བར་**དཀའ་**བ་སྒྲུབ་པའི་
ལམ་ཤེས་ཀྱི་སྦྱོར་བ་**དང་**། ཐེག་པ་གཞན་དུ་མི་ལྷུང་བར་མཐའ་
གཅིག་ཏུ་སངས་རྒྱས་པར་**ངེས་པ**ར་སྒྲུབ་པའི་ལམ་ཤེས་ཀྱི་སྦྱོར་
བ་**དང་**། ཡུན་རིང་པོ་ནས་བསྒྲུབ་པར་བྱ་བ་མཆོག་ཉིད་ཀྱི་**ཆེད་
དུ་བྱ་**བ་ཆེན་པོ་གསུམ་སྒྲུབ་པའི་ལམ་ཤེས་ཀྱི་སྦྱོར་བ་**དང་**།
བསྒོམ་བྱ་སྒོམ་པ་པོ་སྒོམ་པ་གསུམ་དོན་དམ་པར་**མི་དམིགས་**

པར་རྟོགས་པའི་ལམ་ཤེས་ཀྱི་སྦྱོར་བ་**དང་**། ཆོས་ཐམས་ཅད་ལ་བདེན་པར་**མངོན་པར་ཞེན་པ་**མཐའ་དག་**བཀག་པ**འི་ལམ་ཤེས་ཀྱི་སྦྱོར་བ་ལྔའི་དབྱེ་བ་ཅན་ཡིན་པའི་ཕྱིར་རོ། །

IV.30b-31:

That which is “observing,”
Disagreeing, unimpeded,
Baseless, without going, without production,

Not observing thusness—
Since the natures of sixteen essences
Characterize what are as if the characterized,
They are asserted as a fourth characteristic.

Ngag-wang-pal-dan’s *Meaning of the Words,* 62b.1, fleshes out these lines on essential characteristics as:

> With respect to the subject, a training in exalted-knowers-of-all-aspects, its entity is endowed with special abandonment and realization because of possessing the seven divisions:
>
> (10) the training in exalted-knowers-of-all-aspects **observing** (1) the aspects of bases and paths—the specifics of things included as objects of knowers of bases and knowers of paths—(2) thusness
>
> (11) the training in exalted-knowers-of-all-aspects that—**disagreeing** with the world’s apprehensions that conceive as truly existent what are and are not objects to be apprehended—realizes in a manner ultimately devoid of the extremes of to be apprehended and not to be apprehended
>
> (12) the training in exalted-knowers-of-all-aspects that knows forms and so forth as **unimpeded**
>
> (13) the training in exalted-knowers-of-all-aspects that realizes **bases** of mistake, such as forms and so forth, as **not** truly **existing**
>
> (14) the training in exalted-knowers-of-all-aspects that realizes the thusness of forms and so forth, as **without going** and coming
>
> (15) the training in exalted-knowers-of-all-aspects that realizes

forms and so forth as ultimately **without production**

(16) the training in exalted-knowers-of-all-aspects **not observing**—as truly existent—**thusness** devoid of the four extremes.

Since in this way **the sixteen essentials** of trainings are **as if** means of characterization **characterizing objects of characterization** [definienda] or illustrations existing as objects other than them, the sūtra **asserts** them **as a fourth characteristic**, essential characteristics.

Maitreya's *Ornament:*

།དམིགས་པ་ཞེས་བྱ་གང་ཡིན་དང་།
།མི་མཐུན་ཕྱོགས་པ་མེད་དང་དེ། །གཞི་མེད་འགྲོ་མེད་སྐྱེ་མེད་དང་།

།དེ་བཞིན་ཉིད་ནི་མི་དམིགས་དང་། །ངོ་བོ་ཉིད་བཅུ་དྲུག་བདག་ཉིད།
།མཚོན་བྱ་ལྟ་བུར་མཚོན་པས་ན། །མཚན་ཉིད་བཞི་པར་བཞེད་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་ཆོས་ཅན། རང་གི་ངོ་བོ་སྤངས་རྟོགས་ཁྱད་པར་ཅན་དང་ལྡན་ཏེ། གཞི་ཤེས་དང་ལམ་ཤེས་ཀྱི་ཡུལ་དུ་བསྡུས་པའི་དངོས་པོའི་ཁྱད་པར་གཞི་ལམ་གྱི་རྣམ་པ་དང་དེ་བཞིན་ཉིད་ལ་**དམིགས་པ**འི་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་**དང**་། གཟུང་བྱ་ཡིན་མིན་དུ་བདེན་པར་ཞེན་པའི་འཛིག་རྟེན་གྱི་འཛིན་པ་དང་**མི་མཐུན**་པར་དོན་དམ་པར་གཟུང་མི་གཟུང་གི་མཐའ་བྲལ་དུ་རྟོགས་པའི་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་དང་། གཟུགས་ལ་སོགས་པ་**ཕྱོགས་པ་མེད**་པར་ཤེས་པའི་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་**དང**་། གཟུགས་སོགས་འཁྲུལ་བའི་**གཞི**་བདེན་པར་**མེད**་པར་རྟོགས་པའི་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་དང་། གཟུགས་སོགས་ཀྱི་དེ་བཞིན་ཉིད་**འགྲོ**་འོང་**མེད**་པར་རྟོགས་པའི་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་དང་།

གཟུགས་སོགས་དོན་དམ་པར་**སྐྱེ་**བ་**མེད་**པར་རྟོགས་པའི་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་**དང་**། མཐའ་བཞི་དང་བྲལ་བའི་**དེ་བཞིན་ཉིད་**བདེན་པར་**མི་དམིགས་**པར་རྟོགས་པའི་རྣམ་མཁྱེན་གྱི་སྦྱོར་བ་བདུན་གྱི་དབྱེ་བ་ཅན་ཡིན་པའི་ཕྱིར་རོ། །དེ་ལྟར་སྦྱོར་བའི་**ངོ་བོ་ཉིད་བཅུ་དྲུག་**གིས་མཁྱེན་གསུམ་གྱི་སྦྱོར་བའི་ངོ་བོ་ཉིད་མཚོན་བྱེད་དོན་གཞན་ཡོད་པའི་**མཚོན་བྱ**འམ་མཚན་གཞི་**ལྟ་བུར་མཚོན་པས་ན་**དེ་དག་ནི་**མཚན་ཉིད་བཞི་**པ་ངོ་བོ་ཉིད་ཀྱི་མཚན་ཉིད་ཡིན་**པར་**མདོ་ལས་**བཤད་པ་ཡིན་**ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 3, 48ff.

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36th Topic

6. Concordances with a Portion of Liberation

IV.32-34; Ngag-wang-pal-dan’s *Meaning of the Words,* 66a.6, treats the first of these three stanzas as the entity of a concordance with a portion of liberation—that is, a path of accumulation—and the remaining two stanzas as the divisions of a path of accumulation.

IV.32:

> Skill in thoroughly achieving
> Signless intense giving and so forth
> Is asserted—concerning this realization of all aspects—
> As concordant with a portion of liberation.

Ngag-wang-pal-dan’s *Meaning of the Words,* 66a.6, fleshes out this stanza as the entity of a concordance with a portion of liberation—a path of accumulation:

> A clear realization of doctrine in the continuum of a person **skilled in achieving** in one’s own continuum what ranges from **intense giving and so forth** through to an exalted-knower-of-all-aspects, these being conjoined with the wisdom realizing

signlessness ultimately, **is asserted**—**on this** occasion of teaching the training in manifest complete **realization of all aspects**—**as concordant with a portion of liberation**.

Maitreya's *Ornament:*
།མཚན་མེད་རབ་ཏུ་སྦྱིན་ལ་སོགས། །ཡང་དག་སྒྲུབ་ལ་མཁས་པ་ནི།
།རྣམ་པ་ཐམས་ཅད་རྟོགས་འདི་ལ། །ཐར་པའི་ཆ་དང་མཐུན་པར་འདོད།

Ngag-wang-pal-dan's *Meaning of the Words:*
དོན་དམ་པར་**མཚན་**མ་**མེད་**པར་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་སྒོ་ནས་**རབ་ཏུ་སྦྱིན་**པ་**ལ་སོགས་**པ་ནས་རྣམ་མཁྱེན་ལ་ཐུག་པའི་བར་རང་རྒྱུད་ལ་**བསྒྲུབ་**པ་**ལ་མཁས་པ**འི་གང་ཟག་གི་རྒྱུད་ཀྱི་ཆོས་མངོན་རྟོགས་ནི་**རྣམ་པ་ཐམས་ཅད་**མངོན་པར་རྫོགས་པར་**རྟོགས་**པའི་སྦྱོར་བ་སྟོན་པའི་སྐབས་**འདི་ལ་ཐར་པའི་ཆ་དང་མཐུན་པར་**ཡིན་པར་**འདོད་**དོ། །

IV.33-34:

Faith observing Buddhas and so forth,
Effort having giving and so forth as its objects of activity,
Mindfulness of the excellent attitude,
Nonconceptual meditative stabilization,

Wisdom knowing phenomena
In all aspects—comprising five aspects.
It is asserted that complete enlightenment
Is realized easily by the sharp but with difficulty by the dull.

Ngag-wang-pal-dan's *Meaning of the Words,* 66b.1, fleshes out these two stanzas as the divisions of concordances with a portion of liberation—paths of accumulation:

When paths of accumulation are divided, there are **five aspects**:

(1) **faith that observes Buddhas and so forth**, that is to say, Great Vehicle paths as well their causes and effects
(2) **effort that** takes the six perfections of **giving and so forth as its objects of activity**
(3) **mindfulness** that does not forget the objects of observation

and aspect of Great Vehicle mind-generation, the Great Vehicle **excellent attitude**

(4) **meditative stabilization** that observes **non-conceptual** images or that **does not conceptualize** true existence

(5) **wisdom that knows** the **phenomena** of the mode and diversity **in all aspects**.

Even if [practitioners] become skilled in that way in the five objects and generates those five greatnesses—faith and so forth—in their [mental] continuum, it is not easy for all to attain complete enlightenment, for the Teacher **asserted that complete enlightenment is easily realized by those** with **sharp** faculties but **is realized with difficulty by the dull**.

Maitreya's *Ornament:*

།སངས་རྒྱས་སོགས་དམིགས་དད་པ་དང་། །སྦྱིན་སོགས་སྤྱོད་ཡུལ་བརྩོན་འགྲུས་དང་།
།བསམ་པ་ཕུན་ཚོགས་དྲན་པ་དང་། །རྣམ་པར་མི་རྟོག་ཏིང་འཛིན་དང་།

།ཆོས་རྣམས་རྣམ་པ་ཐམས་ཅད་དུ། །ཤེས་པའི་ཤེས་རབ་དང་རྣམ་ལྔ།
།རྫོགས་པའི་བྱང་ཆུབ་རྣོན་པོ་ཡིས། །རྟོགས་སླ་རྟུལ་པོས་རྟོགས་དཀར་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཚོགས་ལམ་ལ་དབྱེ་ན། **སངས་རྒྱས་སོགས་**ཐེག་ཆེན་གྱི་ལམ་རྒྱུ་དང་འབྲས་བུར་བཅས་པ་ལ་**དམིགས་**པའི་**དད་པ་དང་། སྦྱིན་སོགས་**ཕར་ཕྱིན་དྲུག་**སྤྱོད་ཡུལ་**དུ་བྱེད་པའི་**བརྩོན་འགྲུས་དང་།** ཐེག་པ་ཆེན་པོའི་**བསམ་པ་ཕུན་**སུམ་**ཚོགས་**པ་ཐེག་ཆེན་སེམས་བསྐྱེད་ཀྱི་དམིགས་རྣམ་མི་བརྗེད་པའི་**དྲན་པ་དང་། རྣམ་པར་མི་རྟོག་**པའི་གཟུགས་བརྙན་ལ་དམིགས་པའམ་བདེན་པར་རྣམ་པར་མི་རྟོག་པའི་**ཏིང་**ངེ་**འཛིན་དང་།** ཇི་ལྟ་ཇི་སྙེད་ཀྱི་**ཆོས་རྣམས་རྣམ་པ་ཐམས་ཅད་དུ་ཤེས་པའི་ཤེས་རབ་**སྟེ་**རྣམ་**པ་**ལྔ་**འོ། །དེ་ལྟར་ཡུལ་ལྔ་ལ་མཁས་ཤིང་དད་སོགས་ཆེན་པོ་ལྔ་རང་

རྒྱུད་ལ་སྐྱེས་ན་ཡང་། ཐམས་ཅད་ཀྱིས་རྫོགས་བྱང་འཐོབ་སླ་བ་མ་ཡིན་ཏེ། **རྫོགས་པའི་བྱང་ཆུབ་**ནི་དབང་པོ་**རྣོན་པོས་རྟོགས་**པར་**སླ་**ལ་**རྟུལ་པོས་རྟོགས་**པར་**དཀའ་**བར་སྟོན་པས་**བཞེད་**དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 55ff.

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37th Topic

7. Concordances with a Portion of Definite Discrimination

IV.35-37; these three stanzas describe the four levels of a concordance with a portion of definite discrimination, that is, a path of preparation.

IV.35:

> The objects of observation of the heats
> Are praised as being all sentient beings.
> They are described as ten aspects
> With respect to them—a mind of equality and so forth.

Ngag-wang-pal-dan's *Meaning of the Words,* 67a.1, fleshes this stanza out as:

> **The objects of observation of the** three **heats** [small, medium, and great] **are praised**—that is, are said—on this occasion of all aspects **as being all sentient beings.** The [subjective] aspects [of the three heats] **are described as ten aspects** of mind. Upon observing **those** [sentient beings], these are:
>
> (1) the aspect of **a mind of equality**
>
> and [those included] by the term "**and so forth**" [in Maitreya's *Ornament for the Clear Realizations*]
>
> (2) the aspect of a mind of love
> (3) the aspect of a mind of help
> (4) the aspect of a mind of nonbelligerence
> (5) the aspect of a mind of nonharmfulness
> (6) the aspect of a mind of a parent

(7) the aspect of a mind of a brother or sister
(8) the aspect of a mind of a son or daughter
(9) the aspect of a mind of a friend or companion
(10) the aspect of a mind of relatives or kin over seven generations.

Maitreya's *Ornament:*

།དྲོ་བ་རྣམས་ཀྱི་དམིགས་པ་འདིར། །སེམས་ཅན་ཐམས་ཅད་ཡིན་པར་བསྟགས།
།དེ་དག་ཉིད་ལ་སེམས་མཉམ་སོགས། །རྣམ་པ་དག་ནི་བཅུར་བཤད་དོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

དྲོ་བ་གསུམ་པོ་**རྣམས་ཀྱི་དམིགས་པ་**ནི་རྣམ་ཀུན་གྱི་སྐབས་**འདིར་སེམས་ཅན་ཐམས་ཅད་ཡིན་པར་བསྟགས་**པ་སྟེ་བརྗོད་དོ། །རྣམ་པ་ནི་**དེ་དག་ལ་**དམིགས་ནས་**མཉམ་**པའི་**སེམས་**དང་། **སོགས་**པས་བྱམས་པའི་སེམས་དང་། ཕན་པའི་སེམས་དང་། ཁོང་ཁྲོ་བ་མེད་པའི་སེམས་དང་། རྣམ་པར་འཚེ་བ་མེད་པའི་སེམས་དང་། ཕ་མའི་སེམས་དང་། སྤུན་དང་སྲིང་མོའི་སེམས་དང་། བུ་དང་བུ་མོའི་སེམས་དང་། བཤེས་དང་གྲོགས་ཀྱི་སེམས་དང་། གཉེན་དང་སྣག་གི་གཉེན་མཚམས་ཀྱི་སེམས་ཀྱི་**རྣམ་པ་དག་ནི་བཅུར་བཤད་དོ**། །

IV.36-37a:

> Those—who by way of oneself turning away
> From sins and abiding in giving and so forth
> And express praises and [display] agreement
> Set others in those—move
>
> To the peak.

Ngag-wang-pal-dan's *Meaning of the Words,* 67a.5, fleshes these lines out as:

> **Moving to the peak is** (1) **to set others in** the discarding of sins and adoption of virtues **by way of oneself** (a) **turning away**

from sins such as taking life and so forth **and** (b) **abiding in** virtues such as **giving and so forth**, and (2) to observe sentient beings by way of (a) **expressing praises** in speech, without being asked by others, urging the discarding and adoption of those **and** (b) [displaying] mental aspects of **agreement** [when they do].

Maitreya's *Ornament:*

།བདག་ཉིད་སྡིག་པ་ལས་ལྡོག་ཅིང་། །སྦྱིན་ལ་སོགས་ལ་གནས་པས་གཞན།
།དེ་དག་ལ་ནི་འགོད་པ་དང་། །བསྔགས་པ་བརྗོད་དང་མཐུན་པ་ཉིད།

།རྩེར་གྱུར་

Ngag-wang-pal-dan's *Meaning of the Words:*

བདག་ཉིད་སྲོག་གཅོད་ལ་སོགས་པའི་སྡིག་པ་ལས་ལྡོག་ཅིང་། སྦྱིན་པ་ལ་སོགས་པའི་དགེ་བ་ལ་གནས་པའི་སྒོ་ནས་གཞན་དག་ དེ་དག་གི་ངོར་ལེན་ལ་འགོད་པ་དང་། གཞན་མ་བསྐུལ་བར་དེ་ དག་གི་ངོར་ལེན་ལ་ཞུགས་པ་ལ་ངག་གིས་བསྔགས་པ་བརྗོད་པ་ དང་། སེམས་ཀྱིས་མཐུན་པར་བྱེད་པའི་རྣམ་པ་རྣམས་ཀྱི་སྒོ་ནས་ སེམས་ཅན་ལ་དམིགས་པ་ནི་རྩེ་མོར་གྱུར་བ་ཡིན་ནོ། །

IV.37ab:

Likewise, forbearance is for those
Having the life support of oneself and others to know the truths.

Likewise, forbearance is—within **oneself** abiding in the four, manifest meditation on **knowledge** and abandonment with respect to the four **truths**—to observe sentient beings with the aspect of setting, and so forth, **others** in those four, which [Maitreya's *Ornament for the Clear Realizations* calls] "those having the life support of oneself and others knowing the truths."

Maitreya's *Ornament:*

དེ་བཞིན་བཟོད་པ་ནི། །རང་གཞན་རྟེན་ཅན་བདེན་ཤེས་པ།

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་བཞིན་དུ་བཟོད་པ་ནི། རང་གཞན་རྟེན་ཅན་བདེན་ཤེས་པ་རྟེ་

རང་བདེན་བཞི་ཤེས་སྣང་མཐོང་སྒོམ་བཞི་ལ་གནས་ནས་གཞན་དེ་བཞི་ལ་འགོད་པར་བྱེད་པ་ལ་སོགས་པའི་རྣམ་པས་སེམས་ཅན་ལ་དམིགས་པའོ། །

IV.37cd:

> Supreme mundane qualities is likewise
> To be known by way of the maturation and so forth of sentient beings.
>
> **It is likewise to be known** that **supreme mundane qualities** is—within oneself abiding in maturation and so forth—to observe **sentient beings** with the aspect of bringing about **maturation and so forth** in others.

Maitreya’s *Ornament:*
།ཆོས་མཆོག་དེ་བཞིན་སེམས་ཅན་རྣམས། །སྨིན་བྱེད་སོགས་ཀྱིས་ཤེས་པར་བྱ།

Ngag-wang-pal-dan’s *Meaning of the Words:*
ཆོས་མཆོག་ནི་**དེ་བཞིན་**དུ་རང་སྨིན་སོགས་ལ་གནས་ནས་གཞན་**སྨིན་**པར་**བྱེད་**པ་**སོགས་**ཀྱི་རྣམ་པས་**སེམས་ཅན་**ལ་དམིགས་པ་ཡིན་པར་**ཤེས་པར་བྱ**འོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 3, 58ff.

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38th Topic

8. Irreversible Community Members

IV.38:

> Those Bodhisattvas dwelling on the paths
> Ranging from the limbs of definite discrimination
> To the paths of seeing and meditation
> Are here the irreversible group.

Ngag-wang-pal-dan’s *Meaning of the Words,* 67b.3, fleshes out this stanza, which briefly indicates irreversible community members (Jam-yang-

shay-pa does not cite the extensive explanation, IV.39-59), as:

> **Those Bodhisattvas dwelling on the paths ranging from the limbs of definite discrimination**, that is, the path of preparation, **to the path of seeing and** the path of familiarization (*goms pa'i lam*) [**the path of meditation** (*sgom pa'i lam*)] **are here** in the Great Vehicle **the irreversible group**, that is to say, the irreversible spiritual community.

Maitreya's *Ornament:*

།ངེས་འབྱེད་ཡན་ལག་ནས་བཟུང་སྟེ། །མཐོང་དང་སྒོམ་པའི་ལམ་དག་ལ།
།བྱང་ཆུབ་སེམས་དཔའ་གང་དག་གནས། །དེ་འདིར་མི་ལྡོག་པ་ཡི་ཚོགས།

Ngag-wang-pal-dan's *Meaning of the Words:*

ངེས་འབྱེད་ཡན་ལག་སྦྱོར་ལམ་**ནས་བཟུང་སྟེ་མཐོང་**ལམ་དང་**གོམས་པའི་ལམ་དག་ལ་བྱང་ཆུབ་སེམས་དཔའ་གང་དག་གནས་**པ་**དེ་**ཐེག་ཆེན་**འདིར་**ཕྱིར་**མི་ལྡོག་**པའི་**ཚོགས་**ཏེ་དགེ་འདུན་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 61ff.

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39th Topic

9. Trainings in the Equality of Mundane Existence and Peace

IV.60ab:

> Because phenomena are like dreams,
> Mundane existence and peace are not conceptualized.

Ngag-wang-pal-dan's *Meaning of the Words,* 72b.6, treats the first two lines of this stanza as the actual meaning of the trainings in the equality of mundane existence and peace, fleshing these lines out as:

> **Because** Bodhisattvas realize that the **phenomena** of cyclic existence and nirvāṇa **are** without true existence **like dreams**, **they do not conceptualize mundane existence and peace** as truly

different in terms of to be discarded and to be adopted.

Maitreya's *Ornament:*
།ཆོས་རྣམས་རྨི་ལམ་འདྲ་བའི་ཕྱིར། །སྲིད་དང་ཞི་བར་མི་རྟོག་པ།

Ngag-wang-pal-dan's *Meaning of the Words:*
བྱང་སེམས་ཀྱིས་འཁོར་འདས་ཀྱི་ཆོས་རྣམས་རྨི་ལམ་དང་འདྲ་བར་བདེན་མེད་དུ་རྟོགས་པའི་ཕྱིར་སྲིད་པ་དང་ཞི་བ་ལ་བླང་དོར་ཐ་དད་དུ་བདེན་པར་མི་རྟོག་ཅེས་པའོ། །

IV.60cd:

The answers to objections—that there would be
No karma and so forth—are exhausted as explained.

Ngag-wang-pal-dan's *Meaning of the Words,* 73a.1, treats the final two lines of this stanza as a dispelling of four objections, fleshing these lines out as:

The answers to the four **objections—that there would be no karma and so forth—are exhausted as explained** in the sūtra, that is to say, are to be known as explained in the sūtra.

Concerning these, from among the four the first is:

Objection: It [absurdly] follows that even during the day there is no [accumulation of] karma because phenomena are without true existence like dreams, as is the case, for example, with dreams.

Response: Relative to the ultimate, the answer is that it is accepted [that even during the day there is no accumulation of karma], and relative to the conventional, the entailment and the example are not established because there are cases of accumulating karma if, upon waking, one admires behavior in a dream.

Maitreya's *Ornament:*
།ལས་མེད་ལ་སོགས་ཀླན་ཀ་ཡི། །ལན་ནི་ཇི་སྐད་བཤད་པར་ཟད།

Ngag-wang-pal-dan's *Meaning of the Words:*
ལས་མེད་པ་ལ་སོགས་པའི་ཀླན་ཀ་བཞིའི་ལན་ནི་མདོ་ལས་ཇི་

སྐད་བཤད་པར་ཟད་ཅེས་ཏེ་མདོར་བཤད་པ་ལྟར་ཤེས་པར་བྱའོ་ཞེས་པའོ། །འདི་ལ་བཞི་ལས །དང་པོ་ནི། ཉེན་པར་ཡང་ལས་སོག་པ་མེད་པར་ཐལ། ཆོས་རྣམས་བདེན་པས་སྟོང་པ་རྨི་ལམ་ལྟ་བུ་ཡིན་པའི་ཕྱིར། དཔེར་ན་རྨི་ལམ་བཞིན་ནོ། །ཞེས་པ་ལ། དོན་དམ་ལ་ལྟོས་ན་འདོད་ལན་དང་། ཀུན་རྫོབ་ལ་ལྟོས་ན་ཁྱབ་པ་དང་དཔེ་མ་གྲུབ་སྟེ། རྨི་ལམ་ན་ལས་སྤྱད་པ་ལ་སད་ནས་ཡི་རང་ན་ལས་གསོག་པ་ཡོད་པའི་ཕྱིར་རོ། །

and:

The second is:

> *Objection:* It [absurdly] follows that the relationship of action and effect are ultimately established because [according to you] there are cases of accumulation or diminishment of karma if subsequent conceptualization nourishes it.
>
> *Response:* Since even the relationship of action and effect are conventionally established, but do not exist ultimately, there is no entailment.

Ngag-wang-pal-dan's *Meaning of the Words:*

གཉིས་པ་ནི། །ལས་འབྲས་ཀྱི་འབྲེལ་བ་དོན་དམ་པར་གྲུབ་པར་ཐལ། རྗེས་ཀྱི་རྣམ་རྟོག་གིས་གསོས་འདེབས་ན་རྨི་ལམ་གྱི་ལས་ལ་གསོག་འབྲི་ཡོད་པའི་ཕྱིར། ཞེས་པ་ལ། ལས་འབྲས་ཀྱི་འབྲེལ་བ་ཡང་ཀུན་རྫོབ་ཏུ་ཡོད་ཀྱི་དོན་དམ་པར་མེད་པས་ཁྱབ་པ་མེད་དོ་ཞེས་པའོ། །

and:

The third is:

> *Objection:* It [absurdly] follows that the statement that all actions and intentions are void (*dben pa*) is not

logically feasible because actions and intentions are produced from objects of observation.

Response: There is no entailment because voidness is ultimately, and existence is conventionally.

Ngag-wang-pal-dan's *Meaning of the Words:*

གསུམ་པ་ནི། ལས་དང་སེམས་པ་ཐམས་ཅད་དབེན་པར་གསུངས་པ་མི་འཐད་པར་ཐལ། ལས་དང་སེམས་པ་དམིགས་པ་ལས་སྐྱེས་པའི་ཕྱིར་ཞེ་ན། ཁྱབ་པ་མེད་དེ། དབེན་པ་དོན་དམ་དུ་ཡིན་ལ་ཡོད་པ་ཀུན་རྫོབ་ཏུ་ཡིན་པའི་ཕྱིར་ཞེས་པའོ། །

and:

The fourth is:

Objection: It [absurdly] follows that if, upon having meditatively cultivated the six perfections in dreams, the roots of virtue are dedicated to complete enlightenment, this fulfills the role of having dedicated to complete enlightenment because [according to you] there are cases of accumulating karma in dreams.

Concerning the response to this, Subhūti referred [the matter] to Maitreya, but he also did not give a direct response but said that that the three spheres of disputation were unobservable, indicating that the questioning was not complete, this being for the sake of making connection to the future continuum of Buddhas.

Ngag-wang-pal-dan's *Meaning of the Words:*

བཞི་པ་ནི། རྨི་ལམ་ན་ཕྱིན་དྲུག་བསྒོམས་ཏེ་དགེ་རྩ་རྫོགས་བྱང་དུ་བསྔོས་ན་རྫོགས་བྱང་དུ་བསྔོས་པའི་གོ་ཆོད་པར་ཐལ། རྨི་ལམ་ན་ལས་གསོག་པ་ཡོད་པའི་ཕྱིར་ཞེས་པ་ལ། འདིའི་ལན་ནི་རབ་འབྱོར་གྱིས་བྱམས་པ་ལ་ཁ་འཕངས་པ་དང་། དེས་ཀྱང་ལམ་དངོས་སུ་མ་གསུངས་པར་ཀླན་ཀའི་འཁོར་གསུམ་མི་དམིགས་པར་གསུངས་ཏེ། མ་འོངས་པའི་སངས་རྒྱས་བརྒྱུད་མ་འབྱུང་བར་

མཚམས་སྦྱོར་བའི་ཆེད་དུ་དྲི་བ་མ་རྫོགས་པར་བསྟན་པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 88ff.

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40th Topic

10. Trainings in a Pure Land

IV.61:

> They purify Buddha lands
> By achieving the purification of the impurities
> Of the world of the environment
> Like of the world of the sentient being.

Ngag-wang-pal-dan's *Meaning of the Words,* 74a.6, fleshes out this stanza on trainings in a pure land as:

> They **purify** two **Buddha lands by** way of (1) accumulating the virtuous roots of **achieving the purification of the impurities of the world of the environment**, such as thorns and so forth, dedicating those [roots of virtue] as causes of a pure land, and planting prayer-wishes **just as** (2) they achieve the purification of the continuum of **the world of the** buddhafied **sentient being** they will become.

Maitreya's *Ornament:*
།སེམས་ཅན་འཇིག་རྟེན་དེ་བཞིན་དུ། །སྣོད་ཀྱི་འཇིག་རྟེན་མ་དག་པ།
།དེ་ལ་དག་པར་སྒྲུབ་པ་ཡིས། །སངས་རྒྱས་ཞིང་ནི་དག་པ་ཉིད།

Ngag-wang-pal-dan's *Meaning of the Words:*

རང་གང་དུ་སངས་རྒྱས་པའི་སེམས་ཅན་གྱི་འཇིག་རྟེན་གྱི་རྒྱུད་དག་པར་སྒྲུབ་པ་དེ་བཞིན་དུ་སྣོད་ཀྱི་འཇིག་རྟེན་ཚེར་མ་སོགས་ཀྱི་མ་དག་པ་དེ་ལ་དག་པར་སྒྲུབ་པའི་དགེ་རྩ་བསགས་ཤིང་དེ་ཉིད་ཞིང་དག་པའི་རྒྱུར་བསྔོ་ཞིང་སྨོན་ལམ་བཏབ་པའི་སྒོ་ནས་

སངས་རྒྱས་ཀྱི་ཞིང་གཉིས་**དག་པ**ར་བྱེད་པའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 91ff.

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41th Topic

11. Trainings in Skill in Means

IV.62-63:

> This training having objects
> Has ten aspects of skill in means:
> Passed beyond the enemies,
> Nonabiding, according with the power,
>
> Unshared character,
> Unattached, unobservable,
> Having extinguished signs, and wish-paths,
> [Showing] the signs of it, and immeasurable.

Ngag-wang-pal-dan's *Meaning of the Words,* 74b.1, fleshes out these two stanzas on trainings in skill in means as:

> **This training**—a practice not abiding in the two extremes because although it (1) is intimately acquainted with ten objects, the three doors of liberation and the seven groups of harmonies with enlightenment, and (2) is intimately acquainted by way of wisdom with all phenomena, it does not manifest their fruit for one's own sake due to compassion—**having** the aforementioned ten phenomena as **objects** has ten aspects because there are **the ten aspects of** trainings in **skill in means**:
>
> (1) training in skill in means that **has passed beyond** the four demons, **the enemies** which are the two grounds of Hearers and Solitary Realizers
> (2) training in skill in means that **does not abide** in the two extremes of mundane existence or [solitary] peace
> (3) training in skill in means that enacts the welfare of others **in accordance with the power** of wishes
> (4) training in skill in means that is **not shared** with Hearers and Solitary Realizers, this being not to actualize the limit of

reality in an untimely way

(5) training in skill in means that is **unattached**, not conceiving true existence with respect to all phenomena

(6) training in skill in means that realizes that the entities of phenomena are **not observable** as truly existent

(7) training in skill in means that has **extinguished signs**, in the sense of conceiving causes to be truly existent

(8) training in skill in means that has **extinguished wish-paths**, in the sense of conceiving effects to be truly existent

(9) training in skill in means that illustrates **the signs of** irreversibility

(10) training in skill in means that is **immeasurable** in the sense of realizing [how to] make responses to questions by others.

Maitreya’s *Ornament:*

།ཡུལ་དང་སྦྱོར་བ་ཅན་འདི་ནི། །དགྲ་རྣམས་ལས་ནི་འདས་པ་དང་།
།མི་གནས་ཇི་བཞིན་ཤུགས་དང་ནི། །ཐུན་མོང་མ་ཡིན་མཚན་ཉིད་དང་།
།མ་ཆགས་པ་དང་ནི་དམིགས་དང་། །མཚན་མ་སྨོན་ལམ་ཟད་པ་དང་།
།དེ་ཡི་རྟགས་དང་ཚད་མེད་པ། །ཐབས་ལ་མཁས་པ་རྣམ་པ་བཅུ།

Ngag-wang-pal-dan’s *Meaning of the Words:*

རྣམ་ཐར་སྒོ་གསུམ་དང་བྱང་ཕྱོགས་སྐྱེ་ཚན་བདུན་ཏེ་བཅུ་ནི་ཡུལ་དང་། ཤེས་རབ་ཀྱིས་ཆོས་ཐམས་ཅད་ལ་འདྲིས་པར་བྱེད་ཀྱང་སྙིང་རྗེས་དེ་དག་གི་འབྲས་བུ་རང་དོན་དུ་མངོན་དུ་མི་བྱེད་པས་མཐའ་གཉིས་ལ་མི་གནས་པའི་ཉམས་ལེན་ཐར་བཤད་པའི་ཆོས་བཅུ་**ཡུལ་**དུ་ཡོད་པ་ཅན་གྱི་**སྦྱོར་བ་འདི་**ལ་**ནི་**རྣམ་པ་བཅུ་ཡོད་དེ་། བདུད་བཞི་ཉན་རང་གིས་གཉིས་ཀྱི་**དགྲ་རྣམས་ལས་འདས་པ**འི་ཐབས་མཁས་སྦྱོར་བ་**དང་**། སྲིད་ཞིའི་མཐའ་གཉིས་ལ་**མི་གནས་**པའི་དེ་དང་། **ཇི་**ལྟར་སྨོན་པའི་**ཤུགས་**ཀྱིས་གཞན་དོན་བྱེད་པའི་དེ་དང་། དུས་མ་ཡིན་པར་ཡང་དག་མཐའ་མངོན་

ཏུ་མི་བྱེད་པ་ཉན་རང་དང་**ཐུན་མོང་མ་ཡིན་**པའི་དེ་དང་། ཆོས་ཐམས་ཅད་ལ་བདེན་ཞེན་མེད་པ་**མ་ཆགས་པ**འི་དེ་དང་། ཆོས་རྣམས་ཀྱི་ངོ་བོ་བདེན་པར་**མི་དམིགས་**པར་རྟོགས་པའི་དེ་དང་། རྒྱུ་བདེན་པར་ཞེན་པའི་**མཚན་མ་**ཟད་པའི་དེ་དང་། འབྲས་བུ་བདེན་པར་ཞེན་པའི་**སྨོན་ལམ་ཟད་པ**འི་དེ་དང་། ཕྱིར་མི་ལྡོག་པའི་**རྟགས་**མཚོན་པར་བྱེད་པའི་དེ་དང་། གཞན་གྱིས་དྲི་བའི་ལན་ལྡོན་པར་བྱེད་པ་རྟོགས་པ་**ཚད་མེད་པ**འི་**ཐབས་མཁས་པ**འི་སྦྱོར་བ་**རྣམ་པ་བཅུ་**ཡོད་པའི་ཕྱིར་རོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 3, 93ff.

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Chapter V. Explaining the eight phenomena characterizing peak trainings

I.14-16a:

> Signs of it, increases,
> Firmness, thorough stability of mind,
> Four aspects of antidotes
> To the four aspects of conceptions
>
> Individually for the paths called
> "Seeing" and "meditation,"
> Uninterrupted meditative stabilization,
> And wrong achievings [characterize]
>
> Peak clear realizations.

Ngag-wang-pal-dan's *Meaning of the Words,* 6a.3.6, fleshes out these two stanzas and a partial line on the eight phenomena characterizing peak trainings as:

1. Heat peak trainings which are characterized by twelve **signs**
2. peak peak trainings containing sixteen **increases**
3. forbearance peak trainings which have attained **firm** realiza-

tion of method and wisdom

4. supreme mundane qualities peak trainings which have attained **thorough stability of mind**
5. path of seeing peak trainings which are **the antidotes to the four conceptions** of apprehended-object and apprehending-subject abandoned by **the path** of **seeing**
6. path of meditation peak trainings which are **the antidotes to the four conceptions** of apprehended-object and apprehending-subject abandoned by **the path** of **meditation**
7. **uninterrupted** peak trainings
8. **wrong achievings** to be avoided

are the eight phenomena characterizing **peak** trainings. The first seven are the entity [of peak trainings], and the last is objects of abandonment.

Maitreya's *Ornament:*

།དེ་ཡི་རྟགས་དང་རྣམ་འཕེལ་དང་། །བརྟན་དང་སེམས་ཀུན་གནས་པ་དང་།
།མཐོང་ཞེས་བྱ་དང་སྒོམ་པ་ཞེས། །བྱ་བའི་ལམ་ནི་སོ་སོ་ལ།

།རྣམ་པར་རྟོག་པ་རྣམ་བཞི་ཡི། །གཉེན་པོ་རྣམ་པ་བཞི་དང་ནི།
།བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན། །ལོག་པར་སྒྲུབ་དང་བཅས་པ་ནི།

།རྩེ་མོའི་མངོན་རྟོགས་

Ngag-wang-pal-dan's *Meaning of the Words:*

རྟགས་བཅུ་གཉིས་ཀྱིས་མཚོན་པའི་དྲོད་རྩེ་སྦྱོར་**དང་**། **རྣམ་འཕེལ་**བཅུ་དྲུག་ཚང་བའི་རྩེ་མོ་རྩེ་སྦྱོར་**དང་**། ཐབས་ཤེས་ཀྱི་རྟོགས་པ་**བརྟན་**པ་ཐོབ་པའི་བཟོད་པ་རྩེ་སྦྱོར་**དང་**། **སེམས་ཀུན་**ཏུ་**གནས་པ་**ཐོབ་པའི་ཆོས་མཆོག་རྩེ་སྦྱོར་**དང་**། མཐོང་སྤང་གཟུང་འཛིན་རྣམ་རྟོག་བཞིའི་གཉེན་པོ་**མཐོང་**ལམ་རྩེ་སྦྱོར་**དང་**། **སྒོམ་**སྤང་གཟུང་འཛིན་རྣམ་རྟོག་བཞིའི་གཉེན་པོ་**སྒོམ་ལམ་**རྩེ་སྦྱོར་དང་། **བར་ཆད་མེད་པའི་**རྩེ་སྦྱོར་དང་། བསལ་བྱ་**ལོག་སྒྲུབ་དང་བཅས་པ་**རྣམས་ནི་**རྩེ་**སྦྱོར་མཚོན་བྱེད་ཀྱི་ཆོས་བརྒྱད་

ངོ། །དང་པོ་བདུན་ནི་ངོ་བོ་དང་ཐ་མ་ནི་སྣང་བྱེ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 6.

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42nd Topic

1. Heat Peak Trainings

V.1:

> Even in dreams viewing all phenomena
> As like dreams and so forth
> Are asserted as the twelve aspects
> Of signs of training having gone to the peak.

Ngag-wang-pal-dan's *Meaning of the Words,* 75a.4, fleshes out this stanza on heat peak trainings as:

(1) **Even in dreams viewing all phenomena as like dreams and so forth**
(2) even in dreams not generating a mind longing for the Hearer and Solitary Realizer grounds and the three realms [Desire, Form, and Formless Realms]
(3) even in dreams seeing Ones-Gone-Thus teaching doctrine surrounded by many retinues
(4) even in dreams seeing Buddhas rise into space and send forth various emanations
(5) even in dreams generating a mind to teach the doctrine that the three realms are like dreams
(6) even in dreams recollecting when seeing hells and so forth to abandon bad transmigrations in a Buddha land in which oneself becomes fully purified
(7) in both waking and dreams states pacifying with the word of truth a city burning with fire
(8) in both waking and dreams states pacifying with the word of truth harms by nonhumans
(9) relying on external and internal virtuous friends [that is to say, restrainers] that overwhelm demons and sinful friends
(10) learning the perfection of wisdom in all meditative equipois-

es and states subsequent [to meditative equipoise]

(11) being without adherence to true existence toward all phenomena

(12) having a closeness with the enlightenment of a Buddha

are asserted as the twelve aspects of signs of having attained heat **peak training**.

Maitreya’s *Ornament:*

།རྨི་ལམ་ན་ཡང་ཆོས་རྣམས་ཀུན། །རྨི་ལམ་ལྟ་བུར་ལྟ་ལ་སོགས།
།རྩེ་མོར་ཕྱིན་པར་སྦྱོར་བའི་རྟགས། །རྣམ་པ་བཅུ་གཉིས་དག་ཏུ་བཞེད།

Ngag-wang-pal-dan’s *Meaning of the Words:*

རྨི་ལམ་ན་ཡང་ཆོས་ཐམས་ཅད་**རྨི་ལམ་**སོགས་དང་འདྲ་བར་**ལྟ་**བ་དང་། རྨི་ལམ་ན་ཡང་ཉན་རང་གི་ས་དང་ཁམས་གསུམ་ལ་དགའ་བའི་སེམས་མི་བསྐྱེད་པ་དང་། རྨི་ལམ་ན་ཡང་དེ་བཞིན་གཤེགས་པ་འཁོར་དུ་མས་བསྐོར་ནས་ཆོས་སྟོན་པ་མཐོང་བ་དང་། རྨི་ལམ་ན་ཡང་སངས་རྒྱས་ནམ་མཁར་འཕགས་ཏེ་སྤྲུལ་པ་སྣ་ཚོགས་འགྱེད་པ་མཐོང་བ་དང་། རྨི་ལམ་ན་ཡང་ཁམས་གསུམ་རྨི་ལམ་ལྟ་བུར་ཆོས་སྟོན་པའི་སེམས་སྐྱེ་བ་དང་། རྨི་ལམ་ན་ཡང་དམྱལ་བ་ལ་སོགས་པ་མཐོང་བ་ན་རང་འཚང་རྒྱ་བའི་སངས་རྒྱས་ཀྱི་ཞིང་དུ་ངན་སོང་སྤོང་བ་རྗེས་སུ་དྲན་པ་དང་། སད་རྨི་གཉིས་ཀར་གྲོང་ཁྱེར་མེས་ཚིག་པ་བདེན་ཚིག་གིས་ཞི་བར་བྱེད་པ་དང་། སད་རྨི་གཉིས་ཀར་མི་མ་ཡིན་པའི་གནོད་པ་བདེན་ཚིག་གིས་ཞི་བར་བྱེད་པ་དང་། བདུད་དང་སྡིག་གྲོགས་ཟིལ་གྱིས་གནོན་པའི་ཕྱི་ནང་གི་དགེ་བའི་བཤེས་གཉེན་བསྟེན་པ་དང་། མཉམ་རྗེས་ཐམས་ཅད་དུ་ཤེར་ཕྱིན་ལ་སློབ་པ་དང་། ཆོས་ཐམས་ཅད་ལ་བདེན་ཞེན་མེད་པ་དང་། སངས་རྒྱས་ཀྱི་བྱང་ཆུབ་ལ་ཉེ་

བར་གྱུར་པ་ཞེས་བྱ་བ་སྟེ་དྲོད་**རྩེ་སྦྱོར་**ཐོབ་པའི་**རྟགས་རྣམ་པ་བཅུ་གཉིས་དག་ཏུ་བཞེད་**དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 3ff.

67

43rd Topic

2. Peak Peak Trainings

V.2:

> Using as an example virtues in many aspects
> Such as worshipping Buddhas
> Equal to the number of beings of Jambudvīpa,
> [Sūtra speaks of] the entities of sixteen increases.

Ngag-wang-pal-dan’s *Meaning of the Words,* 75b.3, fleshes out this stanza on peak peak trainings as:

> Sūtra speaks of **the entities of sixteen** states of **increase** of merit of Bodhisattvas dwelling in peak peak training by way of initially **using as an example** the arising of **many aspects** of merit **such as the virtue of worshipping Buddhas equal to the number** of sentient beings in a billion world-systems **of Jambudvīpa** and so forth—the first rising above this and each of the latter rising above that.

Maitreya’s *Ornament:*

།འཛམ་བུའི་གླིང་གི་སྐྱེ་བོ་རྣྗེད། །སངས་རྒྱས་མཆོད་པའི་དགེ་ལ་སོགས།
།རྣམ་མང་དུ་ནི་དཔེར་མཛད་ནས། །རྣམ་འཕེལ་བཅུ་དྲུག་བདག་ཉིད་དོ།

Ngag-wang-pal-dan’s *Meaning of the Words:*

འཛམ་བུ་གླིང་ལ་སོགས་པའི་སྟོང་གསུམ་གྱི་སེམས་ཅན་གྱི་གྲངས་དང་མཉམ་པའི་**སངས་རྒྱས་མཆོད་པའི་དགེ་**བ་**ལ་སོགས་**པ་བསོད་ནམས་**རྣམ་**པ་**མང་**པོ་འབྱུང་བ་དང་པོར་**དཔེར་མཛད་ནས་**དེ་ལས་དང་པོ་དང་། དེ་ལས་ཕྱི་མ་ཕྱི་མ་རྣམས་གོང་ནས་

གོང་དུ་ཁྱད་པར་དུ་འཕགས་པའི་ཚུལ་གྱིས། རྩེ་མོ་རྩེ་སྦྱོར་ལ་གནས་པའི་བྱང་ཆུབ་སེམས་དཔའི་བསོད་ནམས་**རྣམ་**པར་**འཕེལ་**བའི་གནས་སྐབས་**བཅུ་དྲུག་**གི་**བདག་ཉིད་**མདོ་ལས་གསུངས་སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 6ff.

68

44th Topic

3. Forbearance Peak Trainings

V.3:

> [Sūtra] says (1) “The unsurpassed
> Thorough fulfillment of the three exalted knowers of all
> And (2) not letting go of the welfare
> Of sentient beings are firm.”

Ngag-wang-pal-dan’s *Meaning of the Words,* 76b.2, fleshes out this stanza on forbearance peak trainings as:

> **Sūtra says** (1) “**The unsurpassed** zeal to **thoroughly fulfill** any of the thirty phenomena of **the three exalted knowers of all** and (2) the character of **not letting go of the welfare of sentient beings** due to compassion **are firm** method and wisdom.”

Maitreya’s *Ornament:*

།ཀུན་མཁྱེན་ཉིད་གསུམ་ཆོས་རྣམས་ཀྱི། །ཡོངས་སུ་རྫོགས་པ་བླ་མེད་པ།
།སེམས་ཅན་དོན་ཡོངས་མི་གཏོང་བ། །བརྟན་པ་ཞེས་ནི་མངོན་པར་བརྗོད།

Ngag-wang-pal-dan’s *Meaning of the Words:*

ཀུན་མཁྱེན་ཉིད་གསུམ་གྱི་**ཆོས་**སུམ་ཅུ་**རྣམས་**ཅི་རིགས་པར་**ཡོངས་སུ་རྫོགས་པ**ར་བྱེད་པ་ལ་མོས་པ་**བླ་**ན་**མེད་པ་**དང་། སྙིང་རྗེ་ཆེན་པོས་**སེམས་ཅན་**གྱི་**དོན་ཡོངས་**སུ་**མི་གཏོང་བ**འི་མཚན་ཉིད་ནི་ཐབས་ཤེས་**བརྟན་པ་**ཡིན་**ཞེས་**མདོ་ལས་**མངོན་པར་**

བརྗོད་དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 10ff.

69

45th Topic

4. Supreme Mundane Qualities Peak Trainings

V.4:

> Meditative stabilization is thoroughly proclaimed
> By way of manifold merit, using
> As examples a four-continent,
> A thousand, a million, and a billion.

Ngag-wang-pal-dan's *Meaning of the Words,* 76b.4, fleshes out this stanza on supreme mundane qualities peak trainings as:

> The **meditative stabilization** of utter stability of mind **is thoroughly proclaimed** in sūtra **by way of manifold**ly teaching about **merit, using as examples** the taking up of a mass of water the size of **a four-continent** world system, of **a thousand** such, of **a million** such, **and a billion** such with drops of water by one hundredth of a sliver of hair and saying that one could apprehend the measure of this whereas one cannot apprehend the measure of the roots of virtue of admiring the [altruistic] mind-generation of the four Bodhisattvas—(1) initially generating the [altruistic] mind, (2) engaging in [altruistic] deeds, [having achieved] irreversibility, and being impeded by one birth [that is, having only one more birth before complete enlightenment].

Maitreya's *Ornament:*

།གླིང་བཞི་པ་དང་སྟོང་དག་དང་། །སྟོང་གཉིས་གསུམ་དག་དཔེར་མཛད་ནས།
།བསོད་ནམས་མང་པོ་ཉིད་ཀྱིས་ནི། །ཏིང་འཛིན་ཡོངས་སུ་བསྔགས་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

གླིང་བཞི་པ་དང་སྟོང་དང་པོ་**དང་སྟོང་གཉིས་**པ་དང་སྟོང་
གསུམ་གྱི་འཇིག་རྟེན་གྱི་ཆུའི་ཕུང་པོ་སྐྲའི་རྩེ་མོ་བརྒྱར་གཤགས་

པའི་ཆ་གཅིག་གིས་ཆུ་ཐིག་བླངས་པ་**དཔེར་མཛོད་ནས་**དེའི་ཚོད་གཟུང་བར་ནུས་ཀྱི། སེམས་དང་པོ་བསྐྱེད་པ་དང་། སྤྱོད་པ་ལ་ཞུགས་པ་དང་། ཕྱིར་མི་ལྡོག་པ་དང་། སྐྱེ་བ་གཅིག་གིས་ཐོགས་པའི་བྱང་སེམས་བཞིའི་སེམས་བསྐྱེད་ལ་ཡི་རང་བའི་དགེ་རྩ་དེའི་ཚད་གཟུང་བར་མི་ནུས་ཞེས་**བསོད་ནམས་མང་པོ**ར་བསྟན་པའི་སྒོ་ནས་སེམས་ཀུན་ཏུ་གནས་པའི་**ཏིང་**ངེ་**འཛིན་**མདོ་ལས་**ཡོངས་སུ་བསྔགས་པ་ཡིན་**ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 11ff.

70

46th Topic

5. Path-of-Seeing Peak Trainings

V.5-22; Ngag-wang-pal-dan's *Meaning of the Words,* 76b.7ff., divides these eighteen stanzas on path-of-seeing peak trainings into two parts, objects of abandonment of path-of-seeing peak trainings and the antidotes to them. He treats the first three stanzas, V.5-7, as a brief indication of the objects of abandonment of path-of-seeing peak trainings.

V.5:

> Individually, those [two] conceptualizations of apprehended objects—
> Engagements and disengagements—
> Themselves ninefold entities, are to be known
> As entities [apprehending their] objects not as they are.

Ngag-wang-pal-dan's *Meaning of the Words,* 76b.7ff., fleshes this stanza out as:

> The apprehensions—of (1) the paths and fruits of the Great Vehicle, which are objects of **engagement** by Bodhisattvas, **and** (2) the paths and fruits of the Lesser Vehicle, which are objects of **disengagement** by Bodhisattvas—[respectively] as truly existent objects to be adopted and objects to be discarded are the two

conceptualizations of apprehended objects (*gzung ba'i rnam par rtog pa*) [as truly existent]. **Individually, those** each exist as **ninefold entities**, and they **are to be known as** being wrong conceptualizations since they are **entities** apprehending their **objects not as they are** [but as truly existent].

Maitreya's *Ornament:*

།འཇུག་པ་དང་ནི་ལྡོག་པ་ལ། །གཟུང་བའི་རྣམ་རྟོག་སོ་སོར་དེ།
།དགུ་ཡི་བདག་ཉིད་ཇི་བཞིན་ཡུལ། །མིན་པའི་བདག་ཉིད་དག་ཤེས་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*

བྱང་སེམས་ཀྱིས་**འཇུག་པ**འི་ཡུལ་ཐེག་ཆེན་གྱི་ལམ་འབྲས་**དང་ལྡོག་པ**འི་ཡུལ་ཐེག་དམན་གྱི་ལམ་འབྲས་**ལ་**བླང་དོར་དུ་བདེན་པར་འཛིན་པ་ནི་**གཟུང་བའི་རྣམ་**པར་**རྟོག་**པ་གཉིས་སོ། །**སོ་སོར་**རེ་རེ་ལ་**དགུའི་བདག་ཉིད་**དུ་ཡོད་ལ། དེ་དག་ནི་རང་**ཡུལ་**ཇི་ལྟ་བ་**བཞིན་མིན་**པར་འཛིན་**པའི་བདག་ཉིད་**ཡིན་པས་ལོག་རྟོག་ཡིན་པར་**ཤེས་**པར་**བྱ**འོ། །

V.6:

By way of the divisions of common beings and superiors,
Sentient beings (1) as substantially existent and (2) as imputedly existent
Are asserted as the two conceptualizations of apprehending subjects.
Those individually exist as ninefold entities.

Ngag-wang-pal-dan's *Meaning of the Words,* 77a.3ff., fleshes this stanza out as:

By way of divisions existing **in** the continuums of **common beings and** existing in the continuums of **superiors**, (1) the apprehension of **sentient beings as** truly established as partakers [that is, enjoyers or users] that are qualified by **substantial existence** in the sense of being able to be self-sufficient **and** (2) the apprehension of those [sentient beings] **as** truly established as partakers [that is, enjoyers or users] that are qualified by **imputed ex-**

> **istence** in the sense of not [being able to be self-sufficient] **are asserted as the two conceptualizations of apprehending subjects** (*'dzin pa'i rnam par rtog pa*) [as truly existent]. **Those individually exist as ninefold entities.**

Maitreya's *Ornament:*

> །སོ་སོའི་སྐྱེ་བོ་འཕགས་དབྱེ་བས། །སེམས་ཅན་རྫས་དང་བཏགས་ཡོད་པར།
> །རྣམ་རྟོག་འཛིན་པ་དག་ཏུ་འདོད། །དེ་དག་སོ་སོར་དགུ་བདག་ཉིད།

Ngag-wang-pal-dan's *Meaning of the Words:*

སོ་སོ་སྐྱེ་བོའི་རྒྱུད་ལ་ཡོད་པ་དང་**འཕགས་**པའི་རྒྱུད་ལ་ཡོད་པའི་**དབྱེ་བས་སེམས་ཅན་**རང་རྐྱ་ཐུབ་པའི་**རྫས་**ཡོད་ཀྱིས་ཁྱད་པར་དུ་བྱས་པའི་ལོངས་སྤྱོད་པ་པོར་བདེན་པར་འཛིན་པ་**དང་**། །དེ་མེད་པའི་**བཏགས་ཡོད་**གྱིས་ཁྱད་པར་དུ་བྱས་པའི་ལོངས་སྤྱོད་པ་པོར་བདེན་པར་འཛིན་པའི་**རྣམ་**པར་**རྟོག་**པ་གཉིས་སུ་**འདོད་**དོ། །**དེ་དག་སོ་སོར་**རེ་རེ་ལ་**དགུ**འི་**བདག་ཉིད་**དུ་ཡོད་ལ།

V.7:

> If the objects apprehended do not exist that way,
> Of what are those asserted as apprehenders?
> Those are marked with the emptiness
> Of an entity of apprehension in that way.

Ngag-wang-pal-dan's *Meaning of the Words,* 77a.5ff., fleshes this stanza out as:

> **If**, or because, **the objects apprehended** by those conceptualizations [as truly existent] **do not exist in the way** they are apprehended, **those** conceptualizations **are asserted as apprehenders of what** objects in accordance with that which is conceived?! That is to say, they are not apprehenders because **those** conceptualizations **are marked with the emptiness of an entity of** unmistaken **apprehension in that way**.

Maitreya's *Ornament:*

> །གལ་ཏེ་གཟུང་དོན་དེ་བཞིན་མེད། །དེ་དག་གང་གི་འཛིན་པར་འདོད།

།དེ་ལྟར་དེ་དག་འཛིན་པ་ཡི། །ངོ་བོས་སྟོང་པའི་མཚན་ཉིད་དོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

གལ་ཏེ་འམ་གང་གི་ཕྱིར་ན་རྟོག་པ་དེས་གཟུང་བའི་དོན་རྣམས་གཟུང་བ་དེ་བཞིན་དུ་མེད་པས་ན། རྟོག་པ་དེ་དག་ཞེན་པ་ལྟར་གྱི་ཡུལ་གང་གི་འཛིན་པར་འདོད་དེ་འཛིན་པ་མིན་ཏེ། །རྟོག་པ་དེ་དག་དེ་ལྟར་འཛིན་པ་མ་འཁྲུལ་བའི་ངོ་བོས་སྟོང་པའི་མཚན་ཉིད་ཡིན་པའི་ཕྱིར་རོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 12ff.

[71] V.8-16; Ngag-wang-pal-dan's *Meaning of the Words,* 77b.4ff., treats these nine stanzas as an extensive explanation of the objects of abandonment of path-of-seeing peak trainings, dividing them into four sections—extensive explanations of (1) conceptualizations of apprehended objects that are objects of engagement (*'jug pa gzung rtog*), (2) conceptualizations of apprehended objects that are objects of disengagement (*ldog pa gzung rtog*), (3) conceptualizations apprehending substantial existence (*rdzas 'dzin rtog pa*), and (4) conceptualizations apprehending imputed existence (*btags 'dzin rtog pa*).

The first section, the extensive explanation of conceptualizations of apprehended objects that are objects of engagement, takes two stanzas, V.8-9:

> It is asserted that these conceptualizations having as their basis
> The class of objects of engagement exist in nine aspects [observing]:
> (1) Nature, (2) lineage,
> (3) Thorough achievement of the path,
>
> (4) Unmistaken objects of observation of knowledge,
> (5) Discordant class, (6) antidotes,
> (7) Realization by themselves, (8) acting,
> (9) And their actions and the fruits of acting.

Ngag-wang-pal-dan's *Meaning of the Words,* 77b.4ff., fleshes these two stanzas out as:

> **It is asserted that these conceptualizations—having as their**

basis, that is, object, **the class of** Bodhisattvas' **objects of engagement** and adhering to them as truly existent—**exist** in **nine aspects** [thinking,] "**The class of** Bodhisattvas' **objects of engagement** are my apprehended objects of engagement," upon observing:

(1) the **nature** of—in conventional terms—attaining the fruit, unsurpassed enlightenment, through the causes, the six perfections
(2) definite transformation into the Buddha **lineage**
(3) **thorough achievement of the** Great Vehicle **path** of seeing and so forth
(4) **unmistaken objects of observation of** Great Vehicle **knowledge**
(5) clearing away the **discordant class** of Great Vehicle paths
(6) [Great Vehicle paths] capacity to generate **antidotes**
(7) **realization by** Great Vehicle paths **themselves** of objects just as they are
(8) **acting** to distance themselves from the grounds of Hearers and Solitary Realizers
(9) **the** effective **actions of those** [Bodhisattvas] for sentient beings and **the fruits of acting** to set all beings in nirvāṇa.

Maitreya's *Ornament:*

|ངོ་བོ་ཉིད་དང་རིགས་དང་ནི། |ལམ་ནི་ཡང་དག་འགྲུབ་པ་དང་།
|ཤེས་པའི་དམིགས་པ་མ་འཁྲུལ་དང་། |མི་མཐུན་ཕྱོགས་དང་གཉེན་པོ་དང་།
|རང་གིས་རྟོགས་དང་བྱེད་པ་དང་། |དེ་ཡི་ལས་བྱའི་འབྲས་བུ་ལ།
|འཇུག་པའི་ཕྱོགས་ཀྱི་རྟེན་ཅན་གྱི། |རྣམ་རྟོག་དེ་ནི་རྣམ་དགུར་འདོད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཐ་སྙད་དུ་རྒྱུ་ཕྱིན་དྲུག་གིས་འབྲས་བུ་བླ་མེད་བྱང་ཆུབ་ཐོབ་པའི་**ངོ་བོ་ཉིད་དང་**། སངས་རྒྱས་ཀྱི་**རིགས་**སུ་ངེས་པར་འགྱུར་བ་**དང་**། ཐེག་ཆེན་མཐོང་**ལམ་**སོགས་**ཡང་དག་**པར་**འགྲུབ་པ་དང་**། ཐེག་ཆེན་གྱི་**ཤེས་པའི་དམིགས་པ་མ་འཁྲུལ་**བ་**དང་**། ཐེག་ཆེན་

ལམ་གྱི་མི་མཐུན་ཕྱོགས་སེལ་བ་དང་། གཉེན་པོ་བསྐྱེད་པའི་ནུས་པ་དང་། ཐེག་ཆེན་ལམ་རང་གིས་ཡུལ་ཇི་ལྟ་བ་བཞིན་དུ་རྟོགས་པ་དང་། ཉན་རང་གིས་ཐག་སྲིང་པར་བྱེད་པ་དང་། དེའི་སེམས་ཅན་གྱི་དོན་བྱེད་པའི་ལས་དང་། སྐྱེ་བོ་ཐམས་ཅད་སྨྱུང་འདས་ལ་འགོད་པར་བྱ་བའི་འབྲས་བུ་ལ་དམིགས་ནས། བྱང་སེམས་ཀྱི་འཇུག་པའི་ཕྱོགས་ཀྱི་རྟེན་ཅན་ཏེ་ཡུལ་ཅན་བདག་གི་འཇུག་བྱའི་གཟུང་བའོ་ཞེས་བདེན་པར་ཞེན་པའི་རྣམ་རྟོག་དེ་ནི་རྣམ་པ་དགུ་ཡོད་པར་འདོད་དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 14ff.

72 The second section—the extensive explanation of conceptualizations of apprehended objects that are objects of disengagement (*ldog pa gzung rtog*)—takes three stanzas, V.10-12:

> These entities of nine conceptualizations
> Of these called (1) low realization
> Due to falling to mundane existence or [solitary] peace,
> (2) Lack of restrainers,
>
> (3) Incompleteness of the aspects of the path,
> (4) Proceeding under others’ conditions,
> (5) Turning away from the intents,
> (6) Trifling, (7) various,
>
> (8) Obscured about abiding and entering,
> (9) And going afterward
> Have as their basis the class of disengagements,
> Arising in the minds of Hearers and so forth.

Ngag-wang-pal-dan’s *Meaning of the Words,* 78a.2, fleshes these three stanzas out as:

> **These entities of nine conceptualizations** adhering to true [existence, thinking], “These are my apprehended objects of disengagement,” upon observing **these called**:

(1) **low realization due to falling** either **to mundane existence or** [solitary] **peace**
(2) **lack of** external and internal **restrainers** holding one from falling to the extremes of mundane existence and [solitary] peace
(3) **incompleteness of the aspects of the path** due to not being antidotes to all obstructions to omniscience
(4) during the final mundane existence **proceeding under others' conditions**
(5) **turning away from** seeking **the** three great **intents** [great mind, great abandonment, and great realization (see above, 124ff.)]
(6) **trifling** abandonments
(7) **various** realizations such as stream enterer and so forth
(8) until attaining the position of [solitary] peace, **obscured about** continually **abiding** in and initially **entering** the Great Vehicle path
(9) **going** into another vehicle **after** attaining the fruit of their own path

have as their basis—that is to say, have as their objects—**the class** of Bodhisattvas' objects **of disengagement, arising in the minds** or continuums **of Hearers and so forth**; they are observations of the paths and fruits of Hearers and so forth.

Maitreya's *Ornament:*

།སྲིད་དང་ཞི་བར་ལྷུང་བའི་ཕྱིར། །རྟོགས་པ་དམན་པ་ཉིད་དང་ནི།
།ཡོངས་སུ་འཛིན་པ་མེད་པ་དང་། །ལམ་གྱི་རྣམ་པ་མ་ཚང་དང་།

།གཞན་གྱི་རྐྱེན་གྱིས་འགྲོ་བ་དང་། །ཆེད་དུ་བྱ་བ་ལོག་པ་དང་།
།ཉི་ཚེ་བ་དང་སྣ་ཚོགས་ཉིད། །གནས་དང་འཇུག་ལ་རྨོངས་པ་དང་།

།རྗེས་ལ་འགྲོ་ཞེས་བྱ་བ་ལ། །རྣམ་རྟོག་དགུ་ཡི་བདག་ཉིད་འདི།
།ཟློག་པའི་ཕྱོགས་ཀྱི་རྟེན་ཅན་ཏེ། །ཉན་ཐོས་ལ་སོགས་ཡིད་ལ་འབྱུང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྲིད་པ་**དང་ཞི་བ**་གང་རུང་དུ་**ལྷུང་བའི་ཕྱིར་རྟོགས་པ་དམན་པ**་

དང་། སྲིད་ཞིའི་མཐར་ལྷུང་བ་ལས་གཟུང་བའི་ཕྱི་ནང་གི་ཡོངས་སུ་འཛིན་པ་མེད་པ་དང་། ཉེས་སྒྲིབ་མཐའ་དག་གི་གཉེན་པོ་མ་ཡིན་པས་ལམ་གྱི་རྣམ་པ་མ་ཚང་བ་དང་། སྲིད་པ་མཐའ་མའི་ཚེ་གཞན་གྱི་རྐྱེན་གྱིས་འགྲོ་བ་དང་། ཆེད་དུ་བྱ་བ་ཆེན་པོ་གསུམ་དོན་དུ་གཉེར་བ་ལས་ལོག་པ་དང་། སྤངས་པ་ཉེ་ཚེ་བ་དང་། རྒྱུན་ཞུགས་སོགས་རྟོགས་པ་སྣ་ཚོགས་པ་དང་། ཞི་མཐའ་མ་ཐོབ་བར་དུ་ཐེག་ཆེན་ལམ་ལ་རྒྱུན་དུ་གནས་པ་དང་དང་པོར་འཇུག་པ་ལ་རྨོངས་པ་དང་། རང་ལམ་གྱི་འབྲས་བུ་ཐོབ་རྗེས་སུ་ཐེག་པ་གཞན་དུ་འགྲོ་བ་ཞེས་བྱ་བ་ལ་དམིགས་ནས། བདག་གི་ལྡོག་བྱའི་གཟུང་བའོ་ཞེས་བདེན་པར་ཞེན་པའི་རྣམ་རྟོག་དགུའི་བདག་ཉིད་འདི་ནི་བྱང་སེམས་ཀྱི་ལྡོག་པའི་ཕྱོགས་ཀྱི་རྟེན་ཅན་ཏེ་ཡུལ་ཅན་ཉན་ཐོས་ལ་སོགས་པའི་ཡིད་དམ་རྒྱུད་ལས་འབྱུང་བ་སྟེ་ཉན་ཐོས་སོགས་ཀྱི་ལམ་འབྲས་ལ་དམིགས་པའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 15ff.

[73] The third section—the extensive explanation of conceptualizations apprehending substantial existence (*rdzas 'dzin rtog pa*)—takes two stanzas, V.13-14:

> (1) Assuming and discarding,
> (2) Taking to mind, (3) closely
> Related with the three realms
> (4) Abiding, (5) manifestly adhering,
>
> (6) The actualities of phenomena as imputations,
> (7) Attached, (8) the antidotes,
> (9) And degenerated from proceeding as wished
> Are to be known as the first of apprehensions.

Ngag-wang-pal-dan's *Meaning of the Words,* 78a.7, fleshes these two stanzas out as:

Conceptualizations conceiving of a partaker*—qualified by substantial existence—as truly existent with respect to:

(1) a person (*gang zag, pudgala*) who conventionally **assumes** good qualities **and discards** defects
(2) a person who [conventionally] **takes** phenomena **to mind** as truly existing
(3) a person who [conventionally] due to the influence of having taken true existence to mind is **closely related with the three realms** [of Desire, Form, and Formlessness]
(4) a person who [conventionally] **abides** within having conceived forms and so forth as truly existent
(5) a person who [conventionally] **manifestly adheres** to emptiness as truly existent in the manner of not adhering to things as truly existent
(6) a person who [conventionally] understands all **phenomena as** only **imputations** of conventions
(7) a person who [conventionally] by way not adhering to true existence is **attached** to the six perfections
(8) a person who [conventionally] enacts **the antidotes** to the [mis]apprehension of signs by meditating on all phenomena as equally empty of true existence
(9) a person who [conventionally] due to not knowing the natural perfection of wisdom **degenerates**—that is, is prevented for a long time—**from proceeding** on to an exalted-knower-of-all-aspects **as wished**

are to be known as being **the first** conceptualizations of apprehending subjects (*'dzin rtog dang po*), that is, conceptualizations **apprehending** substantial existence (*rdzas 'dzin rtog pa*).

* *longs spyod pa po:* partaker, enjoyer, user.

Maitreya's *Ornament:*

།འཛིན་པ་དང་ནི་འདོར་བ་དང་། །ཡིད་ལ་བྱེད་དང་ཁམས་རྣམས་ནི།
།གསུམ་པོ་དག་དང་ཉེ་འབྲེལ་དང་། །གནས་དང་མངོན་པར་ཞེན་པ་དང་།
།ཆོས་ཀྱི་དངོས་པོ་བརྟགས་པ་དང་། །ཆགས་པ་དང་ནི་གཉེན་པོ་དང་།
།ཇི་ལྟར་འདོད་བཞིན་འགྲོ་ཉམས་ལ། །འཛིན་པ་དང་པོར་ཤེས་པར་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*
ཀུན་རྫོབ་ཏུ་ཡོན་ཏན་འཛིན་པ་དང་སྐྱོན་འདོར་བའི་གང་ཟག་དང་། ཆོས་རྣམས་བདེན་པར་ཡིད་ལ་བྱེད་པའི་གང་ཟག་དང་། བདེན་པར་ཡིད་ལ་བྱས་པའི་དབང་གིས་ཁམས་གསུམ་པོ་དང་ཉེ་བར་འབྲེལ་བའི་གང་ཟག་དང་། གཟུགས་སོགས་ལ་བདེན་པར་ཞེན་ནས་གནས་པའི་གང་ཟག་དང་། དངོས་པོ་ལ་བདེན་པར་མ་ཞེན་པའི་ཚུལ་གྱིས་སྟོང་ཉིད་ལ་བདེན་པར་མངོན་པར་ཞེན་པའི་གང་ཟག་དང་། ཆོས་ཐམས་ཅད་ཐ་སྙད་བཏགས་པ་ཙམ་དུ་ཁོང་དུ་ཆུད་པའི་གང་ཟག་དང་། བདེན་པར་མ་ཞེན་པའི་སྒོ་ནས་ཕྱིན་དྲུག་ལ་ཆགས་པའི་གང་ཟག་དང་། ཆོས་ཐམས་ཅད་བདེན་སྟོང་མཉམ་པ་ཉིད་དུ་སྒོམ་པས་མཚན་འཛིན་གྱི་གཉེན་པོ་བྱེད་པའི་གང་ཟག་དང་། རང་བཞིན་གྱི་ཤེར་ཕྱིན་མ་ཤེས་པས་རྣམ་མཁྱེན་དུ་ཇི་ལྟར་འདོད་པ་བཞིན་དུ་འགྲོ་བ་ཉམས་པ་སྟེ་ཡུན་རིང་དུ་ཐོགས་པའི་གང་ཟག་ལ་རྫས་ཡོད་ཀྱིས་ཁྱད་པར་དུ་བྱས་པའི་ལོངས་སྤྱོད་པ་པོར་བདེན་པར་ཞེན་པའི་རྣམ་རྟོག་ནི། འཛིན་རྟོག་དང་པོ་རྫས་འཛིན་རྟོག་པ་ཡིན་པར་ཤེས་པར་བྱའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 18ff.

[74] The fourth section—the extensive explanation of conceptualizations of apprehending imputed existence—takes two stanzas, V.15-16:

> (1) Not going forth in accordance with the intents,
> (2) Definitely holding paths to be non-paths,
> (3) Production as well as cessation,
> (4) Actualities endowed and non-endowed,
>
> (5) Dwelling, (6) destroying the lineage,
> (7) No seeking, (8) no cause,

(9) And observing opposition
Are the other conceptualizations of apprehending subjects.

Ngag-wang-pal-dan's *Meaning of the Words,* 78b.5, fleshes these two stanzas out as:

> Conceptualizations conceiving of a partaker*—qualified by imputed existence—as truly existent upon observing:
>
> (1) a being (*skyes bu, puruṣa*[#]) who does **not go forth in accordance with the** three great **intents** [great mind, great abandonment, and great realization (see above, 124ff.)]
> (2) a being who **definitely holds** Great Vehicle **paths to be non**correct **paths**
> (3) a being who realizes **the production and cessation** of causes and effects as made by entities only imputed conventionally
> (4) a being who knows **the actualities** of forms and so forth as **endowed** (*ldan pa*), that is, as not ultimately having divisions, **and** as **non-endowed** (*mi ldan pa*), that is, as conventionally having divisions
> (5) a being who **dwells** adhering to the true existence of forms and so forth
> (6) a being who **destroys** and reverses the attitude of the **lineage**—that is, seeking mere peace—of Hearers and so forth
> (7) a being who when realizing emptiness, holds merely it to be sufficient and thereupon **has no** desire **seeking** Buddhahood
> (8) a being who **has no cause**, that is, cultivation of the perfection of wisdom
> (9) a being who **observes** (*dmigs pa*)—that is, has (*yod pa*)—the **opposing** actualities interfering with enlightenment such as devilishness and so forth
>
> **are conceptualizations of apprehending subjects other** than the previous, that is, conceptualizations apprehending imputed existence.

* *longs spyod pa po:* partaker, enjoyer, user.
[#] Often translated as "person."

Maitreya's *Ornament:*

།ཆེད་བཞིན་ངེས་པར་མི་འབྱུང་དང་། །ལམ་ལ་ལམ་མིན་ངེས་འཛིན་དང་།
།འགག་དང་བཅས་པའི་སྐྱེ་བ་དང་། །དངོས་པོ་ལྡན་དང་མི་ལྡན་དང་།
།གནས་དང་རིགས་ནི་འཇིག་པ་དང་། །དོན་དུ་གཉེར་དང་རྒྱུ་མེད་དང་།
།ཕྱིར་རྒོལ་བ་ནི་དམིགས་པ་ལ། །འཛིན་པའི་རྣམ་རྟོག་གཞན་ཡིན་ནོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཆེད་དུ་བྱ་བ་ཆེན་པོ་གསུམ་དུ་ངེས་པར་མི་འབྱུང་བའི་སྐྱེས་བུ་དང་། ཐེག་ཆེན་གྱི་ལམ་ལ་ལམ་ཡང་དག་པ་མ་ཡིན་པར་ངེས་པར་འཛིན་པའི་སྐྱེས་བུ་དང་། རྒྱུ་འབྲས་སྐྱེ་བ་དང་འགག་པ་ཀུན་རྫོབ་བཏགས་པ་ཙམ་གྱི་ངོ་བོས་བྱེད་པར་རྟོགས་པའི་སྐྱེས་བུ་དང་། གཟུགས་སོགས་ཀྱི་དངོས་པོ་ལྡན་པ་སྟེ་དོན་དམ་པར་དབྱེ་བ་མེད་པ་དང་མི་ལྡན་པ་སྟེ་ཀུན་རྫོབ་ཏུ་དབྱེ་བ་ཡོད་པར་ཤེས་པའི་སྐྱེས་བུ་དང་། གཟུགས་སོགས་ལ་བདེན་པར་མ་ཞེན་པར་གནས་པའི་སྐྱེས་བུ་དང་། ཉན་ཐོས་སོགས་ཀྱི་རིགས་ཏེ་ཞི་བ་ཙམ་དོན་གཉེར་གྱི་བློ་འཇིག་ཅིང་ལྡོག་པའི་སྐྱེས་བུ་དང་། སྟོང་ཉིད་རྟོགས་པ་ན་དེ་ཙམ་གྱིས་ཆོག་པར་བཟུང་ནས་སངས་རྒྱས་དོན་དུ་གཉེར་བའི་འདོད་པ་མེད་པའི་སྐྱེས་བུ་དང་། རྒྱུ་ཤེར་ཕྱིན་སྒོམ་པ་མེད་པའི་སྐྱེས་བུ་དང་། བདུད་ལ་སོགས་པ་བྱང་ཆུབ་ལ་བར་དུ་གཅོད་བྱེད་ཀྱི་ཕྱིར་རྒོལ་བའི་དངོས་པོ་དམིགས་པ་སྟེ་ཡོད་པའི་སྐྱེས་བུ་ལ་དམིགས་ནས་བཏགས་ཡོད་ཀྱིས་ཁྱད་པར་དུ་བྱས་པའི་ལོངས་སྤྱོད་པ་པོར་བདེན་པར་ཞེན་པའི་རྣམ་རྟོག་ནི། འཛིན་པའི་རྣམ་རྟོག་སྔ་མ་ལས་གཞན་བཏགས་འཛིན་རྟོག་པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti*

and [Haribhadra's] Ālokā, vol. 4, 20ff.

[75] V.17-22; Ngag-wang-pal-dan's *Meaning of the Words,* 79a.5ff., treats these six stanzas as explaining the second section above, antidotes to the objects of abandonment of path-of-seeing peak trainings. He divides the six stanzas into two parts, ancillary subjects and the regular subject, and divides the first, ancillary subjects, into assisters of path-of-seeing peak trainings and the fruits of those assisters of path-of-seeing peak trainings.

The first, assisters of path-of-seeing peak trainings, takes one stanza, V.17:

> Teaching [in order to set] others in enlightenment,
> Conferring what is a cause of it,
> And cause of uninteruptedness
> Having the characteristic of much merit.

Ngag-wang-pal-dan's *Meaning of the Words,* 79a.5ff., fleshes this stanza out as:

> (1) For the sake of setting **in enlightenment others** having the Great Vehicle lineage, **teaching** the methods for this;
> (2) **conferring** [on them] the meaning and words of the perfection of wisdom, **a cause of this** enlightenment; and
> (3) oneself meditatively cultivating in meditative equipoise the perfection of wisdom of the path, **cause** of uninteruptedness—that is, definiteness—**of attaining** enlightenment, **which has the characteristic of** very **much merit**
>
> are causes of attaining the final great enlightenment.

Maitreya's *Ornament:*

།བྱང་ཆུབ་ལ་གཞན་སྟོན་པ་དང་། །དེ་ཡི་རྒྱུ་ནི་ཡོངས་གཏོད་དང་།
།དེ་ཐོབ་བར་ཆད་མེད་པའི་རྒྱུ། །བསོད་ནམས་མང་པོའི་མཚན་ཉིད་དོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཐེག་ཆེན་གྱི་རིགས་ཅན་**གཞན་བྱང་ཆུབ་ལ་**འགོད་པའི་དོན་དུ་དེའི་ཐབས་**སྟོན་པ་དང་**། བྱང་ཆུབ་**དེའི་རྒྱུ་**ཤེར་ཕྱིན་གྱི་ཚིག་དོན་**ཡོངས་སུ་གཏོད་**པ་**དང་**། བྱང་ཆུབ་**ཐོབ་**པར་བྱེད་པའི་**བར་**

ཆད་མེད་པ་སྟེ་ངེས་པ**འི་རྒྱུ**་མཐོང་ལམ་གྱི་ཤེར་ཕྱིན་མཉམ་གཞག་ཏུ་རང་གིས་སྒོམ་པ་**བསོད་ནམས**་ཆེས་**མང་པོའི་མཚན་ཉིད**་དེ་གསུམ་ནི་མཐར་ཐུག་གི་བྱང་ཆུབ་ཆེན་པོ་ཐོབ་པའི་རྒྱུ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 23ff.

[76] V.18-20; Ngag-wang-pal-dan’s *Meaning of the Words,* 79 b.2ff., divides the second, the fruits of those assisters of path-of-seeing peak trainings, into two parts: indicating the great enlightenment that abides in fact [that is to say, indicating the actual great enlightenment] and refuting the great enlightenment imputed by conceptuality.

The first, indicating the great enlightenment that abides in fact, takes one stanza, V.18:

> The pristine wisdoms of extinction of the defilements
> And of nonproduction are called enlightenment.
> Because extinguishment does not exist and production does not exist,
> The two are to be known respectively.

Ngag-wang-pal-dan’s *Meaning of the Words,* 79 b.2ff., fleshes out as:

> Sūtra **says** that **the** two **pristine wisdoms** knowing **extinction of the defilements** of the two obstructions [to liberation from cyclic existence and to omniscience] and knowing **nonproduction** are the great **enlightenment**. Also concerning their meaning, **because** the **extinguishment** of previously existent truly established defilements **does not exist** and the **production** of previously nonexistent truly established defilements **does not exist**, **the two** pristine wisdoms knowing that defilements ultimately are primordially extinguished and directly knowing that defilements ultimately are not produced **are to be known respectively** as being the knowledge of extinction and the knowledge of nonproduction.
>
> The meaning of these is like this, but it is not suitable, in accordance with the verbal reading (*tshig zin*) of [Gyal-tshab’s] *Explanation* and [Jam-yang-shay-pa’s] textbook [*Decisive Anal-*

ysis on the Perfection of Wisdom], to render these as "pristine wisdoms directly realizing that extinguishment of defilements ultimately does not exist and production of defilements ultimately does not exist" because in many [texts of] of the upper and lower vehicles these are described as "knowledge of extinction" but not described as "knowledge of the nonexistence of extinction."

Maitreya's *Ornament:*

།དྲི་མ་ཟད་དང་མི་སྐྱེ་བའི། །ཡེ་ཤེས་བྱང་ཆུབ་ཅེས་བརྗོད་དོ།
།ཟད་མེད་སྐྱེ་མེད་ཕྱིར་དེ་དག །གོ་རིམས་བཞིན་དུ་ཤེས་པར་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྒྲིབ་གཉིས་ཀྱི་དྲི་མ་ཟད་པ་ཤེས་པ་དང་མི་སྐྱེ་བ་ཤེས་པའི་ཡེ་ཤེས་གཉིས་ནི་བྱང་ཆུབ་ཆེན་པོ་ཡིན་པར་མདོ་ལས་བརྗོད་དེ། དེའི་དོན་ཡང་བདེན་པར་གྲུབ་པའི་དྲི་མ་སྔར་ཡོད་ཟད་པ་མེད་པ་དང་སྔར་མེད་སྐྱེ་བ་མེད་པའི་ཕྱིར་ན་དྲི་མ་དོན་དམ་པར་གདོད་མ་ནས་ཟད་པ་ཤེས་པ་དང་དོན་དམ་པར་མི་སྐྱེ་བར་ཤེས་པའི་ཡེ་ཤེས་མཐར་ཐུག་གཉིས་ནི་གོ་རིམ་བཞིན་དུ་ཟད་པ་ཤེས་པ་དང་མི་སྐྱེ་བ་ཤེས་པ་ཡིན་པར་ཤེས་པར་བྱའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 24ff.

[77] V.19-21; Ngag-wang-pal-dan's *Meaning of the Words,* 79b.6ff., divides the second section from above, refuting the great enlightenment imputed by conceptuality, into two parts: refuting the system of the Proponents of [Truly Established] Things and positing the system of the Middle School.

The first of those, refuting the system of the Proponents of [Truly Established] Things, takes two stanzas, V.19-20:

In a nature without cessation
What type of conceptualization
Is extinguished by the path called "seeing"?!
What aspect of nonproduction is attained?!

> Whereas the others on the one hand [assert] phenomena as existent,
> I reckon the statement by the Teacher on the other hand
> That the obstructions to objects of knowledge
> Are extinguished to be amazing.

Ngag-wang-pal-dan's *Meaning of the Words,* 79b.6ff., fleshes these two stanzas out as:

> **In** that truly established defilements have **a nature without cessation**—that is, new cessation of the previously existent—**what** truly established, previously existent **type of conceptualization** that is to be abandoned **by the path of seeing is extinguished**?! And **what aspect of nonproduction**—that is, previously nonexistent annihilation of the about-to-be-produced—**is attained?!** That is to say, an extinction is not suitable to be attained.
>
> **Whereas the others**, Proponents of [Truly Established] Things, assert **on the one hand** that external and internal **phenomena** ultimately **exist, I**, Maitreyanātha, **reckon the statement by the Teacher** Buddha **on the other hand that the obstructions** obscuring **objects of knowledge are extinguished to be amazing** because if things are truly established, obstructions are not fit to be abandoned.

Maitreya's *Ornament:*

།འགོག་པ་མེད་པའི་རང་བཞིན་ལ། །མཐོང་ཞེས་བྱ་བའི་ལམ་གྱིས་ནི།
།རྣམ་པར་རྟོག་རིགས་ཅི་ཞིག་ཟད། །སྐྱེ་མེད་རྣམ་པ་ཅི་ཞིག་འཐོབ།

།གཞན་གྱིས་ཆོས་རྣམས་ཀྱང་ཡོད་ལ། །ཤེས་བྱ་ལ་ཡང་སྟོན་པ་ཡི།
།སྒྲིབ་པ་ཟད་པར་བརྗོད་པ་གང་། །དེ་ལ་ཁོ་བོས་མཚར་དུ་བརྩིས།

Ngag-wang-pal-dan's *Meaning of the Words:*

བདེན་པར་གྲུབ་པའི་དྲི་མ་སྔར་ཡོད་གསར་དུ་འགག་པའི་**འགོག་པ་མེད་པའི་རང་བཞིན་**ཡིན་པ་ལས་**མཐོང་**སྤང་**རྣམ་པར་རྟོག་**པའི་**རིགས་**བདེན་པར་གྲུབ་པ་སྔར་ཡོད་**ཅི་ཞིག་ཟད་**པར་བྱས་ཤིང་སྔར་མེད་སྐྱེ་འགྱུར་ཆད་པའི་**སྐྱེ་མེད་**ཀྱི་**རྣམ་པ་ཅི་ཞིག་འཐོབ་**

སྐྱེ་ཟད་ཐོབ་མི་རུང་ངོ༌། །**གཞན་**དངོས་སྨྲ་བ་རྣམས་**ཀྱིས་**ཕྱི་ནང་གི་**ཆོས་རྣམས་ཀུན་**དོན་དམ་པར་**ཡོད་**པར་འདོད་**ལ་ཤེས་བྱ་ལ་**རྨོངས་པའི་**སྒྲིབ་པ་ཡང་སྟོན་པ་**སངས་རྒྱས་ཀྱིས་**ཟད་པར་བརྗོད་པ་གང་**ཡིན་པ་**དེ་ལ་ཁོ་བོ་**བྱམས་མགོན་གྱི**ས་མཚར་དུ་བརྩིས་**ཏེ། དངོས་པོ་བདེན་པར་གྲུབ་ན་སྒྲིབ་པ་སྤང་དུ་མི་རུང་བའི་ཕྱིར་རོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 25ff.

[78] The second, positing the system of the great enlightenment of the Middle School, takes one stanza, V.21:

> These have nothing to be removed at all.
> There is nothing in the least to be posited.
> Reality is to be viewed correctly.
> Upon seeing reality, one becomes released.

Ngag-wang-pal-dan’s *Meaning of the Words,* 80a.5ff., fleshes this stanza out as:

> **These** dependent-arisings **have nothing—**of the two selves [self of persons and self of phenomena] that previously existed—**to be removed at all** because those two have from the start not been [validly] experienced as existing. The two selflessnesses **are not in the least to be posited** newly because those two have no beginning or end. **Reality**—the two selflessnesses devoid of removal and positing that way—**is to be viewed correctly**, that is, nonerroneously. **Upon** directly **seeing** the meaning of **reality**, **one becomes released** in stages from the afflictive obstructions and the obstructions to objects of knowledge.

Maitreya’s *Ornament:*

།འདི་ལ་བསལ་བྱ་ཅི་ཡང་མེད། །གཞག་པར་བྱ་བ་ཅུང་ཟད་མེད།
།ཡང་དག་ཉིད་ལ་ཡང་དག་ལྟ། །ཡང་དག་མཐོང་ནས་རྣམ་པར་གྲོལ།

Ngag-wang-pal-dan’s *Meaning of the Words:*

རྟེན་འབྲེལ་**འདི་ལ་**བདག་གཉིས་སྣང་ཡོད་**བསལ་**བར་**བྱ་**བ་**ཅི་ཡང་མེད་**དེ། དེ་གཉིས་དང་པོ་ནས་ཡོད་མ་མྱོང་བས་སོ། །བདག་མེད་གཉིས་གསར་དུ་**གཞག་པར་བྱ་བ་ཅུང་ཟད་མེད་**དེ། དེ་གཉིས་ལ་ཐོག་མཐའ་མེད་པས་སོ། །དེ་ལྟར་བསལ་བཞག་དང་བྲལ་བའི་**ཡང་དག་**པ་བདག་མེད་གཉིས་**ལ་ཡང་དག་**པ་སྟེ་ཕྱིན་ཅི་མ་ལོག་པར་**ལྟ་**བར་བྱའོ། །**ཡང་དག་**པའི་དོན་བདག་མེད་གཉིས་མངོན་སུམ་དུ་**མཐོང་ནས་**རིམ་པ་ལྟར་ཉོན་མོངས་པ་དང་། ཤེས་བྱའི་སྒྲིབ་པ་ལས་**རྣམ་པར་གྲོལ་**བར་འགྱུར་རོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 26.

79 The second section from above, the regular subject concerning antidotes to the objects of abandonment of path-of-seeing peak trainings, takes two stanzas, V.22-23, but Jam-yang-shay-pa cites only V.22:

> Those that are contained within
> The forbearances of simultaneous period—
> That are mutually contained in giving and so forth individually—
> Are here the path of seeing.

Ngag-wang-pal-dan’s *Meaning of the Words,* 80b.1ff., fleshes this stanza out as:

> **Those** uninterrupted paths **that are contained within the forbearances of simultaneous period—that are mutually contained in** the six perfections of **giving and so forth individually—are the path of seeing here** on this occasion of peak training because of being the actual antidotes to the four conceptualizations of apprehended objects that are objects of abandonment by the path of seeing.

Maitreya’s *Ornament:*

།སྦྱིན་པ་ལ་སོགས་རེ་རེར་ནི། །དེ་དག་ཕན་ཚུན་བསྡུས་པ་གང་།
།སྐད་ཅིག་གཅིག་པའི་བཟོད་པ་ཡིས། །བསྡུས་པ་དེ་འདིར་མཐོང་བའི་ལམ།

Ngag-wang-pal-dan's *Meaning of the Words:*
སྦྱིན་པ་ལ་སོགས་པ་དྲུག་པོ་རེ་རེར་ཕར་ཕྱིན་དྲུག་པོ་དེ་དག་ཕན་ཚུན་བསྡུས་པ་གང་ཡིན་པ་སྐད་ཅིག་གཅིག་པ་བཟོད་པས་བསྡུས་པའི་བར་ཆད་མེད་ལམ་དེ་རྩེ་སྦྱོར་གྱི་སྐབས་འདིར་མཐོང་བའི་ལམ་ཡིན་ཏེ། མཐོང་སྤང་གཟུང་འཛིན་གྱི་རྣམ་རྟོག་བཞིའི་དངོས་གཉེན་ཡིན་པའི་ཕྱིར་རོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 26ff.
80

47th Topic

6. Path-of-Meditation Peak Trainings

V.24-32; Ngag-wang-pal-dan's *Meaning of the Words,* 81a.2ff., divides these nine stanzas on path-of-meditation peak trainings into three parts—(1) the support, the path of meditation, (2) conceptualizations to be abandoned, and (3) dependent qualities.

The first—the support, the path of meditation—takes two stanzas, V.24-25:

> Having gone and come in the nine meditative absorptions
> Including cessation in the two aspects,
> A consciousness included in the Desire [Realm] not in medita-
> tive equipoise
> Is taken as the boundary,
>
> Whereupon one enters in absorption in the manner of leapover,
> Leaping over one, two, three, four,
> Five, six, seven, and eight
> Going variously until entering into absorption in cessation.

Ngag-wang-pal-dan's *Meaning of the Words,* 81a.2ff., fleshes these two stanzas out as:

> **Having** previously performed two rounds of training—**going and coming over the nine meditative absorptions including** the meditative absorption of **cessation in the two aspects** of the

forward and reverse orders—subsequently one goes in series from the first concentration until the meditative absorption of cessation (*'gog pa'i snyoms 'jug, nirodhasamāpatti*). In consideration that this is of the same type as a training in forward order, it is one that is not in the verbal reading of the root text [Maitreya's *Ornament for the Clear Realizations*] (*rtsa tshig gis ma zin pa*). Also, **a consciousness included in** the **Desire** [Realm] **is not** of a ground of **meditative equipoise** (*mnyam bzhag gi sa pa min pa*); hence, **one enters in absorption in the manner of leapover within taking it as the boundary** for going upward and coming downward for each meditative absorption.

Between the two of these [that is, going upward and coming downward], that of going upward while interweaving cessation (*'gog pa spel pa'i yar song*) is to enter into absorption in the manner of **leapover going variously while** entering into absorption in **cessation**:

1. **leaping over one** [that is, setting aside the first concentration], entering into absorption in the first concentration and then entering into absorption in cessation, and
2. **leaping over two** [that is, setting aside the first concentration and the second concentration], entering into absorption in the second concentration and then entering into absorption in cessation, and
3. **leaping over three**, entering into absorption in the third concentration and then entering into absorption in cessation, and
4. **leaping over four**, entering into absorption in the fourth concentration and then entering into absorption in cessation, and
5. **leaping over five**, entering into absorption in limitless space and then entering into absorption in cessation, and
6. **leaping over six**, entering into absorption in limitless consciousness and then entering into absorption in cessation, and
7. **leaping over seven**, entering into absorption in nothingness and then entering into absorption in cessation, and

8. **leaping over eight**, entering into absorption in the actual peak of cyclic existence and then entering into absorption in cessation.

Then, one manifests again [the meditative absorption of] the peak of cyclic existence and thereupon the mind of the Desire Realm that is taken as the boundary of ascending and descending [through the nine meditative absorptions].

[The process of] coming downward while interweaving the mind of the Desire Realm (*'dod sems spel ba'i mar 'ong*) is indicated by linking together the two lines *'dod par* and so forth, the two lines *gcig dang* and so forth, and *mi 'drar 'ongs;* it is to enter into absorption in the manner of leapover going variously until the mind of the Desire Realm:

1. upon rising from that mind of the Desire Realm entering into absorption in cessation, and
2. then the mind of the Desire Realm, and
3. then skipping one—cessation—entering into absorption in the peak of cyclic existence, and
4. then the mind of the Desire Realm, and
5. then skipping two—cessation and the peak of cyclic existence—entering into absorption in nothingness, and
6. then the mind of the Desire Realm, and
7. then skipping three—cessation, the peak of cyclic existence, and nothingness—entering into absorption in limitless consciousness, and
8. then the mind of the Desire Realm, and
9. then likewise skipping four, entering into absorption in limitless space, and
10. then the mind of the Desire Realm, and
11. then skipping five, entering into absorption in the fourth concentration, and
12. then the mind of the Desire Realm, and
13. then skipping six, entering into absorption in the third concentration, and
14. then the mind of the Desire Realm, and
15. then skipping seven, entering into absorption in the second concentration, and

16. then the mind of the Desire Realm, and
17. then skipping eight, entering into absorption in the first concentration, and
18. then the mind of the Desire Realm.

It is set forth this way in Tsong-kha-pa's *Golden Garland*.

Maitreya's *Ornament:*

།འགོག་དང་བཅས་པའི་སྙོམས་འཇུག་དགུར། །རྣམ་པ་གཉིས་སུ་སོང་འོངས་ནས།
།འདོད་པར་གཏོགས་པའི་རྣམ་པར་ཤེས། །མཉམ་གཞག་མིན་པའི་མཚམས་བཟུང་
སྟེ།

།ཐོད་རྒལ་དུ་ནི་སྙོམས་འཇུག་པ། །གཅིག་དང་གཉིས་གསུམ་བཞི་དང་ལྔ་།
།དྲུག་དང་བདུན་དང་བརྒྱད་རྒལ་ནས། །འགོག་པའི་བར་དུ་མི་འདྲ་འགྲོ།

Ngag-wang-pal-dan's *Meaning of the Words:*

འགོག་སྙོམས་**དང་བཅས་པའི་སྙོམས་འཇུག་དགུ་ལ་**ལུགས་དང་མཐུན་པ་དང་ལུགས་དང་མི་མཐུན་པ་**རྣམ་པ་གཉིས་སུ་སོང་**ཞིང་**འོངས་**པའི་སྦྱོར་བ་ཚར་གཉིས་སྔོན་དུ་བཏང་**ནས།** དེའི་འོག་ཏུ་བསམ་གཏན་དང་པོ་ནས་འགོག་སྙོམས་ཀྱི་བར་དུ་མཐར་ཆགས་སུ་སོང་བ་སྟེ་དེ་སྦྱོར་བ་ལུགས་མཐུན་དང་རིགས་གཅིག་པ་ལ་དགོངས་ནས་རྫ་ཚིག་གིས་མ་ཟིན་པ་གཅིག་དང་། **འདོད་པར་གཏོགས་པའི་རྣམ་པར་ཤེས་**པ་**མཉམ་བཞག་**གི་ས་པ་**མིན་པ**ས་ཡར་འགྲོ་ས་མཐ**འི་**མཚམས་དང་མར་འོངས་ལ་སྙོམས་འཇུག་རེ་རེའི་**མཚམས་**སུ་**བཟུང་སྟེ་ཐོད་རྒལ་དུ་སྙོམས་**པར་**འཇུག་པ་**ཡིན་ཏེ། འདི་ལ་གཉིས་ལས་འགོག་པ་སྤེལ་བའི་ཡར་སོང་ནི; **གཅིག་**རྒལ་བ་སྟེ་བསམ་གཏན་དང་པོ་ལ་སྙོམས་པར་འཇུག་པ་**དང་**། དེ་ནས་འགོག་པ་དང་། **གཉིས་**རྒལ་བ་སྟེ་བསམ་གཏན་གཉིས་པ་ལ་འཇུག་པ་དང་། དེ་ནས་འགོག་པ་དང་།

གསུམ་རྒྱལ་བ་སྐྱེ་བསམ་གཏན་གསུམ་པ་ལ་འཇུག་པ་དང་། དེ་ནས་འགོག་པ་དང་། **བཞི་**རྒྱལ་བ་སྐྱེ་བསམ་གཏན་བཞི་པ་ལ་འཇུག་པ་**དང་**། དེ་ནས་འགོག་པ་**དང་། ལྔ་**རྒྱལ་བ་སྐྱེ་ནམ་མཁའ་མཐའ་ཡས་ལ་འཇུག་པ་དང་། དེ་ནས་འགོག་པ་དང་། **དྲུག་**རྒྱལ་བ་རྣམ་ཤེས་མཐའ་ཡས་ལ་འཇུག་པ་**དང་**། དེ་ནས་འགོག་པ་དང་། **བདུན་**རྒྱལ་བ་སྐྱེ་ཅི་ཡང་མེད་ལ་འཇུག་པ་**དང་**། དེ་ནས་འགོག་པ་དང་། **བརྒྱད་རྒྱལ་**བ་སྐྱེ་སྲིད་རྩེའི་དངོས་གཞི་ལ་སྙོམས་པར་ཞུགས་**ནས་འགོག་**པ་ལ་སྙོམས་པར་འཇུག་**པའི་བར་དུ་མི་འདྲ་**བར་**འགྲོ་**བ་སྐྱེ་ཐོད་རྒྱལ་དུ་སྙོམས་པར་འཇུག་པ་ཡིན་ནོ། །དེ་ནས་སླར་ཡང་སྲིད་རྩེ་དང་། དེ་ནས་ཡར་སོང་མར་འོང་གི་མཚམས་འཛིན་གྱི་འདོད་སེམས་མངོན་དུ་བྱེད་དོ། །འདོད་སེམས་སྤྱིལ་བའི་མར་འོང་ནི༑ འདོད་པར་ཞེས་སོགས་རྐང་པ་གཉིས་དང་། གཅིག་དང་ཞེས་སོགས་རྐང་པ་གཉིས་དང་། མི་འདྲར་འོངས་ཞེས་སྤྱིལ་བས་བསྟན་ཏེ༑ འདོད་སེམས་དེ་ལས་ལངས་པའི་འོག་ཏུ་འགོག་པ་ལ་སྙོམས་པར་འཇུག་པ་དང་། དེ་ནས་འདོད་སེམས་དང་དེ་ནས་འགོག་པ་གཅིག་བོར་ནས་སྲིད་རྩེ་དང་། དེ་ནས་འདོད་སེམས་དང་། དེ་ནས་འགོག་པ་དང་སྲིད་རྩེ་གཉིས་བོར་ནས་ཅི་ཡང་མེད་དང་། འདོད་སེམས་དང་། དེ་ནས་འགོག་པ་སྲིད་རྩེ་ཅི་ཡང་མེད་གསུམ་བོར་ནས་རྣམ་ཤེས་མཐའ་ཡས་དང་། འདོད་སེམས་དང་། དེ་བཞིན་དུ་བཞི་བོར་ནས་ནམ་མཁའ་མཐའ་ཡས་དང་། འདོད་སེམས་དང་། ལྔ་བོར་ནས་བསམ་གཏན་བཞི་པ་དང་། འདོད་སེམས་དང་།

དྲུག་པོར་ནས་བསམ་གཏན་གསུམ་པ་དང་། འདོད་སེམས་དང་། བདུན་པོར་ནས་བསམ་གཏན་གཉིས་པ་དང་། འདོད་སེམས་དང་། བརྒྱད་པོར་ནས་བསམ་གཏན་དང་པོ་དང་། །འདོད་སེམས་ཀྱི་བར་དུ་མི་འདྲར་འོངས་པ་སྤེ་ཐོད་རྒལ་དུ་སྙོམས་པར་འཇུག་པ་ཡིན་ནོ། རྒལ་བའི་དོན་ནི་ཡར་སོང་གི་ཚེ་དེ་ལ་འཇུག་པ་དང་། མར་འོངས་ཀྱི་ཚེ་དེ་ལ་སྙོམས་པར་ཞུགས་ནས་པོར་བ་ལ་བྱེད་པར་བཤད་དོ། །དེ་ལྟར་གསེར་ཕྲེང་ལས་གསུངས་སོ།།

To summarize the above, initially the meditator goes in forward, or ascending, order through the nine meditative absorptions:

1. first concentration (*bsam gtan dang po, prathamadhyāna*)
2. second concentration (*bsam gtan gnyis pa, dvitīyadhyāna*)
3. third concentration (*bsam gtan gsum pa, tritīyadhyāna*)
4. fourth concentration (*bsam gtan bzhi pa, caturthadhyāna*)
5. limitless space (*nam mkha' mtha' yas, ākāśānantya*)
6. limitless consciousness (*rnam shes mtha' yas, vijñānānantya*)
7. nothingness (*ci yang med, ākiṃcaya*)
8. peak of cyclic existence (*srid rtse, bhavāgra*)
9. cessation (*'gog pa, nirodha*)

and then the meditator comes in reverse, or descending, order back through the eight meditative absorptions to a mind of the Desire Realm:

10. peak of cyclic existence
11. nothingness
12. limitless consciousness
13. limitless space
14. fourth concentration
15. third concentration
16. second concentration
17. first concentration
18. mind of the Desire Realm [a one-pointed mind of the Desire Realm (*'dod sems rtse gcig pa*)]*

Taking this mind of the Desire Realm as the boundary, the meditator interweaves, or alternates, meditative absorptions for the sake of develop-

ing dexterity, beginning with an ascent interweaving cessation:

19. first concentration
20. cessation
21. second concentration
22. cessation
23. third concentration
24. cessation
25. fourth concentration
26. cessation
27. limitless space
28. cessation
29. limitless consciousness
30. cessation
31. nothingness
32. cessation
33. peak of cyclic existence
34. cessation

Ngag-wang-pal-dan indicates two intervening steps in order to return to the boundary state before beginning the descent interweaving the mind of the Desire Realm:

35. peak of cyclic existence
36. mind of the Desire Realm

Then, in the descent interweaving the mind of the Desire Realm, the meditator interweaves the mind of the Desire Realm:

37. cessation
38. the mind of the Desire Realm
39. peak of cyclic existence
40. the mind of the Desire Realm
41. nothingness
42. the mind of the Desire Realm
43. limitless consciousness
44. the mind of the Desire Realm
45. limitless space
46. the mind of the Desire Realm
47. fourth concentration
48. the mind of the Desire Realm
49. third concentration
50. the mind of the Desire Realm
51. second concentration

52. the mind of the Desire Realm
53. first concentration
54. the mind of the Desire Realm.

* Gung-tang Lo-drö-gya-tsho's *Annotations to (Haribhadra's) "Clear Meaning Commentary,"* 319.15; Geshe Lobsang Gyaltshan explained that the period of the one-pointed mind of the Desire Realm lasts for only a moment and is *included* within a mind of equipoise but is not a mind of equipoise and is *included* within a mind of calm abiding but is not a mind of calm abiding.

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 27ff.

[81] V.26-32; Ngag-wang-pal-dan's *Meaning of the Words,* 82a.7ff., divides the seven stanzas on the second section, the conceptualizations to be abandoned by the path of meditation, into two parts: conceptualizations of apprehended objects (*gzung rtog*) [as truly existent] and conceptualizations of apprehending subjects (*'dzin rtog*) [as truly existent]. The first, conceptualizations of apprehended objects, has two parts: conceptualizations of apprehended objects that are objects of engagement (*'jug pa gzung rtog*) and conceptualizations of apprehended objects that are objects of disengagement (*ldog pa gzung rtog*).

The first part, conceptualizations of apprehended objects that are objects of engagement, takes one and a half stanzas, V.26-27b:

> (1) Brief, (2) extensive, (3) not being
> Thoroughly taken care of by a Buddha,
> (4-6) The nonexistence of qualities of the three times,
> (7-9) The three aspects of paths to goodness—
>
> These apprehended objects are one.
> [A path of meditation] has these as objects of activity of aspects of training.

Ngag-wang-pal-dan's *Meaning of the Words,* 82a.7ff., fleshes these lines out as:

> The nine conceptualizations to be abandoned by the path of meditation that adhere to true existence with regard to:
>
> (1) the high speech (*gsung rab*)—spoken for the sake of taking care of sentient beings who like **brief** verbiage—as well as the objects expressed [such as the paths and fruits of the Great Vehicle]*

(2) the high speech—spoken for the sake of taking care of sentient beings who like **extensive** verbiage—as well as the objects expressed

(3) [taking the perfection of wisdom to mind,]* the antidote to **not being thoroughly taken care of**, that is, not being protected, **by a Buddha** due to one's not acting intently with regard to achieving the meaning of the brief and extensive [sūtras]*

(4) **the absence of** ultimate existence of **the qualities** of the path of preparation, which are **past** relative to the path of seeing

(5) **the absence of** ultimate existence of **the present qualities** of the path of seeing

(6) **the absence of** ultimate existence of **the future qualities** of the path of meditation

*the means of attaining **goodness**, nirvāṇa:*

(7) **the path** of preparation

(8) **the path** of seeing

(9) **the path** of meditation

[within thinking] "**These are** my **apprehended objects** of engagement," **are one** of four conceptualizations of apprehended objects and apprehended subjects [as truly existent], the first. Manifest [versions] of these **are objects of activity of aspects of training** of a path of meditation, that is to say, are its temporary objects of abandonment.

* Brackets are from Gung-tang Lo-drö-gya-tsho's *Annotations to (Haribhadra's) "Clear Meaning Commentary,"* 322.

Maitreya's *Ornament:*

།མདོར་བསྡུས་རྒྱས་དང་སངས་རྒྱས་ཀྱི། །བསྲུང་བས་ཡོངས་སུ་མ་བཟུང་དང་། །དུས་གསུམ་ཡོན་ཏན་མེད་པ་དང་། །ལེགས་པའི་ལམ་ནི་རྣམ་གསུམ་ལ། །བཟུང་བའི་རྣམ་རྟོག་འདི་གཅིག་སྟེ། །སྦྱོར་བའི་རྣམ་པའི་སྤྱོད་ཡུལ་ཅན།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཚིག་**མདོར་བསྡུས་**པ་ལ་དགའ་བའི་སེམས་ཅན་རྗེས་སུ་འཛིན་

པའི་དོན་དུ་གསུངས་པའི་གསུང་རབ་བརྗོད་བྱ་དང་བཅས་པ་དང་། ཚིག་རྒྱས་པ་ལ་དགའ་བའི་སེམས་ཅན་རྗེས་སུ་འཛིན་པའི་དོན་དུ་གསུངས་པའི་གསུང་རབ་བརྗོད་བྱ་དང་བཅས་པ་དང་། མདོ་རྒྱས་ཀྱི་དོན་ལ་སྦྲུབ་པ་ནན་ཏན་མི་བྱེད་པས་སངས་རྒྱས་ཀྱིས་བསྔངས་ཏེ་ཡོངས་སུ་མ་བཟུང་བ་སྐྱེ་མགོན་མ་མཛད་པའི་གཉེན་པོ་དང་། མཐོང་ལམ་ལ་ལྟོས་ཏེ་འདས་པ་སྦྱོར་ལམ་གྱི་ཡོན་ཏན་དོན་དམ་པར་མེད་པ་དང་། ད་ལྟར་བ་མཐོང་ལམ་གྱི་ཡོན་ཏན་དོན་དམ་པར་མེད་པ་དང་། མ་འོངས་པ་སྒོམ་ལམ་གྱི་ཡོན་ཏན་དོན་དམ་པར་མེད་པ་དང་། ལེགས་པ་མྱ་ངན་ལས་འདས་པ་ཐོབ་བྱེད་ཀྱི་སྦྱོར་བའི་ལམ་དང་། མཐོང་བའི་ལམ་དང་། སྒོམ་པའི་ལམ་ལ་བདག་གི་འཇུག་བྱའི་གཟུང་བའོ་ཞེས་བདེན་པར་ཞེན་པའི་སྒོམ་སྤངས་སུ་གྱུར་པའི་རྣམ་རྟོག་དགུ་ནི་གཟུང་འཛིན་གྱི་རྣམ་རྟོག་བཞིའི་གཅིག་སྟེ་དང་པོའོ། དེ་དག་མངོན་གྱུར་བ་ནི་སྒོམ་ལམ་གྱི་སྦྱོར་བའི་རྣམ་པའི་སྤྱོད་ཡུལ་ཏེ་དེའི་གནས་སྐབས་ཀྱི་སྤང་བྱ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 29ff.

[82] The second part, conceptualizations of apprehended objects that are objects of disengagement (*ldog pa gzung rtog*), takes two and a half stanzas, V.27c-29:

> The second are asserted as being
> Minds and mental factors, operative object-possessors.
>
> Conceptualizations of (1) the mind not generated,
> (2) The essence of enlightenment not taken to mind,
> (3-4) Lesser Vehicles taken to mind
> (5) Complete enlightenment not taken to mind,

(6) Meditation, (7) no meditation,
(8) Opposites from those,
(9) And improper meaning
Are to be known as the path of meditation.

Ngag-wang-pal-dan's *Meaning of the Words,* 82b.5ff., fleshes these two and a half stanzas out as:

> **The second**, conceptualizations of apprehended objects that are objects of disengagement, **are asserted as being** abandoned by **minds and mental factors**, **operative object-possessors**—that is, uninterrupted paths—encompassed by the path of meditation. The nine **conceptualizations** to be abandoned by the path of meditation that adhere to true [existence, thinking], "These are my apprehended objects of disengagement," upon observing:
>
> (1) the path of accumulation [of the Lesser Vehicle]* in which **the mind** of enlightenment **is not generated**
> (2) the path of accumulation [of the Lesser Vehicle]* in which **the essence of enlightenment**, the body of attributes, **is not taken to mind** as an object of attainment
> (3) the path of preparation [of the Lesser Vehicle]* in which **a Lesser Vehicle**, the Hearer Vehicle, **is taken to mind** as an object of attainment
> (4) the path of preparation [of the Lesser Vehicle]* in which **a Lesser Vehicle**, the Solitary Realizer Vehicle, **is taken to mind** as an object of attainment
> (5) the path of seeing in which **complete enlightenment is not taken to mind** as an object of attainment
> (6) the path of meditation [of the Lesser Vehicle]* in which a reflection of the perfection of wisdom **is meditated**
> (7) the path of no-more-learning [of the Lesser Vehicle]* in which **there is no meditation** of the perfection of wisdom
> (8) awarenesses adhering to the four poles:
>
> 1. meditation
> 2. non-meditation
>
> ***opposite from those***—*that is:*
>
> 3. not meditation of the perfection of wisdom and not without meditation of the perfection of wisdom—and so forth**

(9) an awareness **improperly** conceiving of the **meaning** of the mode of subsistence

are to be known as being objects of abandonment on the occasion of **the path of meditation.**

* Brackets are from Gung-tang Lo-drö-gya-tsho's *Annotations to (Haribhadra's) "Clear Meaning Commentary,"* 324-325.
** Gung-tang Lo-drö-gya-tsho (*Annotations to [Haribhadra's] "Clear Meaning Commentary,"* 325.6) explains the four as:

1. adhering to true existence regarding meditation
2. adhering to true existence regarding not meditation

and opposite from the above two:

3. adhering to true existence regarding both meditation and not meditation
4. adhering to true existence regarding not both.

Maitreya's *Ornament:*

།གཉིས་པ་སེམས་དང་སེམས་བྱུང་རྣམས། །འཇུག་པའི་ཡུལ་ཅན་ཡིན་བཞེད་དེ།
།སེམས་མི་སྐྱེ་དང་བྱང་ཆུབ་ཀྱི། །སྙིང་པོ་ཡིད་ལ་མི་བྱེད་དང་།
།ཐེག་པ་དམན་པ་ཡིད་བྱེད་དང་། །རྫོགས་པའི་བྱང་ཆུབ་ཡིད་མི་བྱེད།
།སྒོམ་དང་སྒོམ་པ་མེད་པ་དང་། །དེ་དག་ལས་ནི་བཟློག་ཉིད་དང་།
།ཇི་བཞིན་དོན་མིན་རྣམ་རྟོག་པ། །སྒོམ་པའི་ལམ་ལ་ཤེས་པར་བྱ།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཉིས་པ་ལྡོག་པ་གཟུང་རྟོག་ནི་སྒོམ་ལམ་གྱིས་བསྡུས་པའི་**སེམས་དང་སེམས་བྱུང་འཇུག་པའི་ཡུལ་ཅན་**ཏེ་བར་ཆད་མེད་ལམ་གྱིས་སྤོང་པ་**ཡིན་**པར་**བཞེད་དེ།** བྱང་ཆུབ་གྱི་**སེམས་མི་སྐྱེ་**བའི་ཚོགས་ལམ་**དང་། བྱང་ཆུབ་ཀྱི་སྙིང་པོ་**ཆོས་སྐུ་ཐོབ་བྱར་**ཡིད་ལ་མི་བྱེད་**པའི་ཚོགས་ལམ་**དང་། ཐེག་པ་དམན་པ་**ཉན་ཐོས་ཀྱི་ཐེག་པ་ཐོབ་བྱར་**ཡིད་**ལ་**བྱེད་**པའི་སྦྱོར་ལམ་དང་། **ཐེག་པ་དམན་པ་**རང་རྒྱལ་གྱི་ཐེག་པ་ཐོབ་བྱར་**ཡིད་**ལ་**བྱེད་**པའི་སྦྱོར་

ལམ་དང་། རྫོགས་པའི་བྱང་ཆུབ་ཐོབ་བྱར་ཡོད་ལ་མི་བྱེད་པའི་མཐོང་ལམ་དང་། ཤེར་ཕྱིན་གྱི་གཟུགས་བརྙན་སྒོམ་པའི་སྒོམ་ལམ་དང་། ཤེར་ཕྱིན་སྒོམ་པ་མེད་པའི་མི་སློབ་ལམ་དང་། སྒོམ་མི་སྒོམ་དེ་དག་ལས་བཟློག་པ་ཤེར་ཕྱིན་སྒོམ་པ་ཡང་མ་ཡིན་ཤེར་ཕྱིན་གཟུགས་བརྙན་སྒོམ་པ་མེད་པ་མ་ཡིན་པ་ལ་སོགས་པའི་ཟུ་བཞིན་བདེན་པར་ཞེན་པའི་བློ་དང་། གནས་ལུགས་ཀྱི་དོན་ཇི་ལྟ་བ་བཞིན་མིན་པར་མངོན་པར་ཞེན་པའི་བློ་ལ་དམིགས་ནས་བདག་གི་ལོག་བྱའི་གཟུང་བའོ་ཞེས་བདེན་པར་ཞེན་པའི་སྒོམ་སྤངས་སུ་གྱུར་པའི་རྣམ་རྟོག་དགུ་ནི་སྒོམ་པའི་ལམ་གྱི་གནས་སྐབས་སུ་སྤང་པར་བྱ་བ་ཡིན་པར་ཤེས་པར་བྱའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 32ff.

83 V.30-32; Ngag-wang-pal-dan’s *Meaning of the Words,* 83a.4ff., divides the second section above, conceptualizations of apprehending subjects (*’dzin rtog*) into two parts, conceptualizations apprehending substantial existence (*rdzas ’dzin rtog pa*) and conceptualizations apprehending imputed existence (*btags ’dzin rtog pa*).

The first, conceptualizations apprehending substantial existence, takes two stanzas, V.30-31:

> (1) Objects of activity imputed as sentient beings,
> (2) Imputations of phenomena, (3) the non-empty,
> (4) Attachment, (5) a nature of intensive differentiation,
> (6) Acting on things, (7) the three vehicles
>
> (8) Impure donation,
> (9) Disturbed behavior
> Are proclaimed as to be known
> As the first apprehensions.

Ngag-wang-pal-dan’s *Meaning of the Words,* 83a.4ff., fleshes these two stanzas out as:

> **It is proclaimed** in sūtra **that** the nine conceptualizations to be abandoned by the path of meditation that conceive of a partaker* (*longs spyod pa po*)—qualified by substantial existence—as truly existent upon observing:
>
> (1) **objects of activity imputed as sentient beings**, that is, sentient beings imputed to aggregates and so forth
> (2) **imputations of** eyes, forms, and so forth as the **phenomena** of objects and object-possessors [that is, subjects]
> (3) **those which are not empty** of existing in conventional terms, such as exalted-knowers-of-all-aspects and so forth
> (4) **attachment** to phenomena as truly existent
> (5) **intensively differentiating** the doctrine of the absence of true existence
> (6) **acting** to achieve the object of intent by way of observing the aggregates **as** truly established **things**
> (7) final deliverance, the place of definite emergence by **the three vehicles**
> (8) **impure donation** due to not being a field of merit
> (9) **disturbed behavior** due to practicing upon having observed giving and so on as truly existent
>
> **are to be known as** being **the first apprehensions**, that is, conceptualizations of a substantially existent apprehender.

* *longs spyod pa po:* partaker, enjoyer, user.

As Tshe-chog-ling Ye-shay-gyal-tshan's *Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa's) "Stages of the Path to Enlightenment," Correlating the "Eight Thousand Stanza Perfection of Wisdom Sūtra" with (Maitreya's) "Ornament for Clear Realization"* (61a.1) says:

> Concerning how those nine conceptualizations go as apprehending substantial existence, they have conception thinking "a self that is a substantially existent apprehender" with respect to phenomena possessing those objects, whereby they are posited as conceptualizations conceiving such [that is, conceptualizations conceiving substantial existence]. (*rtog pa dgu po de dag rdzas 'dzin du 'gro tshul ni yul de dag dang ldan pa'i chos la rdzas yod kyi 'dzin po po'i bdag go snyam du zhen pa yod pas de ltar*

du zhen pa’i rtog par ’jog pa’o)

Maitreya’s *Ornament:*

།སེམས་ཅན་བཏགས་པའི་སྤྱོད་ཡུལ་དང་། །ཆོས་བཏགས་པ་དང་སྟོང་མིན་ཉིད།
།ཆགས་དང་རབ་འབྱེད་བདག་ཉིད་དང་། །དངོས་པོར་བྱེད་དང་ཐེག་གསུམ་དང་།

།ཡོན་ནི་དག་པ་མ་ཡིན་དང་། །སྤྱོད་པ་རྣམ་པར་འཁྲུག་པ་ལ།
།འཛིན་པར་བྱེད་པ་དང་པོར་ཏེ། །ཤེས་པར་བྱ་བ་བསྒྲགས་པ་ཡིན།

Ngag-wang-pal-dan’s *Meaning of the Words:*

སེམས་ཅན་དུ་**བཏགས་པའི་སྤྱོད་ཡུལ་**ཏེ་ཕུང་སོགས་ལ་བཏགས་པའི་སེམས་ཅན་**དང་**། མིག་དང་གཟུགས་སོགས་ལ་ཡུལ་ཡུལ་ཅན་གྱི་**ཆོས་**སུ་**བཏགས་པ་དང་**རྣམ་མཁྱེན་སོགས་ཐ་སྙད་དུ་མེད་པའི་**སྟོང་**པ་**མ་ཡིན་**པ་དང་། ཆོས་ལ་བདེན་པར་**ཆགས་**པ་**དང་**། བདེན་པར་མེད་པའི་ཆོས་**རབ་**ཏུ་རྣམ་པར་**འབྱེད་**པ་**དང་**། ཕུང་པོ་ལ་བདེན་གྲུབ་ཀྱི་**དངོས་པོར་**དམིགས་པའི་སྒོ་ནས་ཆེད་དུ་བྱ་བ་སྒྲུབ་པར་**བྱེད་**པ་**དང་**། **ཐེག་**པ་**གསུམ་**གྱིས་ངེས་པར་འབྱུང་བའི་འབྱུང་ས་མཐར་ཐུག་པར་འཛིན་པ་**དང་**། བསོད་ནམས་ཀྱི་ཞིང་མ་ཡིན་པས་**ཡོན་མ་དག་པ་དང་**། སྦྱིན་སོགས་ལ་བདེན་པར་དམིགས་ཏེ་སྒྲུབ་པས་**སྤྱོད་པ་རྣམ་པར་འཁྲུག་པ་ལ་**དམིགས་ནས་རྫས་ཡོད་ཀྱིས་ཁྱད་པར་དུ་བྱས་པའི་ལོངས་སྤྱོད་པ་པོར་བདེན་པར་ཞེན་པའི་སྒོམ་སྤངས་སུ་གྱུར་པའི་རྣམ་རྟོག་དགུ་ནི་**འཛིན་པར་བྱེད་པ་དང་པོ་**རྫས་འཛིན་རྟོག་པ་ཡིན་པར་**ཤེས་པར་བྱ**འོ་ཞེས་མདོ་ལས་**བསྒྲགས་པ་ཡིན་**ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 34ff.

84 V.32-34; the second section above, conceptualizations apprehending imputed existence (*btags ’dzin rtog pa*), takes three stanzas, the first of

which is a brief indication, and the remaining two stanzas are an extensive explanation. Jam-yang-shay-pa cites only the first stanza, V.32:

> There are nine other aspects of the discordant class,
> Related with the path of meditation,
> Since it overcomes those having as objects
> The imputation of sentient beings and the causes of those.

Ngag-wang-pal-dan's *Meaning of the Words,* 83b.2ff., fleshes this stanza out as:

> There are **nine aspects of the discordant class, other** than the earlier ones, **related with the path of meditation** as antidotes to objects of abandonment, **since** path-of-meditation peak trainings **overcome** [innate conceptualizations that are]* **object-possessors** [that is, conceptual consciousnesses conceiving the true existence] of the two—**the imputation of** conventions as **sentient beings and the causal** factors (*rgyu mtshan*) **of** positing **those** imputations.

* The brackets in this paragraph are from Gung-tang Lo-drö-gya-tsho's *Annotations to [Haribhadra's] "Clear Meaning Commentary,"* 331.6.

Maitreya's *Ornament:*

> །སེམས་ཅན་བཏགས་དང་དེའི་རྒྱུ་ཡི། །ཡུལ་ཅན་དེ་ཡིས་རྣམ་འཇོམས་པས།
> །སྒོམ་པའི་ལམ་དང་འབྲེལ་པ་ཡི། །མི་མཐུན་ཕྱོགས་གཞན་རྣམ་པ་དགུ།

Ngag-wang-pal-dan's *Meaning of the Words:*

སེམས་ཅན་དུ་ཐ་སྙད་**བཏགས་**པ་**དང་**བཏགས་པ་**དེ**ར་རྣམ་པར་འཇོག་པ**འི་རྒྱུ་**མཚན་གཉིས་ཀྱི་**ཡུལ་ཅན་**སྒོམ་ལམ་རྩེ་སྦྱོར་**དེ་ཡིས་རྣམ་པར་འཇོམས་པས་སྒོམ་པའི་ལམ་དང་**སྤང་གཉེན་དུ་**འབྲེལ་བའི་མི་མཐུན་ཕྱོགས་**སྔ་མ་ལས་**གཞན་རྣམ་པ་དགུ་**ཡོད་དོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 37.

Jam-yang-shay-pa, unlike the pattern above, does not cite the two stanzas concerning the extensive explanation of conceptualizations ap-

prehending imputed existence, but let us add them here, V.33-34:

> Thorough obscuration about (1-3) the three aspects
> Of obstructions to the three exalted knowers respectively,
> (4) The paths for pacification, (5) thusness
> And so forth not possessing association,
>
> (6) Inequality, (7) suffering
> And so forth, (8) the nature
> Of afflictive emotions, (9) and nonduality
> Are asserted as the final conceptualizations.

Ngag-wang-pal-dan's *Meaning of the Words,* 83b.4, continuing from the paragraph just above, fleshes these two stanzas out as:

> What are those? The conceptualizations to be abandoned by the path of meditation that conceive of a partaker (*longs spyod pa po*)—qualified by imputed existence—as truly existent upon observing nine objects:
>
> (1-3) **thorough obscuration about** the methods for removing **the three aspects of obstructions to** generating **the three exalted knowers respectively**, that is, each of the three exalted knowers:
>
> 1. thorough obscuration about the methods for removing the obstructions to generating exalted-knowers-of-all-aspects
> 2. thorough obscuration about the methods for removing the obstructions to generating knowers of paths
> 3. thorough obscuration about the methods for removing the obstructions to generating knowers of bases
>
> (4) **thorough obscuration about the path** [the perfection of wisdom]***** **for pacifying** all obstructions
>
> (5) **thorough obscuration about thusness** and form **and so forth not possessing association**, that is, not possessing sameness of entity, which is to say being different entities
>
> (6) **thorough obscuration about the inequality** of the paths of the Lesser Vehicle and the Great Vehicle
>
> (7) **thorough obscuration about** the four truths—**suffering and so forth**
>
> (8) **thorough obscuration about the nature of afflictive emotions**

(9) **thorough obscuration about the nonduality** that is the emptiness of a different substantial entity between apprehended-object and apprehending-subject

are asserted as being **the final conceptualizations**, that is, conceptualizations of an imputedly existent apprehender (*btags 'dzin rtog pa*).

* Tshe-chog-ling Ye-shay-gyal-tshan's *Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa's) "Stages of the Path to Enlightenment," Correlating the "Eight Thousand Stanza Perfection of Wisdom Sūtra" with (Maitreya's) "Ornament for Clear Realization,"* 61a.5.

Maitreya's *Ornament:*

།བདག་ཉིད་ཇི་བཞིན་ཀུན་མཁྱེན་ནི། །གསུམ་གྱི་སྒྲིབ་པ་རྣམ་གསུམ་དང་།
།ཞི་ལམ་དེ་བཞིན་ཉིད་སོགས་དང་། །མཚུངས་པར་ལྡན་དང་མི་ལྡན་དང་།

།མི་མཉམ་སྡུག་བསྔལ་ལ་སོགས་དང་། །ཉོན་མོངས་རྣམས་ཀྱི་རང་བཞིན་དང་།
།གཉིས་སུ་མེད་ལ་ཀུན་རྨོངས་དང་། །རྣམ་པར་རྟོག་པ་ཐ་མར་བཞེད། །

Ngag-wang-pal-dan's *Meaning of the Words:*

དེ་དག་གང་ཞེ་ན། **བདག་ཉིད་ཇི་བཞིན་**ཏེ་**མཁྱེན་གསུམ་**རང་རང་སྐྱེད་པའི་**སྒྲིབ་པ་རྣམ་**པ་**གསུམ་**སྟེ་རྣམ་མཁྱེན་སྐྱེད་པའི་སྒྲིབ་པ་སེལ་བའི་ཐབས་ལ་ཀུན་ཏུ་རྨོངས་པ་དང་། ལམ་ཤེས་སྐྱེད་པའི་སྒྲིབ་པ་སེལ་བའི་ཐབས་ལ་ཀུན་ཏུ་རྨོངས་པ་དང་། གཞི་ཤེས་སྐྱེད་པའི་སྒྲིབ་པ་སེལ་བའི་ཐབས་ལ་ཀུན་ཏུ་རྨོངས་པ་**དང་**། སྒྲིབ་པ་ཐམས་ཅད་**ཞི་**བར་བྱེད་པའི་**ལམ་**ལ་ཀུན་ཏུ་རྨོངས་པ་དང་། **དེ་བཞིན་ཉིད་དང་**གཟུགས་**སོགས་མཚུངས་པར་ལྡན་**པ་སྟེ་ངོ་བོ་གཅིག་**དང་མི་ལྡན་**པ་སྟེ་ངོ་བོ་ཐ་དད་པ་ལ་ཀུན་ཏུ་རྨོངས་པ་**དང་**། ཐེག་དམན་དང་ཐེག་ཆེན་གྱི་ལམ་**མི་མཉམ་**པ་ལ་ཀུན་ཏུ་རྨོངས་པ་དང་། **སྡུག་བསྔལ་ལ་སོགས་**པའི་

བདེན་པ་བཞི་ལ་ཀུན་ཏུ་རྨོངས་པ་**དང་།** **ཉོན་མོངས་པ་རྣམས་**
ཀྱི་རང་བཞིན་ལ་ཀུན་ཏུ་རྨོངས་པ་**དང་།** གཟུང་འཛིན་རྫས་ཐ་
དད་ཀྱིས་སྟོང་པའི་**གཉིས་སུ་མེད་**པ་**ལ་ཀུན་**ཏུ་**རྨོངས་**པ་སྟེ་ཡུལ་
དགུ་ལ་དམིགས་ནས་བཏགས་ཡོད་ཀྱིས་ཁྱད་པར་དུ་བྱས་པའི་
ལོངས་སྤྱོད་པ་པོར་བདེན་པར་ཞེན་པའི་སྒོམ་སྤངས་སུ་གྱུར་པའི་
རྟོག་པ་ནི་**རྣམ་པར་རྟོག་པ་ཐ་མ་**བཏགས་འཛིན་རྟོག་པ་ཡིན་
པ**ར་བཞེད་**དོ། །

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48th Topic

7. Uninterrupted Peak Trainings

Ngag-wang-pal-dan's *Meaning of the Words,* 84a.6, divides the six stanzas on uninterrupted peak trainings into three parts, two stanzas on the entity of uninterrupted peak trainings (V.37-38), one stanza on the "causes" of uninterrupted peak trainings (V.39), and three stanzas on the objects of abandonment by uninterrupted peak trainings (V.40-42). Jam-yang-shay-pa cites the two stanzas on the entity except for the last line, skips the stanza on the "causes," and in Topic 49, Wrong Achievings to be Avoided, cites the three stanzas on the objects of abandonment.

V.37-38c:

> That which is uninterrupted to Buddhahood
> Having much more merit than, for example,
> The virtues setting the beings of the billion [world-systems]
> In the wonderful realizations
>
> Of Hearers and Rhinoceros-like Solitary Realizers
> And in the flawlessness of Bodhisattvas
> Is the uninterrupted meditative stabilization.

Ngag-wang-pal-dan (*Meaning of the Words,* 84a.6ff.) fleshes out these lines plus the final line of the second stanza as:

> **The uninterrupted meditative stabilization**—the cause for attaining **Buddhahood**, **uninterrupted** by any other phenome-

non—is taught within being characterized by way of indicating that, **for example,** the merit of generating the first mind [that is, the first Bodhisattva ground]* is much more than **the virtues**, the merit, **of setting** all **the beings of the billion** [world-systems] **in the wonderful realizations of Hearers and Rhinoceros-like Solitary Realizers**, and the merit of entering into enlightenment is much more than, for example, the virtues of setting all beings of the billion [world-systems] in:

(1) the ground of seeing the wholesome
(2) the ground of lineage
(3) the ground of the eighth
(4) the ground of seeing
(5) the ground of diminishment
(6) the ground devoid of desire
(7) the ground of realizing completion
(8) ground of a Solitary Realizer, and
(9) **the flawlessness of a Bodhisattva** [the first Bodhisattva ground].*

The fruit of **that** meditative stabilization, Buddhahood, **is an exalted-knower-of-all-aspects itself**.

* Gung-tang Lo-drö-gya-tsho’s *Annotations to [Haribhadra’s] “Clear Meaning Commentary,”* 339.5.

Maitreya’s *Ornament:*

།སྟོང་གསུམ་སྐྱེ་བོ་ཉན་ཐོས་དང་། །བསེ་རུའི་རྟོགས་པ་ཕུན་ཚོགས་དང་།
།བྱང་ཆུབ་སེམས་དཔའི་སྐྱོན་མེད་ལ། །བཀོད་པའི་དགེ་བ་དཔེར་མཛད་ནས།
།བསོད་ནམས་མང་པོ་ཉིད་ཀྱིས་ནི། །སངས་རྒྱས་ཉིད་ཀྱི་བར་མེད་དེ།
།བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན། [།དེ་ནི་རྣམ་པ་ཀུན་མཁྱེན་ཉིད།]

Ngag-wang-pal-dan’s *Meaning of the Words:*

སྟོང་གསུམ་གྱི་**སྐྱེ་བོ་**ཐམས་ཅད་**ཉན་ཐོས་དང་བསེ་རུ་**ལྟ་བུ་རང་རྒྱལ་**གྱི་རྟོགས་པ་ཕུན་ཚོགས་**ལ་བཀོད་པའི་དགེ་བ་སྟེ་བསོད་ནམས་དཔེར་མཛད་ནས་དེ་ལས་སེམས་དང་པོ་བསྐྱེད་པ་བསོད་ནམས་མང་ཞིང་། སྟོང་གསུམ་གྱི་སྐྱེ་བོ་ཐམས་ཅད་དཀར་པོ་རྣམ་

མཐོང་དང་རིགས་དང་བརྒྱུད་པ་དང་མཐོང་བ་དང་བསྒྲུབས་པ་དང་འདོད་ཆགས་དང་བྲལ་བ་དང་བྱས་པ་རྫོགས་པ་དང་རང་རྒྱལ་གྱི་ས་**དང་བྱང་སེམས་ཀྱི་སྐྱོན་མེད་**པ་**ལ་བགོད་པའི་དགེ་བ་དཔེར་མཛད་ནས་**དེ་བས་བྱང་ཆུབ་ཏུ་ཞུགས་པའི་**བསོད་ནམས་མང་པོ**ར་བསྟན་པའི་སྒོ་ནས་མཚོན་ཏེ་**སངས་རྒྱས་**འཐོབ་པ་ལ་ཆོས་གཞན་གྱིས་**བར་**མ་ཆད་པའི་རྒྱུ་**བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན་**སྟོན་ཏེ། ཏིང་ངེ་འཛིན་དེའི་འབྲས་བུ་སངས་རྒྱས་**དེ་ནི་རྣམ་པ་ཀུན་མཁྱེན་པ་ཉིད་**ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 41ff.

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49th Topic

8. Wrong Achievings to be Avoided

There are three stanzas on wrong achievings to be avoided, which are objects of abandonment by uninterrupted peak trainings, V.40-42.

V.40-41a:

1. The logical feasibility of objects of observation,
2. Distinguishing their entities,
3. The pristine wisdom of an exalted-knower-of-all-aspects,
4. The ultimate and the obscurational,
5. Trainings, 6.-8. the three jewels,

Ngag-wang-pal-dan’s *Meaning of the Words,* 84b.7ff., fleshes these lines out as:

> [There are sixteen wrong conceptions revolving around the proposition that the emptiness of true existence and performance of function are contradictory:]
>
> 1. It follows that **objects of observation** of uninterrupted peak trainings are not **logically feasible** because [according to

you] ultimately the two—compounded and uncompounded objects—do not exist.

2. It follows that **distinguishing**—that is, a way of realizing—**the entities of** the objects of observation of uninterrupted peak trainings is not logically feasible because [according to you] all phenomena ultimately do not exist.
3. It follows that **the pristine wisdom of an exalted-knower-of-all-aspects** does not exist because [according to you] ultimately the two—effective things and noneffective things—do not exist.
4. It follows that dividing [phenomena] into the two—**ultimate and obscurational truths**— is not logically feasible because [according to you] ultimately those two are not divisible.
5. It follows that the practice of **trainings**, giving and so forth, does not exist because [according to you] the three spheres [action, agent, and object] of giving and so forth to not ultimately exist.
6. It follows that the Buddha **jewel** does not exist because [according to you] ultimately among the knowable objects to which an awareness could be extended (*shes bya la blo rgyas pa'i yul*) do not exist.
7. It follows that the doctrine **jewel** does not exist because [according to you] all phenomena ultimately are reduced to only nominally imputed.
8. It follows that the spiritual community **jewel** does not exist because [according to you] the bases of imputation as spiritual community, forms and so forth, do not exist.

Maitreya's *Ornament:*

།དམིགས་པ་འཛིན་དང་དེ་ཡི་ནི། །ངོ་བོ་ཉིད་ངེས་བཟུང་བ་དང་།
།རྣམ་ཀུན་མཁྱེན་ཉིད་ཡེ་ཤེས་དང་། །དམ་པའི་དོན་དང་ཀུན་རྫོབ་དང་།
།སྦྱོར་དང་དཀོན་མཆོག་གསུམ་པོ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

བར་ཆད་མེད་རྩེའི་**དམིགས་པ་**མི་**འཐད་**པར་ཐལ། དོན་དམ་

པར་འདུས་བྱས་མ་བྱས་ཀྱི་ཡུལ་གཉིས་མེད་པའི་ཕྱིར་ཞེས་པ་དང་པོ་**དང་།** བར་ཆད་མེད་རྩེའི་དམིགས་པའི་**ངོ་བོ་ཉིད་ངེས་**པར་**གཟུང་**བ་སྟེ་དེ་རྟོགས་པའི་ཚུལ་མི་འཐད་པར་ཐལ། ཆོས་ཐམས་ཅད་དོན་དམ་པར་མེད་པའི་ཕྱིར་ཞེས་པ་གཉིས་པ་**དང་། རྣམ་**པ་ཐམས་ཅད་**མཁྱེན་**པའི་**ཡེ་ཤེས་**མེད་པར་ཐལ། དོན་དམ་པར་དངོས་པོ་དང་དངོས་མེད་ཀྱི་ཆོས་གཉིས་མེད་པའི་ཕྱིར་ཞེས་པ་གསུམ་པ་**དང་། དོན་དམ་དང་ཀུན་རྫོབ་**བདེན་པ་གཉིས་སུ་ཕྱེ་བ་མི་འཐད་པར་ཐལ། དོན་དམ་པར་དེ་གཉིས་དབྱེར་མེད་ཡིན་པའི་ཕྱིར་ཞེས་པ་བཞི་པ་**དང་། སྦྱོར་བ་**སྟེ་སྦྱིན་སོགས་ཉམས་སུ་ལེན་པ་མེད་པར་ཐལ། སྦྱིན་སོགས་ཀྱི་འཁོར་གསུམ་དོན་དམ་པར་མེད་པའི་ཕྱིར་ཞེས་པ་ལྔ་པ་**དང་།** སངས་རྒྱས་**དཀོན་མཆོག་**མེད་པར་ཐལ། དོན་དམ་པར་ཤེས་བྱ་ལ་བློ་རྒྱས་པའི་ཡུལ་མེད་པའི་ཕྱིར་ཞེས་པ་དྲུག་པ་དང་། ཆོས་**དཀོན་མཆོག་**མེད་པར་ཐལ། ཆོས་ཐམས་ཅད་དོན་དམ་པར་མིང་དུ་བཏགས་པ་ཙམ་དུ་ཟད་པའི་ཕྱིར་ཞེས་པ་བདུན་པ་དང་། དགེ་འདུན་**དཀོན་མཆོག་**མེད་པར་ཐལ། དགེ་འདུན་དུ་གདགས་པའི་གཞི་གཟུགས་སོགས་དོན་དམ་པར་མེད་པའི་ཕྱིར་ཞེས་པ་བརྒྱད་པ་**དང་།**

V.41bc:

> 9. Skill in means, 10. the clear realizations of a Subduer [Buddha],
> 11. Error, 12. paths,

Ngag-wang-pal-dan's *Meaning of the Words,* 85a.5ff., fleshes these lines out as:

9. It follows that **skill in means** such as not losing heart (*sems*

mi 'gong pa) does not exist because [according to you] observation in terms of the three spheres of giving and so forth is refuted.

10. It follows that **the clear realizations of a Subduer** [Buddha] do not exist because [according to you] that realizations of things in the four alternatives of existing, not existing, and so forth are clear realizations of a Subduer is refuted.
11. It follows that the distinctions of being and not being **wrong** with respect to the two—apprehensions as the four, permanent and so forth, and apprehensions as the four, impermanent and so forth—do not exist because [according to you] ultimately both permanence and impermanence and so forth do not exist.
12. It follows that the purpose of the meditative cultivation of the three **paths** by Bodhisattvas does not exist because [according to you] the fruits of two paths, the nirvāṇas of Hearers and Solitary Realizers, are not actualized.

Maitreya's *Ornament:*

།ཐབས་བཅས་ཐུབ་པའི་རྟོགས་པ་དང་།
།ཕྱིན་ཅི་ལོག་ནི་ལམ་བཅས་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

སེམས་མི་འགོང་བ་སོགས་ཀྱི་**ཐབས་**ལ་མཁས་པ་མེད་པར་ཐལ། སྦྱིན་སོགས་ཀྱི་འཁོར་གསུམ་དུ་དམིགས་པ་བཀག་པའི་ཕྱིར་ཞེས་པ་དགུ་པ་དང་། **ཐུབ་པའི་**མངོན་**རྟོགས་**མེད་པར་ཐལ། དངོས་པོ་ཡོད་མེད་སོགས་མཐའ་བཞིར་རྟོགས་པ་ཐུབ་པའི་མངོན་རྟོགས་ཡིན་པ་བཀག་པའི་ཕྱིར་ཞེས་བཅུ་པ་**དང་**། རྟག་སོགས་བཞིར་འཛིན་པ་དང་མི་རྟག་སོགས་བཞིར་འཛིན་པ་གཉིས་ལ་**ཕྱིན་ཅི་ལོག་**ཡིན་མིན་གྱི་ཁྱད་པར་མེད་པར་ཐལ། དོན་དམ་པར་རྟག་མི་རྟག་སོགས་གཉིས་ཀ་མེད་པའི་ཕྱིར་ཞེས་པ་བཅུ་གཅིག་པ་དང་། བྱང་སེམས་ཀྱིས་**ལམ་**གསུམ་སྒོམ་པ་ལ་དགོས་པ་མེད་

པར་ཐལ། ལམ་གཉིས་ཀྱི་འབྲས་བུ་ཉན་རང་གི་སྨྱང་འདས་མངོན་དུ་མི་བྱེད་པའི་ཕྱིར་ཞེས་པ་བཅུ་གཉིས་པ་དང་།

V.41d-42:

> 13. Antidotal, 14. and unfavorable classes,
>
> 15. Characteristics, 16. meditative cultivation—
> These wrong conceptions by proponents
> Concerning an exalted-knower-of-all-aspects
> Are asserted in sixteen aspects.

Ngag-wang-pal-dan's *Meaning of the Words,* 85b.2ff., fleshes these lines out as:

13. It follows that the **class of antidotes** does not exist because [according to you] ultimately objects to be adopted do not exist.
14. It follows that the **unfavorable class** does not exist because [according to you] ultimately objects discarded do not exist.
15. It follows that specific and general **characteristics** of phenomena do not exist because [according to you] ultimately all phenomena are characterless.
16. It follows that **meditative cultivation** of the path for the sake of attaining an exalted-knower-of-all-aspects is not logically feasible because [according to you] ultimately the specific and general characteristics of objects of meditation do not exist.

> **It is asserted** in sūtra that there are **sixteen aspects of wrong conceptions**—**based on an exalted-knower-of-all-aspects** and the objects of observation and the aspect of its cause, uninterrupted peak trainings—**by those propounding** that the emptiness of true existence and performance of function are contradictory…These indicate that Bodhisattvas should become skilled in the divisions of the two truths, and clear away wrong conceptions with respect to the objects of observation and the aspects of uninterrupted peak trainings, and having done so, generate the uninterrupted meditative stabilization.

The differences between Ngag-wang-pal-dan's list of sixteen and Jam-

yang-shay-pa's sixteen divisions of wrong achievings to be avoided (see below in the text) reflect different readings among various Indian and earlier Ge-lug-pa commentators.

Maitreya's *Ornament:*
།གཉེན་པོ་མི་མཐུན་ཕྱོགས་དག་དང་།
།མཚན་ཉིད་དང་ནི་སྒོམ་པ་ལ། །སྦྱ་བ་རྣམས་ཀྱིས་ལོག་རྟོག་པ།
།རྣམ་པ་ཀུན་མཁྱེན་ཉིད་རྟེན་ཅན། །རྣམ་པ་བཅུ་དྲུག་དག་ཏུ་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*
གཉེན་པོའི་ཕྱོགས་མེད་པར་ཐལ། དོན་དམ་པར་བླང་བྱ་མེད་པའི་ཕྱིར་ཞེས་པ་བཅུ་གསུམ་པ་དང་། མི་མཐུན་ཕྱོགས་མེད་པར་ཐལ། དོན་དམ་པར་དོར་བྱ་མེད་པའི་ཕྱིར་ཞེས་པ་བཅུ་བཞི་པ་དང་། ཆོས་རྣམས་ཀྱི་རང་སྤྱིའི་མཚན་ཉིད་མེད་པར་ཐལ། དོན་དམ་པར་ཆོས་ཐམས་ཅད་མཚན་ཉིད་མེད་པའི་ཕྱིར་ཞེས་པ་བཅོ་ལྔ་པ་དང་། རྣམ་མཁྱེན་ཐོབ་ཆེད་དུ་ལམ་སྒོམ་པ་མི་འཐད་པར་ཐལ། དོན་དམ་པར་བསྒོམ་བྱ་རང་སྤྱིའི་མཚན་ཉིད་མེད་པའི་ཕྱིར་ཞེས་པ་བཅུ་དྲུག་པ་སྟེ། བདེན་སྟོང་དང་བྱ་བ་བྱེད་པ་འགལ་བར་སྦྱ་བ་རྣམས་ཀྱི་ལོག་པར་རྟོག་པ་རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་དང་དེའི་རྒྱུ་བར་ཆད་མེད་པའི་རྩེ་སྦྱོར་གྱི་དམིགས་རྣམ་ལ་བརྟེན་པ་ཅན་རྣམ་པ་བཅུ་དྲུག་ཡོད་པར་མདོ་ལས་བཞེད་དོ། །... དེ་དག་གིས་བྱང་སེམས་རྣམས་ཀྱིས་བདེན་གཉིས་ཀྱི་རྣམ་དབྱེ་ལ་མཁས་པར་བྱས་ཞིང་བར་ཆད་མེད་རྩེའི་དམིགས་རྣམ་ལ་ལོག་རྟོག་བསལ་ནས་བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན་བསྐྱེད་པར་བྱའོ་ཞེས་བསྟན་པའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 43ff.

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Chapter VI. Explaining the thirteen phenomena characterizing serial trainings

A brief indication of serial trainings is given in two half-lines, I.16ab:

> The serial
> Having thirteen aspects.

Ngag-wang-pal-dan's *Meaning of the Words,* 6a.6, fleshes out these two half-lines as:

The six:

1. serial training in giving
2. serial training in ethics
3. serial training in patience
4. serial training in effort
5. serial training in concentration
6. serial training in wisdom

and the six:

7. serial training in recollection of the Buddha
8. serial training in recollection of the Doctrine
9. serial training in recollection of the spiritual community
10. serial training in recollection of ethics
11. serial training in recollection of generosity
12. serial training in recollection of deities

and:

13. serial training in realizing all phenomena as ultimately natureless

are the **thirteen** phenomena characterizing **serial** trainings.

Maitreya's *Ornament:*
མཐར་གྱིས་པ། །རྣམ་གསུམ་རྣམ་བཅུ་

Ngag-wang-pal-dan's *Meaning of the Words:*
སྦྱིན་པའི་**མཐར་གྱིས་པ་**ནས་ཤེས་རབ་ཀྱི་མཐར་གྱིས་པའི་བར་དྲུག་དང་། སངས་རྒྱས་དང་། ཆོས་དང་། དགེ་འདུན་དང་། ཚུལ་ཁྲིམས་དང་། གཏོང་པ་དང་། ལྷ་རྗེས་སུ་དྲན་པའི་མཐར་གྱིས་པ་

དྲུག་དང་། ཆོས་ཐམས་ཅད་དོན་དམ་པར་ངོ་བོ་ཉིད་མེད་པར་རྟོགས་པའི་མཐར་གྱིས་པ་རྣམས་ནི་མཐར་གྱིས་སྦྱོར་བ་མཚོན་བྱེད་ཀྱི་ཆོས་**བཅུ་གསུམ་**སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 6.

[88] The extensive explanation of serial trainings is given in a single stanza, VI.1:

> Giving through to wisdom,
> Recollections of the Buddha and so forth,
> And phenomena as the nature of thinglessness
> Are asserted as the serial activity.

Ngag-wang-pal-dan's *Meaning of the Words,* 86a.3ff., fleshes out this stanza as:

> The training in stages in the 173 aspects of the three exalted knowers by way of being conjoined with the thirteen—the six perfections ranging from **giving through to wisdom**; the six **recollections of the Buddha**, the doctrine, the spiritual community, ethics, generosity, and deities; and realizing all **phenomena as** ultimately **having the nature of thinglessness** (*dngos po med pa'i ngo bo nyid*)—**is asserted** in sūtra **as the serial activity** (*mthar gyis pa'i bya ba*), the serial learning (*mthar gyis pa'i slob pa*), and the serial achieving (*mthar gyis pa'i sgrub pa*).
>
> Moreover, those are associated as "the serial activity" on the occasion of the path of accumulation, as "the serial learning" on the occasion of the path of preparation, and as "the serial achieving" on the occasion of the path of seeing." With respect to the way [the training in stages in the 173 aspects of the three exalted knowers] is conjoined with the thirteen phenomena, the thirteen serial trainings were set forth in order to know that when the aspects of the three exalted knowers are meditated in stages, it is necessary to practice by way of being conjoined with:
>
> - nonseparation from the deeds, the practice of the six perfections
> - nonseparation from the support, recollection of the qualities

of the Three Jewels

- nonseparation from reversal from the unfavorable class, recollection of ethics, and from engagement in the class of virtues as illustrated by recollection of the benefits of generosity
- nonseparation from recollection of divine superiors (*lha 'phags pa*) and gurus having the life-supports of all three realms [that is, those in the Desire, Form, and Formless Realms] as the sovereigns of those
- wisdom realizing emptiness without adhering to all those as truly existent.

Maitreya's *Ornament:*

།སྦྱིན་པ་ཤེས་རབ་བར་དག་དང་། །སངས་རྒྱས་ལ་སོགས་དྲན་དང་ཆོས།
།དངོས་མེད་ངོ་བོ་ཉིད་ཀྱིས་དེ། །མཐར་གྱིས་པ་ཡི་བྱ་བར་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྦྱིན་པ་ནས་**ཤེས་རབ་**ཀྱི་**བར་**ཕར་ཕྱིན་དྲུག་**དང་། སངས་རྒྱས་**དང་། ཆོས་དང་། དགེ་འདུན་དང་། ཚུལ་ཁྲིམས་དང་། གཏོང་བ་དང་། ལྷ་རྗེས་སུ་**དྲན་**པ་དྲུག་**དང་། ཆོས་**ཐམས་ཅད་དོན་དམ་པར་**དངོས་**པོ་**མེད་**པའི་**ངོ་བོ་ཉིད་**དུ་རྟོགས་པའི་ཤེས་རབ་སྟེ་བཅུ་གསུམ་གྱིས་ཟིན་པའི་སྒོ་ནས་མཁྱེན་གསུམ་གྱི་རྣམ་པ་བརྒྱད་དང་དོན་གསུམ་རིམ་ཅན་དུ་སྒོམ་པའི་སྦྱོར་བ་ནི་**མཐར་གྱིས་པའི་བྱ་བ་**དང་མཐར་གྱིས་པའི་སློབ་པ་དང་མཐར་གྱིས་བའི་སྒྲུབ་པ་ཡིན་པ**ར་**མདོ་ལས་**བཞེད་**དོ། །དེ་ཡང་ཚོགས་ལམ་གྱི་སྐབས་སུ་མཐར་གྱིས་བྱ་བ་དང་། སྦྱོར་ལམ་གྱི་སྐབས་སུ་མཐར་གྱིས་སློབ་པ་དང་། མཐོང་སྒོམ་གྱི་སྐབས་སུ་མཐར་གྱིས་སྒྲུབ་པ་ཞེས་སྦྱར་རོ། །ཆོས་བཅུ་གསུམ་གྱིས་ཟིན་པར་བྱེད་ཚུལ་ནི། མཁྱེན་གསུམ་གྱི་རྣམ་པ་རིམ་ཅན་དུ་སྒོམ་པའི་ཚེ་སྦྱོད་པ་ཕྱིན་

དྲུག་ཉམས་སུ་ལེན་པ་དང་མི་འབྲལ་བ་དང་། རྟེན་དཀོན་མཆོག་གསུམ་གྱི་ཡོན་ཏན་རྗེས་སུ་དྲན་པ་དང་མི་འབྲལ་བ་དང་། མི་མཐུན་ཕྱོགས་ལས་ལྡོག་པ་ཚུལ་ཁྲིམས་ཀྱི་ཕན་ཡོན་དང་དགེ་ཕྱོགས་ལ་འཇུག་པ་མཚོན་པ་གཏོང་བའི་ཕན་ཡོན་རྗེས་སུ་དྲན་པ་དང་མི་འབྲལ་བ་དང་། དེ་དག་གི་དབང་པོ་ཉིད་དུ་ཁམས་གསུམ་ཀའི་རྟེན་ཅན་གྱི་ལྷ་འཕགས་པ་དང་བླ་མ་རྗེས་སུ་དྲན་པ་དང་མི་འབྲལ་བ་དང་། དེ་ཐམས་ཅད་ལ་བདེན་ཞེན་མེད་པར་སྟོང་ཉིད་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་སྒོ་ནས་ཉམས་སུ་ལེན་དགོས་པར་ཤེས་པའི་ཆེད་དུ་མཐར་གྱིས་སྦྱོར་བ་བཅུ་གསུམ་གསུངས་སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 43ff.

50th Topic

1. Giving

51st Topic

2. Ethics

52nd Topic

3. Patience

53rd Topic

4. Effort

54th Topic

5. Concentration

55th Topic

6. Wisdom

56th Topic

7. Recollection of the Buddha

57th Topic

8. Recollection of the Doctrine

58th Topic

9. Recollection of the Spiritual Community

59th Topic

10. Recollection of ethics

60th Topic

11. Recollection of generosity

61st Topic

12. Recollection of deities and gurus

62nd Topic

13. Realizing naturelessness

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Chapter VII. Explaining the four phenomena characterizing momentary trainings

As a brief indication of momentary trainings Jam-yang-shay-pa cites a mere listing of the category, I.4bc:

single moment
Manifest complete enlightenment;

Maitreya's *Ornament:* (*sde dge,* 2a.2)
།སྐད་ཅིག་གཅིག་མངོན་རྫོགས་བྱང་ཆུབ།

One might expect Jam-yang-shay-pa to cite I.16b-16c since in Chapter 6 at the corresponding point he cites I.16a-16b, and in Chapter 5 at the corresponding point he cites I.14-16a, and so forth. Indeed, some information about momentary trainings is provided at 16b-16c:

Single moment
Manifest complete enlightenment
Is of four aspects by way of character.

Ngag-wang-pal-dan's *Meaning of the Words,* 6b.1, fleshes these lines out as:

> Nonfruitional momentary trainings, fruitional momentary trainings, characterless momentary trainings, and nondual momentary trainings are the **four** phenomena characterizing **momentary** trainings.

Maitreya's *Ornament:* (*sde dge,* 2b.3-2b.4)

སྐད་ཅིག་མ། །
གཅིག་གིས་མངོན་རྫོགས་བྱང་ཆུབ་པ། །
མཚན་ཉིད་ཀྱིས་ནི་རྣམ་པ་བཞི། །

Ngag-wang-pal-dan's *Meaning of the Words:*

རྣམ་པར་སྨིན་པ་མ་ཡིན་པའི་སྐད་ཅིག་མའི་སྦྱོར་བ་དང་། རྣམ་པར་སྨིན་པའི་སྐད་ཅིག་མའི་སྦྱོར་བ་དང་། མཚན་ཉིད་མེད་པའི་སྐད་ཅིག་མའི་སྦྱོར་བ་དང་། གཉིས་སུ་མེད་པའི་སྐད་ཅིག་མའི་སྦྱོར་བ་རྣམས་ནི་སྐད་ཅིག་མའི་སྦྱོར་བ་མཚོན་བྱེད་ཀྱི་ཆོས་བཞིའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 6.

[90] The five stanzas concerning momentary trainings, VII.1-5, are cited in connection with their respective sections below.

[91]

63rd Topic

1. Nonfruitional Momentary Trainings

Jam-yang-shay-pa cites only the first stanza here whereas he cited both the first and second stanzas above; the second stanza is added here for the sake of completeness.

VII.1-2:

> Because of bringing together all uncontaminated phenomena
> Even with every one of giving and so forth,
> This realization of a subduer
> Is to be known as single moment.
>
> Just as when a person moves a paddle
> On a water wheel from a single point,
> All simultaneously are moved,
> So is single moment knowledge.

Ngag-wang-pal-dan's *Meaning of the Words,* 86b.5ff., fleshes out these two stanzas as:

Not only does a single awareness that takes many as objects bring them together as objects of one [awareness] but also this pristine wisdom itself at the end of the continuum that brings together **each,** that is, **every one of giving and so forth,** is a training of meditation upon **bringing together all uncontaminated phenomena** ranging from giving and so forth through the eighty beauties. **Therefore this realization of a subduer** (*thub pa*)—that is, a Bodhisattva at the end of the continuum [as a sentient being] whose three doors [of body, speech, and mind] are set in equipoise—**is to be known** as a nonfruitional **momentary** training.

Just as, for example, **when** through the force of the previous skillful craftsmanship of one skilled in construction gradually and with each of these—the water wheel, the sluice, the rope, and so forth—**a person moves a paddle on the water wheel from a single point, all** the paddles of the wheel **simultaneously are moved**, **so** when through the force of:

1. having gradually familiarized well previously over three periods of countless great eons,
2. wish-paths thinking, "May [I] simultaneously directly realize all phenomena in a single moment," and
3. the element of attributes in which all phenomena are of one taste within thusness,

an uncontaminated pristine wisdom at the time of the fruit observes one [phenomenon], all uncontaminated [phenomena] of a type concordant with it are brought together as objects.

Maitreya's *Ornament:*
།སྦྱིན་པ་ལ་སོགས་རེ་རེས་ཀྱང་། །ཟག་མེད་ཆོས་ཀུན་བསྡུས་པའི་ཕྱིར།
།ཐུབ་པའི་སྐད་ཅིག་གཅིག་པ་ཡིས། །རྟོགས་པ་འདི་ནི་ཤེས་པར་བྱ།

།ཇི་ལྟར་སྐྱེས་བུས་ཟོ་ཆུན་རྒྱུད། །རྫོག་ཐབས་གཅིག་གིས་བསྐྱོད་པ་ན།
།ཐམས་ཅད་ཅིག་ཅར་འགུལ་བ་ལྟར། །སྐད་ཅིག་གཅིག་ཤེས་དེ་བཞིན་ནོ།

Ngag-wang-pal-dan's *Meaning of the Words:*
མང་པོ་ཡུལ་དུ་བྱས་པའི་བློས་གཅིག་ཡུལ་དུ་བསྡུས་པ་འབའ་

ཞིག་དུ་མ་ཟད་ཀྱི་**སྦྱིན་པ་ལ་སོགས་**པ་**རེ་རེ་**སྟེ་གཅིག་ཡུལ་དུ་བསྡུས་པའི་རྒྱུན་མཐའི་ཡེ་ཤེས་དེ་ཉིད་ཀྱིས་སྦྱིན་སོགས་ནས་དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུའི་བར་གྱི་**ཟག་མེད་**ཀྱི་**ཆོས་**ཐམས་ཅད་ཡུལ་དུ་**བསྡུས་**ནས་སྒོམ་པའི་སྦྱོར་བ་ཡིན་**པའི་ཕྱིར་ཐུབ་པ་**སྟེ་སྒོ་གསུམ་མཉམ་པར་བཞག་པའི་བྱང་སེམས་རྒྱུན་མཐའ་བའི་**རྟོགས་པ་འདི་ནི་**རྣམ་མཁྱེན་མ་ཡིན་པའི་**སྐད་ཅིག་**མའི་སྦྱོར་བ་ཡིན་པར་**ཤེས་པར་བྱ**འོ། །**ཇི་ལྟར་**ཏེ་དཔེར་ན་བཟོ་བོ་མཁས་པས་སྔོན་དུ་ཟོ་ཆུན་གྱི་འཁོར་ལོ་དང་ཆུ་འཛོ་བའི་སྣོད་དང་ཐག་པ་སོགས་རེ་རེ་ནས་རིམ་གྱིས་བཟོ་ལེགས་པར་བྱས་པའི་མཐུས་འབྲས་བུའི་དུས་ན་སྐྱེས་བུས་**ཟོ་ཆུན་**གྱི་**རྒྱུད་རྡོག་ཐབས་གཅིག་གིས་བསྐྱོད་པ་ན་**ཟོ་ཆུན་གྱི་རྒྱུད་**ཐམས་ཅད་གཅིག་ཅར་འགུལ་བ་ལྟར**། སྔོན་བསྐལ་ཆེན་གྲངས་མེད་གསུམ་དུ་རིམ་གྱིས་ལེགས་པར་གོམས་པར་བྱས་ཤིང་། **སྐད་ཅིག་**མ་**གཅིག་**ལ་ཆོས་ཐམས་ཅད་གཅིག་ཆར་མངོན་སུམ་དུ་རྟོགས་པར་གྱུར་ཅིག་སྙམ་པའི་སྨོན་ལམ་དང་། ཆོས་ཐམས་ཅད་དེ་བཞིན་ཉིད་ཀྱི་ངང་དུ་རོ་གཅིག་པའི་ཆོས་ཀྱི་དབྱིངས་ཀྱི་མཐུས་འབྲས་བུའི་དུས་ན་ཟག་པ་མེད་པའི་ཡེ་ཤེས་གཅིག་དམིགས་པ་ན་དེ་དང་རིས་མཐུན་པའི་ཟག་མེད་ཐམས་ཅད་ཡུལ་དུ་བསྡུས་པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 61ff.

92

64th Topic

2. Fruitional Momentary Trainings

VII.3:

> When the perfection of wisdom having a nature
> Of all bright phenomena
> Is generated on the occasion having nature of fruition,
> It is single moment pristine wisdom.

Ngag-wang-pal-dan's *Meaning of the Words,* 87a.5ff., cites Tsong-kha-pa's *Golden Garland* which follows the translation of this stanza as:

> །གང་ཚེ་རྣམ་སྨིན་ཆོས་ཉིད་ཀྱི། །གནས་སྐབས་ཆོས་དཀར་སྐྱེས་གྱུར་པ།
> །དེ་ཚེ་སྐད་ཅིག་གཅིག་ཡེ་ཤེས། །ཤེས་རབ་ཕ་རོལ་ཕྱིན་རང་བཞིན།

and thus Ngag-wang-pal-dan, 87a.6, fleshes it out as:

> When all the types of pure [phenomena] are **fruitional**—that is to say, when they have separated from all defilements **on the occasion having the nature** of their attainment in one's own continuum—**the pristine wisdom** at the end of continuum that realizes those uncontaminated [phenomena] **in a single moment is a nature** of a training **in the** second **moment of the perfection of wisdom**.

Maitreya's *Ornament:*

> །གང་ཚེ་ཆོས་དཀར་ཐམས་ཅད་ཀྱི། །རང་བཞིན་ཤེས་རབ་ཕ་རོལ་ཕྱིན།
> །རྣམ་སྨིན་ཆོས་ཉིད་གནས་སྐབས་སྐྱེས། །དེ་ཚེ་སྐད་ཅིག་གཅིག་ཡེ་ཤེས།

As Tsong-kha-pa cites this translation, it is:

> །གང་ཚེ་རྣམ་སྨིན་ཆོས་ཉིད་ཀྱི། །གནས་སྐབས་ཆོས་དཀར་སྐྱེས་གྱུར་པ།
> །དེ་ཚེ་སྐད་ཅིག་གཅིག་ཡེ་ཤེས། །ཤེས་རབ་ཕ་རོལ་ཕྱིན་རང་བཞིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

གང་ཚེ་རྣམ་བྱང་གི་རིགས་ཐམས་ཅད་**རྣམ་**པར་**སྨིན་**པ་སྟེ་རང་རྒྱུད་ལ་ཐོབ་པའི་**ཆོས་ཉིད་ཀྱི་གནས་སྐབས་**སུ་དྲི་མ་ཐམས་ཅད་

དང་བྲལ་བས་**ཆོས་**དེ་དག་**དཀར་**བའི་བདག་ཉིད་དུ་**སྐྱེས་**པར་**གྱུར་པ་དེ**འི་**ཚེ་**ན་**སྐད་ཅིག་གཅིག་**ལ་ཟག་མེད་དེ་དག་རྟོགས་པའི་རྒྱུན་མཐའི་**ཡེ་ཤེས་**ནི་**ཤེར་ཕྱིན་**སྐད་ཅིག་མ་གཉིས་པའི་སྦྱོར་བའི་**རང་བཞིན་**ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 63ff.

93

65th Topic

3. Characterless Momentary Trainings

VII.4:

> Abiding regarding all phenomena—the deeds
> Of giving and so forth—as like dreams,
> It realizes phenomena
> As characterless in a single moment.

Ngag-wang-pal-dan's *Meaning of the Words,* 87b.2ff., fleshes out this stanza as:

> The pristine wisdom attained through the power of having previously familiarized—over three periods of countless eons—**abiding in** realizing **all phenomena,** such as **the deeds of giving and so forth, as** empty of true existence **like dreams** is the final training directly **realizing** thoroughly afflicted and pure **phenomena as** ultimately **characterless in** only **one moment.**

Maitreya's *Ornament:*

> །སྦྱིན་ལ་སོགས་པའི་སྤྱོད་པ་ཡིས། །ཆོས་ཀུན་རྨི་ལམ་འདྲར་གནས་ནས།
> །ཆོས་རྣམས་མཚན་ཉིད་མེད་པ་ཉིད། །སྐད་ཅིག་མ་ནི་གཅིག་གིས་རྟོགས།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྔོན་བསྐལ་པ་གྲངས་མེད་གསུམ་དུ་**སྦྱིན་**པ་**ལ་སོགས་པའི་སྤྱོད་པ་ཆོས་**ཐམས་ཅད་བདེན་སྟོང་**རྨི་ལམ་**དང་**འདྲ་**བ**ར་**རྟོགས་པ་

ལ་**གནས་ནས་**གོམས་པར་བྱས་པའི་སྟོབས་ཀྱིས་ཐོབ་པའི་རྒྱུན་མཐའི་ཡེ་ཤེས་ནི་ཀུན་བྱང་གི་**ཆོས་རྣམས་**དོན་དམ་པར་**མཚན་ཉིད་མེད་པར་སྐད་ཅིག་མ་གཅིག་**པོ་ནས་མངོན་སུམ་དུ་**རྟོགས་**པའི་སྦྱོར་བ་མཐར་ཐུག་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 63ff.

94

66th Topic

4. Nondual Momentary Trainings

VII.5:

> Just as a dream and what sees it
> Are not seen in a dualistic manner,
> The nondual suchness of phenomena
> Is seen in a single moment.

Ngag-wang-pal-dan’s *Meaning of the Words,* 87b.4ff., fleshes out this stanza as:

> **Just as a dream and what sees it are**, upon waking, **not seen in a dualistic manner** of different substantial entities of apprehended-object and apprehending-subject, the pristine wisdom at the end of the continuum directly **sees in a single moment the suchness that is the nonduality** of apprehended-object and apprehending-subject **of phenomena**.
>
> It is said that those [momentary trainings] are divided by way of isolates such that there are four trainings—nonfruitional, fruitional, characterless, and nondual—in a single pristine wisdom at the end of the continuum.
>
> It is to be analyzed whether the likes of the statement that a single moment of a pristine wisdom simultaneously directly realizes all phenomena is in consideration that the collection of the direct causes for simultaneously directly realizing all phenomena has been completed and in the next moment those [that is, all phenomena] *will be* directly realized.

Maitreya's *Ornament:*

།རྨི་ལམ་དང་ནི་དེ་མཐོང་ཉིད། །གཉིས་ཀྱི་ཚུལ་དུ་མི་མཐོང་ལྟར།
།ཆོས་རྣམས་གཉིས་སུ་མེད་པ་ཡི། །དེ་ཉིད་སྐད་ཅིག་གཅིག་གིས་མཐོང་།།

Ngag-wang-pal-dan's *Meaning of the Words:*

རྨི་ལམ་དང་དེ་མཐོང་བ་ཉིད་སང་བ་ན་གཟུང་བ་དང་འཛིན་པ་རྫས་ཐ་དད་པ་**གཉིས་ཀྱི་ཚུལ་དུ་མི་མཐོང་**བ་**ལྟར།** རྒྱུན་མཐའི་ཡེ་ཤེས་དེ་**ཆོས་རྣམས་**ཀྱི་གཟུང་འཛིན་**གཉིས་སུ་མེད་པའི་དེ་**ཁོ་ན་**ཉིད་སྐད་ཅིག་**མ་**གཅིག་གིས་**མངོན་སུམ་དུ་**མཐོང་**བ་ཡིན་ནོ། །དེ་དག་གི་རྒྱུན་མཐའི་ཡེ་ཤེས་གཅིག་ལ་རྣམ་པར་སྨིན་པ་མ་ཡིན་པ་དང་། རྣམ་པར་སྨིན་པ་དང་། མཚན་ཉིད་མེད་པ་དང་། གཉིས་སུ་མེད་པའི་སྐད་ཅིག་མའི་སྦྱོར་བ་བཞི་ཡོད་པར་ཞོག་པའི་སྒོ་ནས་ཕྱེ་བ་ཡིན་པར་གསུངས་སོ། །ཡེ་ཤེས་སྐད་ཅིག་མ་གཅིག་གིས་ཆོས་ཐམས་ཅད་གཅིག་ཆར་མངོན་སུམ་དུ་རྟོགས་པ་ལྟ་བུར་གསུངས་པ་ནི། ཆོས་ཐམས་ཅད་གཅིག་ཆར་མངོན་སུམ་དུ་རྟོགས་པའི་དངོས་ཀྱི་རྒྱུ་ཚོགས་ཚང་བ་དང་། སྐད་ཅིག་གཉིས་པར་དེ་དག་མངོན་སུམ་དུ་རྟོགས་པར་འགྱུར་བ་ལ་དགོངས་སམ་དཔྱད་པར་བྱའོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 64ff.

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Chapter VIII. Explaining the four phenomena characterizing bodies of attributes

67th Topic

1. Nature Bodies

VIII.1:

> The nature body of a Subduer
> Has attained uncontaminated attributes
> Has purity in all respects,
> And a nature possessing the characteristic [of emptiness].

Ngag-wang-pal-dan's *Meaning of the Words,* 88a.7ff., fleshes this stanza out as:

> **The nature body of a** Lord of **Subduer**s, a Buddha Supramundane Victor, is a body endowed with two purities having three features:
>
> 1. the feature of endowment which is to **have attained** the twenty-one groups of **uncontaminated attributes** such as the establishments through mindfulness and so forth
> 2. the feature of separation which is **purity in all respects** from the two obstructions as well as their predispositions
> 3. the feature of entity which is **a nature** of those pristine wisdoms **possessing the characteristic** of emptiness of true existence.
>
> Although the three bodies, which are the subjects about to be explained, do not exist as different entities from the nature body, they are posited as different bodies in order to indicate respectively that "They are posited as objects of activity of the direct perception of Buddhas, Bodhisattvas residing on the great grounds, and Hearers and so forth."

Maitreya's *Ornament:*

།ཐུབ་པའི་ངོ་བོ་ཉིད་སྐུ་ནི། །ཟག་པ་མེད་པའི་ཆོས་གང་དག
།ཐོབ་གྱུར་རྣམ་ཀུན་རྣམ་དག་པ། །དེ་དག་རང་བཞིན་མཚན་ཉིད་ཅན།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཐུབ་དབང་སངས་རྒྱས་བཅོམ་ལྡན་འདས་ཀྱི་ངོ་བོ་ཉིད་ཀྱི་སྐུ་ནི། ལྡན་པའི་ཁྱད་པར་དྲན་པ་ཉེར་གཞག་སོགས་ཟག་པ་མེད་པའི་ཆོས་སྡེ་ཚན་ཉེར་གཅིག་པོ་གང་དག་ཐོབ་པར་གྱུར་པ། བྲལ་བའི་ཁྱད་པར་སྒྲིབ་གཉིས་བག་ཆགས་དང་བཅས་པ་རྣམ་པ་ཀུན་ཏུ་རྣམ་པར་དག་པ། ངོ་བོའི་ཁྱད་པར་ཡེ་ཤེས་དེ་དག་གི་རང་བཞིན་བདེན་པས་སྟོང་པའི་མཚན་ཉིད་ཅན་ཏེ་ཁྱད་པར་གསུམ་དང་ལྡན་པའི་དག་པ་གཉིས་ལྡན་གྱི་སྐུ་ཡིན་ནོ། །འཆད་པར་འགྱུར་བའི་ཆོས་ཅན་གྱི་སྐུ་གསུམ་ནི་ངོ་བོ་ཉིད་སྐུ་ལས་ངོ་བོ་ཐ་དད་དུ་མེད་ཀྱང་། རིམ་པ་ལྟར་སངས་རྒྱས་དང་བྱང་སེམས་ས་ཆེན་པོ་ལ་བཞུགས་པ་དང་ཉན་ཐོས་ལ་སོགས་པའི་མངོན་སུམ་གྱི་སྤྱོད་ཡུལ་དུ་རྣམ་པར་བཞག་པ་ཡིན་ནོ་ཞེས་བསྟན་པའི་ཕྱིར་དུ་སྐུ་ཐ་དད་པར་རྣམ་པར་བཞག་གོ །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 64ff.

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68th Topic

2. Pristine Wisdom Bodies of Attributes

VIII.2-3b:

> 1) The harmonies with enlightenment, 2) the immeasurables,
> 3) The liberations, 4) the entities
> Of the nine serial absorptions
> 5) The entities of the ten totalities,
>
> 6) The eight aspects by way of thoroughly dividing
> The faculties of outshining,

Ngag-wang-pal-dan's *Meaning of the Words,* 88a.7ff., fleshes these lines

out as:

The Buddha ground's

1. thirty-seven **harmonies with enlightenment**
2. four **immeasurables**—love, compassion, joy, and equanimity
3. eight **liberations**
4. **nine serial absorptions**
5. **ten totalities**—meditative stabilizations of earth, water, fire, wind, blue, yellow, red, white, space, and consciousness
6. **eight outshinings**—*four shape outshinings:* the two which are by way of the internal yogi discriminating oneself as having a form viewing external forms as little and viewing them as big, and the two which are by way of the internal yogi discriminating oneself as formless viewing external forms as little and viewing them as big; and *four color outshinings:* which are by way of the internal yogi discriminating oneself as formless viewing external forms as blue, yellow, red, and white. Those are known upon being outshone and seen upon being outshone. There come to be eight by applying such discrimination to each of these, or the shape outshinings are condensed into two, making six, and then counting the two, sky and consciousness outshinings, making eight.

Maitreya's *Ornament:*

།བྱང་ཆུབ་ཕྱོགས་མཐུན་ཚད་མེད་དང་། །རྣམ་པར་ཐར་དང་མཐར་གྱིས་ནི།
།སྙོམས་འཇུག་དགུ་ཡི་བདག་ཉིད་དང་། །ཟད་པར་བཅུ་ཡི་བདག་ཉིད་དང་།
།ཟིལ་གྱིས་གནོན་པའི་སྐྱེ་མཆེད་ནི། །རབ་ཏུ་དབྱེ་བས་རྣམ་བརྒྱད་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

སངས་རྒྱས་ཀྱི་སའི་**བྱང་ཆུབ་**ཀྱི་**ཕྱོགས་**དང་**མཐུན་**པའི་ཆོས་སོ་བདུན་ནི་སྡེ་ཚན་དང་པོ་དང་། བྱམས་པ་སྙིང་རྗེ་དགའ་བ་བཏང་སྙོམས་**ཚད་མེད་**བཞི་ནི་སྡེ་ཚན་གཉིས་པ་**དང་**། **རྣམ་པར་ཐར་པ་**བརྒྱད་ནི་སྡེ་ཚན་གསུམ་པ་**དང་**། **མཐར་གྱིས་**གནས་པའི་

སྙོམས་པར་**འཇུག་**པ་**དགུ་**ནི་སྡེ་ཚན་བཞི་པ་དང་། ཟད་པར་ས་དང་ཆུ་དང་མེ་དང་རླུང་དང་སྔོན་པོ་དང་སེར་པོ་དང་དམར་པོ་དང་དཀར་པོ་དང་ནམ་མཁའ་དང་རྣམ་པར་ཤེས་པའི་ཏིང་ངེ་འཛིན་ཏེ་**ཟད་པར་བཅུ་**ནི་སྡེ་ཚན་ལྔ་པ་**དང་**། ནང་རྣལ་འབྱོར་བ་རང་ལ་གཟུགས་ཅན་དུ་འདུ་ཤེས་པའི་སྒོ་ནས་ཕྱི་རོལ་གྱི་གཟུགས་ཆུང་ངུ་ལ་བལྟ་བ་དང་ཆེན་པོ་ལ་བལྟ་བ་གཉིས་དང་། ནང་རྣལ་འབྱོར་པ་རང་ལ་གཟུགས་མེད་པར་འདུ་ཤེས་པའི་སྒོ་ནས་ཕྱི་རོལ་གྱི་གཟུགས་ཆུང་ངུ་ལ་བལྟ་བ་དང་ཆེན་པོ་ལ་བལྟ་བ་གཉིས་ཏེ་དབྱིབས་**ཟིལ་གནོན་**བཞི་དང་། ནང་རྣལ་འབྱོར་བ་རང་ལ་གཟུགས་མེད་པར་འདུ་ཤེས་པ་ཕོ་ནས་ཕྱི་རོལ་གྱི་གཟུགས་སྔོན་པོ་དང་སེར་པོ་དང་དམར་པོ་དང་དཀར་པོ་རྣམས་ལ་བལྟ་བ་སྟེ་ཁ་དོག་ཟིལ་གནོན་བཞིའོ། །དེ་དག་ཟིལ་གྱིས་མནན་ནས་ཤེས་ཤིང་ཟིལ་གྱིས་མནན་ནས་མཐོང་། དེ་ལྟར་འདུ་ཤེས་པར་འགྱུར་བ་ཞེས་རེ་རེ་ལ་སྦྱར་བ་བརྒྱད་དམ་དབྱིབས་ཟིལ་གནོན་གཉིས་སུ་བསྡུས་ཏེ་དྲུག་ཏུ་འགྱུར་བའི་སྟེང་དུ་ནམ་མཁའ་དང་རྣམ་ཤེས་ཀྱི་ཟིལ་གནོན་གཉིས་བགྲངས་ནས་**བརྒྱད་**དུ་བྱས་པ་ནི་སྡེ་ཚན་དྲུག་པ་དང་།

VIII.3c-5b:

> 7) Nonaffliction, 8) exalted knowledge upon wishing,
> 9) Clairvoyances, 10) individual correct knowledges,
>
> 11) Four purities in all aspects,
> 12) Ten powers, 13) ten strengths
> 14) Four fearlessnesses
> 15) Three aspects of nonconcealment,

16) Three aspects of mindful establishment,
17) A nature of not being endowed with forgetfulness,

Ngag-wang-pal-dan's *Meaning of the Words,* 89a.3ff., fleshes these lines out as:

7. **nonafflictive** meditative stabilizations—that do not generate the afflictive emotions of desire and so forth in others' continuums
8. **exalted knowledge** upon **wishing**—knowing all upon merely wishing
9. six **clairvoyances**
10. four **individual correct knowledges**
11. **four purities**—purity of support such that one has attained control with regard to taking and leaving a body; purity of object of observation such that one has attained control with regard to transforming a nonexistent into an existent emanation; purity of mind that enters into countless meditative stabilizations in each moment; purity of pristine wisdom that has gained dominion with regard to immeasurable doors of retentions
12. **ten powers**—*three fruits of giving:* power over life, power over mind, and power over articles; *two fruits of ethics:* power over body and power over birth; *one fruit of patience:* power over interests; *one fruit of effort:* power over prayer-wishes; *one fruit of concentration:* power over magical emanation; *two fruits of wisdom:* power over pristine wisdom and power over doctrine.
13. **ten strengths**
14. **four fearlessnesses**
15. **three nonconcealments** of the behaviors of exalted body, speech, and mind
16. **three mindful establishments**, when teaching doctrine, absence of desire regarding the retinue wanting to listen respectfully, and absence of anger regarding the retinue not wanting to listen due to disrespect, and neutrality without the occurrence of a mixture of desire and anger regarding their engaging in listening with a mixture of those two
17. possessing **a nature of not being endowed with forgetful-**

ness of sentient beings’ welfare

Maitreya’s *Ornament:*

།ཉོན་མོངས་མེད་དང་སྨོན་མཁྱེན་དང་། །མངོན་ཤེས་སོ་སོ་ཡང་དག་རིག
།རྣམ་པ་ཐམས་ཅད་དག་བཞི་དང་། །དབང་བཅུ་དང་ནི་སྟོབས་བཅུ་དང་།
།མི་འཇིགས་པ་ནི་བཞི་དག་དང་། །བསྲུང་བ་མེད་པ་རྣམ་གསུམ་དང་།
།དྲན་པ་ཉེར་གཞག་རྣམ་གསུམ་དང་། །བསྙེལ་བ་མི་མངའི་ཆོས་ཉིད་དང་།

Ngag-wang-pal-dan’s *Meaning of the Words:*

གཞན་རྒྱུད་ལ་ཉོན་མོངས་པ་ཆགས་སོགས་མི་སྐྱེད་པའི་**ཉོན་མོངས་མེད་**པའི་ཏིང་ངེ་འཛིན་ནི་བདུན་པ་**དང་**། སྨོན་པ་ཙམ་བྱས་ནས་ཐམས་ཅད་ཤེས་པའི་**སྨོན་**ནས་**མཁྱེན་**པ་ནི་བརྒྱད་པ་**དང་། མངོན་**པར་**ཤེས་**པ་དྲུག་ནི་དགུ་པ་དང་། **སོ་སོ་ཡང་དག་**པར་**རིག་**པ་བཞི་ནི་བཅུ་པ་དང་། ལུས་འདོར་ལེན་ལ་དབང་ཐོབ་པའི་རྟེན་ཡོངས་སུ་དག་པ་དང་། མེད་པ་སྤྲུལ་ཡོད་པ་སྒྱུར་བ་ལ་དབང་ཐོབ་པའི་དམིགས་པ་ཡོངས་སུ་དག་པ་དང་། སྐད་ཅིག་རེ་རེ་ལ་ཏིང་ངེ་འཛིན་གྲངས་མེད་པ་ལ་འཇུག་པའི་ཐུགས་ཡོངས་སུ་དག་པ་དང་། གཟུངས་ཀྱི་སྒོ་དཔག་ཏུ་མེད་པ་ལ་དབང་འབྱོར་བའི་ཡེ་ཤེས་ཡོངས་སུ་**དག་**པ་**བཞི་**ནི་བཅུ་གཅིག་པ་**དང་**། ཚེ་ལ་དབང་བ་དང་སེམས་ལ་དབང་བ་དང་ཡོ་བྱད་ལ་དབང་བ་སྟེ་སྨིན་པའི་འབྲས་བུ་གསུམ་དང་། ལས་ལ་དབང་བ་དང་སྐྱེ་བ་ལ་དབང་བ་སྟེ་ཚུལ་ཁྲིམས་ཀྱི་འབྲས་བུ་གཉིས་དང་། མོས་པ་ལ་དབང་བ་སྟེ་བཟོད་པའི་འབྲས་བུ་གཅིག་དང་། སྨོན་ལམ་ལ་དབང་བ་སྟེ་བརྩོན་འགྲུས་ཀྱི་འབྲས་བུ་གཅིག་དང་། རྫུ་འཕྲུལ་ལ་དབང་བ་སྟེ་བསམ་གཏན་གྱི་འབྲས་བུ་གཅིག་དང་། ཡེ་

ཤེས་ལ་དབང་བ་དང་ཆོས་ལ་དབང་བ་སྟེ་ཤེས་རབ་ཀྱི་འབྲས་བུ་གཉིས་ཏེ་**དབང་བཅུ་**ནི་བཅུ་གཉིས་པ་**དང་**། **སྟོབས་བཅུ་**ནི་བཅུ་གསུམ་པ་**དང་། མི་འཇིགས་པ་བཞི་**ནི་བཅུ་བཞི་པ་**དང་**། སྐུ་གསུང་ཐུགས་ཀྱི་ཀུན་ཏུ་སྤྱོད་པ་**བསྲུང་བ་མེད་པ་གསུམ་**ནི་བཅོ་ལྔ་པ་**དང་**། ཆོས་སྟོན་པ་ན་འཁོར་གུས་པས་ཉན་པར་འདོད་པ་ལ་ཆགས་པ་མེད་པ་དང་མ་གུས་པས་ཉན་པར་མི་འདོད་པ་ལ་ཁོང་ཁྲོ་བ་མེད་པ་དང་། དེ་གཉིས་འདྲེས་མར་འཇུག་པ་ལ་ཆགས་སྡང་འདྲེས་མར་འབྱུང་བ་མེད་པར་བཏང་སྙོམས་སུ་**དྲན་པ་ཉེ་**བ**ར་གཞག་**པ་**གསུམ་**ནི་བཅུ་དྲུག་པ་**དང་**། སེམས་ཅན་གྱི་དོན་ལ་**བསྙེལ་བ་མི་མངའ་**བའི་**ཆོས་ཉིད་**དང་ལྡན་པ་ནི་བཅུ་བདུན་པ་**དང་**།

VIII.5c-6:

> 18) Thorough conquest of the predispositions,
> 19) Great compassion for creatures,
>
> 20) The unshared attributes of only a Subduer
> That are described as eighteen,
> 21) And the exalted-knower-of-all-aspects
> Are called the body of attributes.

Ngag-wang-pal-dan's *Meaning of the Words,* 89b.4ff., fleshes these lines out as:

18. possessing **thorough conquest of the predispositions** of the two obstructions
19. **great compassion** seeing all **creatures** in the six periods of day and night
20. **eighteen unshared attributes of only a Subduer**
21. the three—**exalted-knower-of-all-aspects**, knower of paths, and knower of bases:

in terms of the sense (*don gyis*), **sūtra says** that the twenty-one

groups of uncontaminated pristine wisdoms of the Buddha ground are the pristine wisdom **body of attributes**.

Tsong-kha-pa's *Golden Garland* says that the ten groups ranging from the harmonies with enlightenment through the individual correct knowledges are in common with the Lower Vehicle; the four purities and the ten powers are in common with Bodhisattvas; and the remaining nine groups are uncommon qualities of Buddhas; therefore, the explanation in [Jam-yang-shay-pa's] textbook [on the perfection of wisdom] that the four individual correct knowledges are qualities only of Buddhas is to be examined because even in *Manifest Knowledge* the four individual correct knowledges are described as in common with the Lower Vehicle.

Maitreya's *Ornament:*

།བག་ཆགས་ཡང་དག་བཅོམ་པ་དང་། །སྐྱེ་ལ་ཐུགས་རྗེ་ཆེན་པོ་དང་།
།ཐུབ་པ་ཁོ་ནའི་མ་འདྲེས་ཆོས། །བཅོ་བརྒྱད་བཤད་པ་གང་ཡིན་དང་།
།རྣམ་པ་ཐམས་ཅད་མཁྱེན་ཉིད་དང་། །ཆོས་ཀྱི་སྐུ་ཞེས་བརྗོད་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྒྲིབ་གཉིས་ཀྱི་**བག་ཆགས་ཡང་དག་**པར་**བཅོམ་པ་**དང་ལྡན་པ་ནི་བཅོ་བརྒྱད་པ་**དང་། སྐྱེ་**བོ་ཐམས་ཅད་ལ་ཉིན་མཚན་དུས་དྲུག་ཏུ་གཟིགས་པའི་**ཐུགས་རྗེ་ཆེན་པོ་**ནི་བཅུ་དགུ་པ་**དང་། ཐུབ་པ་ཁོ་ནའི་མ་འདྲེས་**པའི་**ཆོས་བཅོ་བརྒྱད་**ནི་ཉི་ཤུ་པ་དང་། **རྣམ་པ་ཐམས་ཅད་མཁྱེན་**པ་**དང་**ལམ་ཤེས་པ་དང་གཞི་ཤེས་པ་གསུམ་ནི་ཉེར་གཅིག་པ་སྟེ། སངས་རྒྱས་ཀྱི་སའི་ཟག་མེད་ཀྱི་ཡེ་ཤེས་སྡེ་ཚན་ཉེར་གཅིག་ལ་ཡེ་ཤེས་**ཆོས་སྐུ་ཞེས་**མདོ་ལས་དོན་གྱིས་**བརྗོད་པ་ཡིན་**ནོ། །ཕྱོགས་མཐུན་ནས་སོ་རིག་བཞིའི་བར་སྡེ་ཚན་བཅུ་ནི་ཐེག་དམན་དང་། ཡོངས་དག་བཞི་དང་དབང་བཅུ་ནི་སེམས་དཔའ་དང་ཐུན་མོང་བ་དང་། ལྷག་མ་སྡེ་ཚན་དགུ་ནི་

སངས་རྒྱས་ཀྱི་ཐུན་མོང་མིན་པའི་ཡོན་ཏན་ཡིན་པར་གསེར་ཕྲེང་ལས་གསུངས་པས། ཡིག་ཆར་སོ་རིག་བཞི་སངས་རྒྱས་ཁོ་ནའི་ཡོན་ཏན་ཡིན་པར་བཤད་པ་དཔྱད་པར་བྱ་སྟེ། མངོན་པ་ནས་ཀུང་སོ་རིག་བཞི་ཐེག་དམན་དང་ཐུན་མོང་བར་བཤད་པའི་ཕྱིར་རོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 67ff.

[97] The distinctive features of the seventh, nonafflictive meditative stabilization, which is a Buddha's not generating the afflictive emotions of desire and so forth in others' continuums, and the distinctive features of the eighth, exalted knowledge upon wishing, which is to know all upon merely wishing, VIII.7-8:

> The Hearers' nonafflictive viewing
> Is just the thorough abandonment of a human's afflictive emotion;
> The severance of the continuum of their afflictive emotions
> In towns and so forth is the nonafflictiveness of Conquerors.

> A Buddha's exalted knowledge upon wishing
> Is asserted as (1) spontaneously established,
> (2) having abandoned attachment, (3) being unobstructed,
> (4) always abiding, and (5) answering all questions.

Ngag-wang-pal-dan's *Meaning of the Words,* 90a.3ff., fleshes these two stanzas out as:

> **The nonafflictive** meditative stabilization **of Hearers** and Solitary Realizers **is** exhausted as **just the thorough abandonment** of acting as the observed-object-condition **of a human's afflictive emotion** viewing them in towns and so forth, but **the severance** from the root **of the continuum of the afflictive emotions of humans** and so forth when they come **in towns**, cities, **and so forth is** a distinctive feature of **the nonafflictive** meditative stabilization **of Conquerors**.
>
> **A Buddha's exalted knowledge upon wishing is asserted as** (1) being **spontaneously established** without striving and ex-

ertion, that is, operates on objects of its own accord, (2) **having abandoned attachment** due to being of unbroken continuum, (3) being **unobstructed** due to being engaged in all objects of knowledge, (4) **always abiding** due to always being set in equipoise, and (5) **answering all questions** due to making response to all inquiries.

Tsong-kha-pa's *Golden Garland* says that it is implied that the knowledge upon wishing of Hearers and so forth is not endowed with the five features and that the explanation of the features of these two from among the 146 pristine wisdoms is for the sake of also illustrating the others.

Maitreya's *Ornament:*

།ཉན་ཐོས་ཉོན་མོངས་མེད་པའི་ལྟ། །མི་ཡི་ཉོན་མོངས་ཡོངས་སྤོང་ཉིད།
།གྲོང་སོགས་སུ་དེའི་ཉོན་མོངས་རྣམས། །རྒྱུན་གཅོད་རྒྱལ་བའི་ཉོན་མོངས་མེད།

།སངས་རྒྱས་སྨོན་ནས་མཁྱེན་པ་ནི། །ལྷུན་གྱིས་གྲུབ་དང་ཆགས་སྤངས་དང་།
།ཐོགས་པ་མེད་དང་རྟག་གནས་དང་། །དྲི་བ་ཀུན་ལན་འདེབས་པར་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཉན་ཐོས་དང་རང་རྒྱལ་གྱི་ཉོན་མོངས་མེད་པའི་ཏིང་ངེ་འཛིན་ནི་གྲོང་ལ་སོགས་པར་རང་ལ་བལྟ་བའི་མིའི་ཉོན་མོངས་ཀྱི་དམིགས་རྐྱེན་བྱེད་པ་ཡོངས་སུ་སྤོང་བ་ཉིད་དུ་ཟད་ལ། གྲོང་དང་གྲོང་ཁྱེར་ལ་སོགས་པར་བྱོན་པ་ན་རང་ལ་དམིགས་པའི་མི་ལ་སོགས་པ་དེའི་ཉོན་མོངས་རྣམས་རྩ་བ་ནས་རྒྱུན་གཅོད་པར་མཛད་པ་ནི་རྒྱལ་བའི་ཉོན་མོངས་པ་མེད་པའི་ཏིང་ངེ་འཛིན་གྱི་ཁྱད་ཆོས་ཡིན་ནོ། །སངས་རྒྱས་ཀྱི་སྨོན་གནས་མཁྱེན་པ་ནི་འབད་རྩོལ་མེད་པར་ལྷུན་གྱིས་གྲུབ་པ་སྟེ་ཡུལ་ལ་རང་གི་ངང་གིས་འཇུག་པ་དང་། རྒྱུན་མ་ཆད་པས་ཆགས་པ་སྤངས་པ་དང་། ཤེས་བྱ་ཐམས་ཅད་ལ་ཞུགས་པས་ཐོགས་པ་མེད་པ་དང་། རྟག་ཏུ་

མཉམ་པར་གཞག་པས་**རྟག་གནས་དང་**། ཞུས་ལན་ཐམས་ཅད་འདེབས་པར་མཛད་པས་**འདྲི་བ་ཀུན་**གྱི་**ལན་འདེབས་པར་**མཛད་པ་ཡིན་པར་**བཞེད་**དོ༎ ༎ཉན་ཐོས་ལ་སོགས་པའི་སྨོན་གནས་ཤེས་པ་ནི་ཁྱད་པར་ལྷ་དང་མི་ལྷན་པར་ཤུགས་ལ་འཕངས་ཤིང་། ཡེ་ཤེས་བརྒྱ་ཞེ་དྲུག་ལས་འདི་གཉིས་ཀྱི་ཁྱད་པར་འཆད་པ་ནི་གཞན་རྣམས་ཀྱང་མཚོན་པའི་ཆེད་དུ་ཡིན་པར་གསེར་ཕྲེང་ལས་གསུངས་སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 77ff.

[98] Dispelling an objection, VIII.9-10:

> The cause having thoroughly ripened,
> They manifest that [body],
> The deed for that specific benefit,
> To a specific one at a specific [place] at a specific time.
>
> Just as even though a monarch of gods sends down rain,
> Nothing grows from unfit seeds,
> So although Buddhas have arisen,
> Those without the lot do not experience the goodness.

Ngag-wang-pal-dan's *Meaning of the Words,* 90b.2ff., fleshes these two stanzas out as:

> It is not contradictory that even though [Buddhas] abide in a body of attributes having a nature of great compassion always seeing all sentient beings, they sometimes do not bring about the welfare for certain sentient beings by way of actually manifesting a body because in dependence upon **thorough ripening** of the virtuous root that is **the cause** of actually hearing doctrine from a Buddha they enact **the deed for that specific benefit**, actually **manifesting that** body by performing the activity of actually teaching doctrine **to** such **a specific** trainee **at a specific** place **at a specific time**.
>
> For example, **just as even though a monarch of gods** such

as Shakra or the gods of the Four Great Royal Lineages **send down rain** upon dunking clothing in the great ocean and stirring it up, green shoots do **not grow from seeds unfit** due to being burned and the like, **so although Buddhas have** actually **arisen** in the world, certain sentient beings **without the lot** of actually seeing a Buddha **do not experience the goodness** of hearing the doctrine and so forth.

Maitreya's *Ornament:*

།རྒྱུ་ནི་ཡོངས་སུ་སྨིན་གྱུར་ནས། །གང་དང་གང་ལ་གང་དང་ནི།
།གང་ཚེ་བྱ་བ་ཕན་གྱུར་པ། །དེ་དང་དེ་ལ་དེ་སྣང་ངོ་།

།ལྷ་ཡི་རྒྱལ་པོས་ཆར་ཕབ་ཀྱང་། །ས་བོན་མི་རུང་མི་འཁྲུངས་ལྟར།
།སངས་རྒྱས་རྣམས་ནི་བྱུང་གྱུར་ཀྱང་། །སྐལ་བ་མེད་པས་བཟང་མི་སྤྱོད་།

Ngag-wang-pal-dan's *Meaning of the Words:*

དུས་རྟག་ཏུ་སེམས་ཅན་ཐམས་ཅད་ལ་གཟིགས་པའི་ཐུགས་རྗེ་ཆེན་པོའི་ངོ་བོ་ཉིད་ཀྱི་ཆོས་སྐུ་ལ་གཞུག་ན་ཡང་སེམས་ཅན་ཁ་ཅིག་ལ་སྐུ་དངོས་སུ་སྣང་བའི་སྒོ་ནས་རེས་འགའ་དོན་མི་མཛད་པ་མི་འགལ་ཏེ། སངས་རྒྱས་ལ་དངོས་སུ་ཆོས་ཉན་པའི་**རྒྱུ་**དགེ་བའི་རྩ་བ་**ཡོངས་སུ་སྨིན་**པར་**གྱུར་**པ་ལ་བརྟེན་**ནས་**དེ་འདྲའི་གདུལ་བྱ་**གང་དང་གང་ལ་**ཡུལ་**གང་དང་**དུས་**གང་**གི་**ཚེ་**དངོས་སུ་ཆོས་སྟོན་པའི་**བྱ་བ་**མཛད་པས་**ཕན་**པར་**གྱུར་པ་དེ་དང་དེ་ལ་**སྐུ་**དེ་**དངོས་སུ་**སྣང་**ནས་བྱ་བ་མཛད་པའི་ཕྱིར་རོ། །དཔེར་ན་**ལྷའི་རྒྱལ་པོ་**བརྒྱ་བྱིན་ནམ་རྒྱལ་ཆེན་རིགས་བཞིའི་ལྷ་རྣམས་ཀྱི**ས་**གོས་རྒྱ་མཚོར་བཙུག་ཏེ་སྐྱུགས་ནས་**ཆར་ཕབ་ཀྱང་**མེས་ཚིག་པ་ལ་སོགས་པས་**ས་བོན་**དུ་**མི་རུང་**བ་ལས་མྱུ་གུ་སྔོན་པོ་**མི་འཁྲུངས་**པ་**ལྟར། སངས་རྒྱས་རྣམས་ནི་**འཇིག་རྟེན་དུ་དངོས་སུ་**བྱུང་**བར་**གྱུར་ཀྱང་**སངས་རྒྱས་དངོས་སུ་མཐོང་བའི་**སྐལ་བ་མེད་པ**འི་

སེམས་ཅན་ཁ་ཅིག་གི**ས་**ཆོས་མཉན་པ་ལ་སོགས་པའི་**བཟང་**པོ་**མི་སྤྱོང་**ངོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 83ff.

Dispelling a second objection, VIII.11:

> Because exalted activities thus are vast,
> Buddhas are called pervasive.
> Because those are not consumed,
> They are also called "permanent."

Ngag-wang-pal-dan's *Meaning of the Words,* 90b.6ff., fleshes this stanza out as:

> *Someone objects:* It follows that it is not reasonable to call the subject, a pristine wisdom body of attributes, "pervasive" because of existing only within the life-supports of continuums limited to individual yogis dwelling in the Highest Pure Land and so forth. It follows that it is also not reasonable to call [a pristine wisdom body of attributes] "permanent" because of being produced and arising in each moment.
>
> *Answer:* **Because exalted activities**—**as** explained on the occasion of "The cause having thoroughly ripened" and so forth*—engage all having the lot, they **are vast,** whereby **Buddhas are called pervasive**, and **because** the continuum of **those** [activities] **is not consumed**, or severed, as long as there is cyclic existence, [Buddhas] **are also called "permanent."**

* Two stanzas above.

Maitreya's *Ornament:*

།དེ་ལྟར་མཛད་པ་རྒྱ་ཆེའི་ཕྱིར། །སངས་རྒྱས་ཁྱབ་པར་ངེས་པར་བརྗོད།
།དེ་ཉིད་ཟད་པ་མེད་པའི་ཕྱིར། །རྟག་པ་ཞེས་ཀྱང་བརྗོད་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཡེ་ཤེས་ཆོས་སྐུ་ཆོས་ཅན། ཁྱབ་པ་ཞེས་བརྗོད་མི་རིགས་པར་ཐལ། འོག་མིན་སོགས་ན་བཞུགས་པའི་རྣལ་འབྱོར་པ་སོ་སོར་ངེས་པའི་

རྒྱུད་ཀྱི་རྟེན་ཁོ་ན་ལ་ཡོད་པའི་ཕྱིར། རྟག་པ་ཞེས་ཀྱང་བརྗོད་མི་རིགས་པར་ཐལ། སྐད་ཅིག་རེ་རེ་ལ་སྐྱེ་ཞིང་འབྱུང་བའི་ཕྱིར་ཞེ་ན། རྒྱུ་ནི་ཡོངས་སུ་སྨིན་གྱུར་ནས། །ཞེས་སོགས་ཀྱི་སྐབས་སུ་བཤད་པ་**དེ་ལྟར་མཛད་པ་**སྐལ་ལྡན་ཐམས་ཅད་ལ་འཇུག་པས་**རྒྱུ་ཆེ་བའི་ཕྱིར་སངས་རྒྱས་ཁྱབ་པར་ངེས་པར་བརྗོད་**པ་ཡིན་ལ། འཁོར་བ་ཇི་སྲིད་ཀྱི་བར་དུ་**དེ་ཉིད་**རྒྱུན་**ཟད་པ**འམ་ཆད་པ་**མེད་པའི་ཕྱིར་རྟག་པ་ཞེས་ཀྱང་བརྗོད་པ་ཡིན་**ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 83ff.

99

69th Topic

3. Complete Enjoyment Bodies

VIII.12:

> This having an essence
> Of thirty-two marks and eighty beauties
> Is asserted as a Subduer’s complete enjoyment body
> Because of thoroughly enjoying the Great Vehicle.

Ngag-wang-pal-dan’s *Meaning of the Words,* 91a.3ff., fleshes out this stanza as:

> **This** form body that is qualified by the five certainties of residing only in a Highest Pure Land and so forth and **has an essence of thirty-two marks and eighty beauties** that are the fruition of having accumulated the collections [of merit and wisdom] **is asserted as a Subduer’s complete enjoyment body because of thoroughly enjoying** [or making use of] **the Great Vehicle** doctrine.

Maitreya’s *Ornament:*

།མཚན་ནི་སུམ་ཅུ་རྩ་གཉིས་དང་། །དཔེ་བྱད་བརྒྱད་ཅུའི་བདག་ཉིད་འདི།

།ཐེག་ཆེན་ཉེ་བར་ལོངས་སྤྱོད་ཕྱིར། །ཐུབ་པའི་ལོངས་སྤྱོད་རྫོགས་སྐུར་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཚོགས་བསགས་པའི་རྣམ་སྨིན་གྱི་འབྲས་བུ་**མཚན་སུམ་ཅུ་རྩ་གཉིས་དང་དཔེ་བྱད་བརྒྱད་ཅུའི་བདག་ཉིད་**ཅན་འོག་མིན་པོ་ནར་བཞུགས་པ་སོགས་ངེས་པ་ལྔས་ཁྱད་པར་དུ་བྱས་པའི་གཟུགས་སྐུ་**འདི་ཐེག་**པ་**ཆེན་**པོའི་ཆོས་ལ་**ཉེ་བར་ལོངས་སྤྱོད་**པའི་**ཕྱིར་ཐུབ་པའི་ལོངས་སྤྱོད་རྫོགས་**པའི་**སྐུ་**ཡིན་པ**ར་བཞེད་**དོ།།

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 84.

100 Thirty-two marks, VIII.13-17.

VIII.13-14ab:

> 1) Hands and feet marked by wheels, 2) tortoise-feet,
> 3) Fingers and toes joined by webs [of light],
> 4) Soft and youthfully tender hands as well as feet,
> 5) Seven body areas prominent,
>
> 6) Long fingers and toes, 7) broad heels, 8) large straight body,
> 9) Inconspicuous ankles, 10) body hairs standing upwards,

Ngag-wang-pal-dan's *Meaning of the Words,* 91a.6ff., fleshes these lines out as:

The first group of ten:

1. **hands and feet** endowed with **signs of wheels** due to being accustomed to escorting and welcoming gurus
2. level soles of the **feet** like a **tortoise** due to having brought to completion the firmness of vows that have been assumed
3. **fingers and toes joined by webs** [of light] due to having reliantly cultivated the four means of gathering [students—giving, speaking pleasantly, purposeful behavior, and concordant behavior; these respectively are (a) to give material things, (b) to converse on the subjects of high status and definite goodness, (c) to cause others to practice what is benefi-

cial, and (d) for oneself to practice what one teaches others]

4. **soft and youthfully tender hands as well as feet** due to having given fine articles of food, drink, and so forth
5. this one's **seven body areas prominent** due to having given the finest of what is licked [such as yogurt] and so forth
6. **long fingers and toes** due to having freed those bound to be killed and so forth
7. **broad heels** due to having protected the lives of others and assisted in their livelihood
8. **large** and **straight body** due to having abandoned taking life
9. **inconspicuous** kneecaps and **ankles** due to oneself having thoroughly undertaken virtuous practices
10. **body hairs** each **standing upwards** due to increasing in others the undertaking of virtues

Maitreya's *Ornament:*

།ཕྱག་ཞབས་འཁོར་ལོའི་མཚན་དང་རུས་སྦལ་ཞབས། །ཕྱག་དང་ཞབས་སོར་དྲ་བས་འབྲེལ་པ་དང་།

།ཕྱག་ནི་ཞབས་བཅས་འཇམ་ཞིང་གཞོན་ཤ་ཆགས། །འདི་ཡི་སྐུ་ནི་བདུན་དག་མཐོ་བ་དང་།

།སོར་མོ་རིང་དང་རྟིང་ཡངས་སྐུ་ཆེ་དྲང་། །ཞབས་འབུར་མི་མངོན་སྤུ་ནི་གྱེན་དུ་ཕྱོགས།

Ngag-wang-pal-dan's *Meaning of the Words:*

བླ་མ་ལ་སྐྱེལ་བ་དང་བསུ་བ་ལ་སོགས་པ་གོམས་པས་**ཕྱག་**དང་**ཞབས་འཁོར་ལོའི་མཚན་**དང་ལྡན་པ་**དང་**། སྡོམ་པ་ཡང་དག་པར་བླངས་པ་བརྟན་པ་མཐར་ཕྱིན་པས་**རུས་སྦལ་**བཞིན་དུ་**ཞབས་**མཐིལ་མཉམ་པ་དང་། བསྡུ་བའི་དངོས་པོ་བཞི་བསྟེན་པས་**ཕྱག་དང་ཞབས་**ཀྱི་**སོར་**མོ་**དྲ་བས་འབྲེལ་པ་དང་**། བཟའ་བ་དང་བཅའ་བ་ལ་སོགས་པའི་དངོས་པོ་གྱ་ནོམ་པ་བྱིན་པས་**ཕྱག་**དང་**ཞབས་འཇམ་ཞིང་གཞོན་ཤ་ཆགས་**པ་དང་། ལྷག་པ་ལ་

སོགས་པ་ཤིན་ཏུ་གྲུ་ནོམ་པ་བྱིན་པས་སྐུའི་བདུན་མཐོ་བ་དང་། བཤད་པར་བྱ་བ་བཅིངས་པ་སོགས་ལས་ཐར་བར་བྱས་པས་སོར་མོ་རིང་བ་དང་། གཞན་གྱི་སྲོག་བསྲུངས་ཏེ་འཚོ་བ་ལ་ཕན་བཏགས་པས་རྟིང་པ་ཡངས་པ་དང་། སྲོག་གཅོད་པ་སྤངས་པས་སྐུ་ཆེ་ཞིང་དྲང་བ་དང་། དགེ་བའི་ཆོས་རང་གིས་ཡང་དག་པར་བླངས་པས་ཞབས་འབུར་ཏེ་ཕྱུས་མོའི་ལྷ་ང་དང་ལོང་བུ་ཆེ་བ་མི་མངོན་པ་དང་། དགེ་བ་བླངས་པ་གཞན་ལ་སྤེལ་བས་སྐུའི་སྤུ་རེ་རེ་ནས་གྱེན་དུ་ཕྱོགས་པ་སྟེ་བཅུ་ཚན་དང་པོའོ། །

VIII.14c-15:

> 11) Calves like an antelope's, 12) long and beautiful arms,
> 13) Secret organ of the genitals retracting inside,
>
> 14) Gold-colored skin, 15) smooth skin,
> 16) Body hairs each growing nicely to the right,
> 17) Face adorned with a hair treasury, 18) lion-like upper body,
> 19) Round shoulders, 20) broadness between the shoulder blades,

Ngag-wang-pal-dan's *Meaning of the Words,* 91b.3ff., fleshes these lines out as:

> *The second group of ten:*
>
> 11. **calves like an antelope's** (*aiṇeya*) due to having been intent on the science of medicine, the crafts, and so forth and giving them to others
> 12. **long and beautiful arms** due to not rejecting supplicants when they beg them for wealth they own
> 13. **secret organ of the genitals retracting inside** like an all-knowing-horse due to causing others to undertake pure behavior and to guarding secret words that are secret from others
> 14. **skin color** shining like **gold** due to having given fine sitting mats to others
> 15. **smooth skin** due to having given excellent buildings and so

forth

16. **body hairs each** curling **nicely to the right** in each hair pore due to having thoroughly abandoned busyness and so forth
17. **face adorned with a hair treasury** due to having treated all higher beings with goods and services in accordance with their status
18. **upper body** greatly expansive **like a lion** due to not scorning others with a vicious mouth
19. **shoulders** very **round** due to learning in accordance with others' propounding pleasantly and propounding well
20. **broadness between the shoulder blades**, that is, a chest not uneven, due to having provided medicine and doctors to others

Maitreya's *Ornament:*

།བྱིན་པ་ཨེ་ན་ཡའི་འདྲ་ཤྲུག་རིང་མཛེས། །མདོམས་ཀྱི་སྦ་བ་སྦུབས་སུ་ནུབ་པའི་མཆོག

།པགས་པ་གསེར་མདོག་པགས་པ་སྲབ་པ་དང་། །སྤུ་ནི་རེ་རེ་ནས་གཡས་ལེགས་འཁྲུངས་དང་།

།ཞལ་མཛོད་སྤུས་བརྒྱན་རོ་སྟོད་སེང་གེ་འདྲ། །འདི་ཡི་དཔུང་པའི་མགོ་ཟླུམ་ཐལ་གོང་རྒྱས།

Ngag-wang-pal-dan's *Meaning of the Words:*

གསོ་བ་རིག་པ་དང་བཟོ་ལ་སོགས་གུས་པར་བྱས་ཏེ་གཞན་ལ་བྱིན་པས་**བྱིན་པ་**རི་དྭགས་**ཨེ་ན་ཡའི་**བྱིན་པ་ལྟ་བུ་དང་། རང་ལ་བདོག་པའི་ནོར་སློང་བ་ན་སློང་བ་པོའི་སྐྱེ་བོ་ཕྱིར་མ་སྐྱངས་པས་**ཤྲུག་རིང་**ཞིང་**མཛེས་**པ་དང་། གཞན་ཚངས་པར་སྤྱོད་པ་ལེན་དུ་འཇུག་པ་དང་གཞན་ལ་གསང་བའི་གསང་ཚིག་བསྲུངས་པས་རྟ་ཅང་ཤེས་ལྟར་**འདོམས་ཀྱི་སྦ་བ་སྦུབས་སུ་ནུབ་པ་**དང་། གཞན་ལ་གདིང་བ་གྱ་ནོམ་པ་བྱིན་པས་**ལྷགས་པའི་**མདོག་གསེར་**ལྟར་

གསལ་བ་དང་། ཁང་བཟང་སོགས་དམ་པ་བྱིན་པས་**ཕྲགས་པ་** འཛམ་པ་**དང་**། འདུ་འཛི་ལ་སོགས་པ་ཡོངས་སུ་སྤངས་པས་བ་ སྤུའི་ཁུང་བུ་རེ་རེར་**སྤུ་རེ་རེ་ནས་གཡས་**སུ་འཁྱིལ་བ་**དང་**། སྐྱེ་བོ་ གོང་མ་ཐམས་ཅད་བསྙེན་བཀུར་གྱིས་གནས་ཇི་ལྟ་བ་བཞིན་དུ་ བཀོད་པས་**ཞལ་**སྨིན་མཚམས་**མཛོད་སྤུས་བརྒྱན་**པ་དང་། གཞན་ལ་ཁ་དྲག་གི་ཚིག་གིས་ཁྲུད་དུ་མ་བསད་པས་**རོ་སྟོད་སེང་ གེ་**ལྟར་འཕེལ་ཁ་ཆེ་བ་དང་། གཞན་གྱིས་སྙན་པར་སྨྲ་བ་དང་ ལེགས་པར་སྨྲ་བའི་རྗེས་སུ་མཐུན་པར་བསླབ་པས་**དཔུང་མགོ་** ཤིན་ཏུ་**ཟླུམ་**པ་དང་། གཞན་ལ་སྨན་དང་སྨན་པ་བྱིན་པས་**ཐལ་ གོང་རྒྱས་**པ་སྟེ་བྲང་མི་མཉམ་པ་མེད་པ་སྟེ་བཅུ་ཚན་གཉིས་ པའོ། །

VIII.16-17:

> 21) Unpleasant tastes perceived for this one as supreme of tastes,
> 22) Body symmetrical like a fig tree,
> 23) Prominent crown protrusion, 24) long and beautiful tongue,
> 25) Brahmā melodiousness, 26) cheeks like a lion,
>
> 27) Very white teeth 28) equal in size, 29) well arranged,
> 30) And fully forty in number,
> 31) Dark blue sapphire eyes, and 32) eyelashes like those of a supreme cow—
> These are the thirty-two marks.

Ngag-wang-pal-dan’s *Meaning of the Words,* 92a.2ff., fleshes these lines out as:

The third group of ten:

21. **unpleasant tastes perceived as the supreme of** delicious **tastes** due to having acted as a servant of Insider [Buddhists]
22. **body symmetrical like a fig** (*nyagrodha;* banyan) **tree**, the circumference [of outstretched arms and body height] equal

to a fathom, due to having encouraged others to thoroughly take up construction of parks, pleasure groves, and so forth

23. endowment with a **prominent crown protrusion** due to having especially provided temples and so forth
24. **long and beautiful tongue** that covers as much as is wished due to having spoken smoothly, melodiously, and softly over a long time
25. endowment with the five-limbed **brahmā melodiousness** due to having caused sentient beings in all worldly realms to understand the excellent doctrine
26. **cheeks like a lion** due to having abandoned foolish talk (*tshig kyal*)
27. **very white teeth** due to having made honor, praise, and so forth to all beings
28. teeth **equal in size** without being higher or lower due to pure livelihood having abandoned the five wrong livelihoods [hypocrisy, flattery, soliciting, expropriating, and calculated generosity*]
29. teeth **well arranged** without gaps due to having used true words in all ways
30. teeth **fully forty in number** due to having abandoned divisive words

Two:

31. **eyes** like **dark blue sapphire** jewels due to having looked on all sentient beings as like a sole child
32. upper and lower **eyelashes like** the eyelashes of **a supreme cow** due to having looked on all sentient beings without belligerence, lust, obscuration, and so forth—

These are the thirty-two marks.

*For Nāgārjuna's slightly different list of these five see Hopkins, *Nāgārjuna's Precious Garland,* stanzas 413-415b.

Maitreya's *Ornament:*

།འདི་ལ་རོ་མི་ཞིམ་པ་རོ་མཆོག་སྣང་། །སྐུ་ནི་ཉུ་གྲོ་དྷ་ལྟར་ཆུ་ཞེང་གབ།
།གཙུག་ཏོར་དབུར་ལྡན་ལྗགས་རིང་མཛེས་པ་དང་། །ཚངས་དབྱངས་འགྲམ་པ་སེང་
གེའི་འདྲ་དང་ཚེམས།

།ཤིན་ཏུ་དཀར་དང་ཚད་མཉམ་ཐགས་བཟང་དང་། །གྲངས་ནི་བཞི་བཅུ་ཐམ་པར་ཚང་བ་དང་།
།སྤྱན་ནི་མཐོན་མཐིང་སྤྱན་རྫི་བ་མཆོག་གི །འདྲ་བ་འདི་དག་སུམ་ཅུ་རྩ་གཉིས་མཚན།

Ngag-wang-pal-dan’s *Meaning of the Words:*

ནད་པའི་གཡོག་བྱས་པས་**རོ་མི་ཞིམ་པ་**ལའང་**རོ་**བྲོ་བའི་**མཆོག་**ཏུ་**སྣང་**བ་དང་། ནགས་ཚལ་དང་ཀུན་དགའ་ར་བ་སོགས་བྱེད་པ་གཞན་ཡང་དག་པར་ལེན་དུ་བཅུག་པས་**སྐུ**འི་སྲིད་ཚད་དང་འདོམ་མཉམ་པ་ཤིང་ཁྭ་གྲོ་ཏ་ལྟར་**ཆུ་ཞེང་གབ་**པ་དང་། གཙུག་ལག་ཁང་ལ་སོགས་པ་ལྷག་པར་བྱིན་པས་དབུ་**གཙུག་ཏོར་**དང་ལྡན་པ་དང་། ཡུན་རིང་པོ་ནས་འཇམ་ཞིང་སྙན་ལ་མཉེན་པ་ལ་སོགས་པ་གསུངས་པས་ཇི་ཙམ་བཞེད་པ་ལྟར་ཁེབས་པས་མཛད་པའི་**ལྗགས་རིང་**ཞིང་**མཛེས་པ་དང་**། འཇིག་རྟེན་གྱི་ཁམས་ཐམས་ཅད་ཀྱི་སེམས་ཅན་ལ་དམ་པའི་ཆོས་གོ་བར་བྱས་པས་ཡན་ལག་ལྔ་ལྡན་གྱི་**ཚངས་**པའི་**དབྱངས་**དང་ལྡན་པ་དང་། ཚིག་ཀྱལ་བ་སྤྲངས་པས་**འགྲམ་པ་སེང་གེའི་འདྲ་**བ་**དང་**། སྐྱེ་བོ་ཐམས་ཅད་ལ་བཀུར་བ་དང་བསྟགས་པ་སོགས་བྱས་པས་**ཚེམས་ཤིན་ཏུ་དཀར་**བ་**དང་**། ལོག་འཚོ་ལྔ་སྤྲངས་པའི་འཚོ་བ་རྣམ་པར་དག་པས་མཐོ་དམན་མེད་པར་ཚེམས་**ཚད་མཉམ་**པ་དང་། བདེན་པའི་ཚིག་ཀུན་ཏུ་སྤྱད་པས་མཚམས་མ་དོད་པའི་ཚེམས་**ཐགས་བཟང་**བ་**དང་**། ཕྲ་མའི་ཚིག་སྤྲངས་པས་ཚེམས་**གྲངས་བཞི་བཅུ་ཚང་བ་**སྟེ་བཅུ་ཚན་གསུམ་པའོ།། སེམས་ཅན་ཐམས་ཅད་ལ་བུ་གཅིག་པ་ལྟར་བལྟས་པས་**སྤྱན་**ནོར་བུ་**མཐོན་མཐིང་**

དང་འདྲ་བ་དང་། སེམས་ཅན་ལ་ཁོང་ཁྲོ་བ་དང་ཆགས་པ་དང་རྨོངས་པ་སོགས་མེད་པར་བལྟས་པས་སྟེང་འོག་གི་**རྫི་**མ་རྣམས་**བ་མཆོག་གི་**རྫི་མ་**འདྲ་བ་**དང་གཉིས་ཏེ་**འདི་དག་མཚན་སུམ་ཅུ་རྩ་གཉིས་**སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 84ff.

[101] Causes of the marks, VIII.18-20:

> These marks are thoroughly achieved
> Through intensively completing
> The particular causes achieving
> The marks for this [complete enjoyment body]—
>
> Escorting gurus and so forth,
> Firmness of vows that have been assumed,
> Reliantly cultivating gathering [of students]
> Giving fine articles, freeing those bound
>
> To be killed, spreading to others
> Virtues taken up and so forth—
> Those having the character of causes achieving them
> In accordance with how they occur in the sūtras.

Ngag-wang-pal-dan's *Meaning of the Words,* 92b.2ff., fleshes these three stanzas out as:

> **These** thirty-two **marks are thoroughly achieved through intensively completing the particular causes achieving the** respective thirty-two **marks for this** complete enjoyment body. What are those causes? They are **those having the characteristics of causes achieving** marks, that is to say, the seven explicitly indicated here [in Maitreya's *Ornament for the Clear Realizations*]:
>
> 1. **escorting gurus and so forth**
> 2. **firmness of vows that have been assumed**
> 3. **reliantly cultivating** the four means of **gathering** [students]
> 4. **giving fine articles** of food, drink, and so forth
> 5. giving the finest of what is licked [such as yogurt] and so

forth

6. **freeing those bound to be killed**
7. **spreading to others the virtuous** practices that [you] have **taken up**

and the twenty-five included by the term "**and so forth**" [in Maitreya's *Ornament for the Clear Realizations*], **as occur in the** *Mother* ***Sūtras.*** These were explained earlier (see the previous backnote).

Maitreya's *Ornament:*

།འདི་ལ་མཚན་ནི་གང་གང་གིས། །སྒྲུབ་པར་བྱེད་པའི་རྒྱུ་གང་ཡིན།
།དེ་དང་དེ་ནི་རབ་རྫོགས་པས། །མཚན་ནི་འདི་དག་ཡང་དག་འགྲུབ།

།བླ་མ་སྐྱེལ་ལ་སོགས་པ་དང་། །ཡང་དག་བླངས་པ་བརྟན་པ་དང་།
།བསྡུ་བ་བསྟེན་དང་གྱ་ནོམ་པའི། །དངོས་པོ་སྦྱིན་དང་གསད་བྱ་བ།

།ཐར་བར་བྱེད་དང་དགེ་བ་ནི། །ཡང་དག་བླངས་པ་སྤེལ་ལ་སོགས།
།སྒྲུབ་བྱེད་རྒྱུ་ཡི་མཚན་ཉིད་དེ། །མདོ་ལས་ཇི་སྐད་འབྱུང་བ་བཞིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཡོངས་སྐུ་**འདི་ལ་མཚན་**སོ་གཉིས་**གང་དང་གང་གི་སྒྲུབ་པར་བྱེད་པའི་རྒྱུ་གང་ཡིན་**པ་**དེ་དང་དེ་ནི་རབ་**ཏུ་**རྫོགས་པས་མཚན་**སོ་གཉིས་པོ་**འདི་དག་ཡང་དག་**པར་**འགྲུབ་**སྟེ། རྒྱུ་དེ་དག་གང་ཞེ་ན། **བླ་མ་སྐྱེལ་**བ་**ལ་སོགས་པ་དང་**། སྡོམ་པ་**ཡང་དག་**པར་**བླངས་པ་བརྟན་པ་དང་། བསྡུ་བ**འི་དངོས་པོ་བཞི་**བསྟེན་པ་དང་**། བཟའ་བཅའ་སོགས་**གྱ་ནོམ་པའི་དངོས་པོ་སྦྱིན་པ་དང་**། ལྷག་པ་ལ་སོགས་པ་གྱ་ནོམ་པ་སྦྱིན་པ་དང་། **བསད་**པར་**བྱ་བ་ཐར་པར་བྱེད་པ་དང་། དགེ་བ**འི་ཆོས་**ཡང་དག་**པར་**བླངས་པ་**གཞན་ལ་**སྤེལ་བ་སོགས་**མཚན་**སྒྲུབ་བྱེད་**ཀྱི་**རྒྱུའི་མཚན་ཉིད་དེ་**འདིར་དངོས་སུ་བསྟན་པ་བདུན་དང་སོགས་སྒྲས་བསྡུས་པ་ཉེར་ལྔ་སྟེ་

སོ་གཉིས་ནི་ཡུམ་གྱི་མདོ་ལས་ཇི་སྐད་འབྱུང་བ་བཞིན་ནོ་ཞེས་པ་སྟེ། སྔར་བཤད་ཟིན་ཏོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 87.

[102] Eighty beauties, VIII.21-32.

VIII.21-22a:

> A Subduer has 1) nails copper-colored,
> 2) Oily-toned, and 3) prominent,
> 4) Fingers round, 5) broad, and 6) tapering,
> 7) Veins not manifest and 8) without knots,
>
> 9) Ankles not protruding, 10) legs even,

Ngag-wang-pal-dan's *Meaning of the Words,* 92b.6ff., fleshes these lines out as:

> **Subduers have:**
>
> *First group of ten:*
> 1. **nails copper-colored** due to having separated from desire for all compositional phenomena (*'du byed*)
> 2. nails **oily-toned** due to being endowed with a special attitude of helping all sentient beings, and
> 3. nails **prominent** due to having been born from a supreme lineage
> 4. **fingers round** due not having unseemly modes of behavior
> 5. fingers **broad** due to having accumulated vast roots of virtue
> 6. fingers **tapering** due to having gradually accumulated roots of virtue
> 7. **veins not manifest** due to having abandoned the ten nonvirtues and wrong livelihood **and**
> 8. **without knots** of veins due to having unraveled the knots of the afflictive emotions
> 9. **ankles not protruding** due to just having intelligence realizing profound secret points that are very secret
> 10. **legs even** without a difference in length due to having released beings from all states difficult to traverse—cyclic existence and so forth

Maitreya's *Ornament:*

།ཐུབ་པའི་སེན་མོ་ཟངས་མདོག་དང་། །མདོག་སྣུམ་མཐོ་དང་སོར་མོ་རྣམས།
།ཟླུམ་རྒྱས་བྱིན་གྱིས་ཕྲ་བ་དང་། །རྩ་མི་མངོན་དང་མདུད་པ་མེད།
།ལོང་བུ་མི་མངོན་ཞབས་མཉམ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

འདུ་བྱེད་ཐམས་ཅད་ལ་འདོད་ཆགས་དང་བྲལ་བས་**ཐུབ་པའི་སེན་མོ་ཟངས་**ཀྱི་**མདོག་**ལྟ་བུ་**དང་**། སེམས་ཅན་ཐམས་ཅད་ལ་ཕན་པའི་ལྷག་བསམ་དང་ལྡན་པས་སེན་མོ་**མདོག་སྣུམ་**པ་དང་། རིགས་ཀྱི་མཆོག་ལས་སྐྱེས་པས་སེན་མོ་**མཐོ་**བ་**དང་**། སྤྱོད་ཚུལ་ཁ་ན་མ་ཐོ་བ་མེད་པས་**སོར་མོ་རྣམས་ཟླུམ་**པ་དང་། དགེ་བའི་རྩ་བ་རྒྱ་ཆེན་བསགས་པས་སོར་མོ་རྣམས་**རྒྱས་**པ་དང་། དགེ་རྩ་རྣམས་རིམ་གྱིས་བསགས་པས་སོར་མོ་རྣམས་**བྱིན་གྱིས་ཕྲ་བ་དང་**། མི་དགེ་བ་བཅུ་དང་ལོག་འཚོ་སྤངས་པས་**རྩ་མི་མངོན་**པ་**དང་**། ཉོན་མོངས་པའི་མདུད་པ་གྲོལ་བས་རྩ་**མདུད་པ་མེད་**པ་དང་། ཤིན་ཏུ་སྦས་པའི་གསང་བའི་གནས་ཟབ་མོ་རྟོགས་པའི་བློ་གྲོས་ཅན་ཉིད་ཀྱིས་**ལོང་བུ་**ཆུང་ངུ་**མི་མངོན་**པ་དང་། འཁོར་བ་སོགས་བགྲོད་དཀའ་བའི་གནས་ཐམས་ཅད་ལས་སྐྱེ་བོ་སྒྲོལ་བར་མཛད་པས་**ཞབས་**རིང་ཐུང་མེད་པར་**མཉམ་**པ་སྟེ་བཅུ་ཚན་དང་པོའོ།།

VIII.22b-23a:

11) Proceeding in the manner of a lion, 12) of an elephant,
13) Of a swan, 14) and of a supreme bull,
15) Proceeding turning to the right, 16) beautifully, 17) and straight,

18) Body elegant, 19) as if wiped, 20) well-proportioned,

Ngag-wang-pal-dan's *Meaning of the Words,* 93a.3ff., fleshes these lines out as:

Second group of ten:

11. **proceeding in the manner of a lion** due to being skilled in outshining humans
12. proceeding in the manner **of an elephant** due to being skilled in outshining dragons
13. proceeding in the manner **of a swan** due to being skilled in moving in the sky
14. proceeding in the manner **of a supreme bull** due to being skilled in guiding sentient beings
15. **proceeding turning to the right** due to proceeding in accordance with the path of the direction of circumambulation
16. proceeding **beautifully** due to being skilled in the lovely and the beautiful
17. proceeding **straight** due to not having the crookedness of taking two grounds* to mind
18. **body elegant** due to having thoroughly expressed the good qualities of others
19. body **as if wiped** [that is, smooth] due to not having been contaminated by sinful practices
20. body **well-proportioned** due to having taught doctrine relevant to trainees

* The reference of "two grounds" (*sa gnyis*) is not apparent.

Maitreya's *Ornament:*

།སེང་གེ་གླང་ཆེན་བྱ་དང་ནི།
།ཁྱུ་མཆོག་སྟབས་གཤེགས་གཡས་ཕྱོགས་དང་། །མཛེས་གཤེགས་དྲང་དང་འཁྲིལ་བག་ཆགས།
།བྱི་དོར་བྱས་འདྲ་རིམ་པར་འཚམ།

Ngag-wang-pal-dan's *Meaning of the Words:*
མི་ཟིལ་གྱིས་གནོན་པ་ལ་མཁས་པས་**སེང་གེ**འི་སྟབས་སུ་གཤེགས་

པ་དང་། ཀླུ་ཟིལ་གྱིས་གནོན་པ་ལ་མཁས་པས་**གླང་**པོ་**ཆེ**འི་སྟབས་སུ་གཤེགས་པ་**དང་**། ནམ་མཁར་གཤེགས་པ་ལ་མཁས་པས་**བྱ་ངང་**བའི་སྟབས་སུ་གཤེགས་པ་དང་། སེམས་ཅན་གྱི་སྣ་འདྲེན་པ་ལ་མཁས་པས་**ཁྱུ་མཆོག་**གི་**སྟབས་**སུ་**གཤེགས་**པ་དང་། སྐོར་ཕྱོགས་ཀྱི་ལམ་དང་མཐུན་པར་གཤེགས་པས་**གཡས་ཕྱོགས་**སུ་ལྡོག་ཅིང་གཤེགས་པ་དང་། ལྷ་ན་སྡུག་ཅིང་མཛེས་པར་མཁས་པས་**མཛེས་**པར་**གཤེགས་**པ་དང་། ས་གཉིས་ཡིད་ལ་བྱེད་པའི་གྱ་གྱུ་མི་མངའ་བས་**དྲང་**པོར་གཤེགས་པ་དང་། གཞན་གྱིས་ཡོན་ཏན་ཡང་དག་པར་བརྗོད་པར་མཛད་པས་སྐུ་**འཁྲིལ་བག་ཆགས་**པ་དང་། སྡིག་པའི་ཆོས་དང་མ་འབགས་པས་སྐུ་**བྱི་དོར་བྱས་**པ་དང་**འདྲ་**བ་དང་། གདུལ་བྱ་དང་འཚམ་པའི་ཆོས་སྟོན་པར་མཛད་པས་སྐུ་**རིམ་པར་འཚམ་**པ་སྟེ་བཅུ་ཚན་གཉིས་པའོ། །

VIII.23b-24c:

> 21) Clean, 22) smooth, 23) and pure,
> 24) Signs fully complete,
> 25) Limbs of the body broad and excellent,
>
> 26) Steps equal, 27) two eyes pure,
> 28) Just having youthful flesh,
> 29) Body not slouching but 30) expansive,

Ngag-wang-pal-dan's *Meaning of the Words,* 93a.7ff., fleshes these lines out as:

> *Third group of ten:*
>
> 21. body **clean** due to clean behavior of body, speech, and mind
> 22. body **smooth** due to being one having a mind of compassion
> 23. body **pure** due to having a mind purified of defilement
> 24. the parts of the **signs fully complete** due to the disciplinary practices overcoming defilements being fully complete

25. **limbs of the body broad and excellent** due to having complete broad and beautiful qualities
26. **steps equal** due to an equal mind toward all sentient beings
27. **two eyes pure** due to teaching pure doctrine engendering only good qualities
28. body **having youthful flesh** due to teaching doctrine in a manner easy to understand
29. **body not slouching** due to not having a dejected mind with regard to things difficult to do
30. flesh of body **expansive** due to the roots of virtues being thoroughly elevated above all the world

Maitreya’s *Ornament:*

།གཙང་དང་འཇམ་དང་དག་པའི་སྐུ།
།མཚན་ནི་ཡོངས་སུ་རྫོགས་པ་དང་། །སྐུ་ཡི་བོ་ལག་ཡངས་ཤིང་བཟང་།

།གོམ་སྙོམས་པ་དང་སྤྱན་གཉིས་ནི། །དག་དང་གཞོན་ཤ་ཅན་ཉིད་དང་།
།སྐུ་ཞུམ་མེད་དང་རྒྱས་པ་དང་།

Ngag-wang-pal-dan’s *Meaning of the Words:*

སྐུ་གསུང་ཐུགས་ཀྱི་ཀུན་སྤྱོད་གཙང་བས་སྐུ་**གཙང་**བ་དང་། ཐུགས་ཐུགས་རྗེ་ཅན་ཡིན་པས་སྐུ་**འཇམ་**པ་**དང་**། ཐུགས་དྲི་མས་དག་པས་**སྐུ་དག་པ་**དང་། དྲི་མ་འཇོམ་བྱེད་ཀྱི་ཆོས་འདུལ་བ་ཡོངས་སུ་རྫོགས་པས་**མཚན་**ཆ་ཤས་**ཡོངས་སུ་རྫོགས་པ་དང་**། ཡངས་ཤིང་མཛེས་པའི་ཡོན་ཏན་རྫོགས་པས་**སྐུའི་བོ་ལག་ཡངས་ཤིང་བཟང་**བ་དང་། སེམས་ཅན་ཐམས་ཅད་ལ་ཐུགས་སྙོམས་པས་**གོམ་**པ་**སྙོམས་པ་དང་**། ཡོན་ཏན་འབའ་ཞིག་བསྐྱེད་པ་རྣམ་པར་དག་པའི་ཆོས་སྟོན་པས་**སྤྱན་གཉིས་དག་**པ་**དང་**། ཆོས་གོ་སླ་བར་སྟོན་པས་སྐུ་**གཞོན་ཤ་ཅན་དང་**། བྱ་དཀའ་བའི་གནས་ལ་ཐུགས་ཞུམ་པ་མེད་པས་**སྐུ་**ཤ་**ཞུམ་**པ་**མེད་**པ་**དང་**། དགེ་བའི་

ཚ་བ་འཇིག་རྟེན་ཐམས་ཅད་ལས་ཡང་དག་པར་འཕགས་པས་སྐུ་ཤ་**ཀྲུས་**པ་སྐྱེ་བཅུ་ཚན་གསུམ་པའོ། །

VIII.24d-26b:

31) Body very taut,

32) Limbs very distinct,
33) Unobstructed clear vision,
34) Waist round, 35) appropriately sized, 36) not stretched out,
37) But flat, 38) navel deep and

39) Curling to the right,
40) Beautiful when viewed in all ways,

Ngag-wang-pal-dan's *Meaning of the Words,* 93b.3ff., fleshes these lines out as:

Fourth group of ten:

31. **body very taut** without loose bodily flesh due to having extinguished future mundane existence [rebirths]
32. **limbs** and secondary limbs **very distinct** due to teaching the fine divisions of dependent-arising
33. **clear vision** without the cataracts of defilements due to teaching very clear words and meanings
34. **waist round** due [their] students' having perfect ethics
35. waist **appropriately sized** due to not being polluted by the defects of cyclic existence
36. waist **not stretched out**, that is, not overly long, due to having overcome the inflation of pride
37. **flat** waist, that is, abdomen without differences in height, due to teaching without knowing exhaustion of doctrine
38. **navel deep** due to realizing profound doctrines
39. outline of the navel **curling to the right** due to being endowed with students holding guidance concordant with oneself
40. **beautiful when viewed in all ways** due to making [their] retinue beautiful in all ways

Maitreya's *Ornament:*
།ཤིན་ཏུ་གྲིམས་པའི་སྐུ་ཉིད་དང་།

།ཡན་ལག་ཤིན་ཏུ་རྣམ་འབྱེས་དང་། །གཟིགས་པ་སྒྲིབ་མེད་དག་པ་དང་།
།དཀུ་ལྷུམ་སྐབས་ཕྱིན་མ་རྙོངས་དང་། །ཕྱང་ངེ་བ་དང་ལྟེ་བ་ནི།
།ཟབ་དང་གཡས་ཕྱོགས་འཁྱིལ་བ་དང་། །ཀུན་ནས་བལྟ་ན་སྡུག་པ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཡང་སྲིད་ཟད་པས་སྐུ་ཤ་མི་སྐྱོད་པ་ཤིན་ཏུ་གྲིམས་པ་དང་། རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་ཤིན་ཏུ་རྣམ་པར་ཕྱེ་བ་སྟོན་པས་ཡན་ལག་དང་ཉིང་ལག་ཤིན་ཏུ་རྣམ་པར་འབྱེས་པ་དང་། ཚིག་དོན་ཤིན་ཏུ་རྣམ་པར་དག་པ་སྟོན་པས་གཟིགས་པ་དྲི་མའི་རབ་རིབ་མེད་ཅིང་དག་པ་དང་། སློབ་མ་ཚུལ་ཁྲིམས་ཕུན་སུམ་ཚོགས་པར་གྱུར་བས་དཀུ་ལྷུམ་པ་དང་། འཁོར་བའི་སྐྱོན་གྱིས་མ་སྦགས་པས་དཀུ་སྐབས་ཕྱིན་པ་དང་། ང་རྒྱལ་གྱི་འགྱིང་པ་བཅོམ་པས་སྐྱེད་པ་ཧ་ཅང་རིང་བ་མ་ཡིན་པ་དཀུ་མ་རྙོངས་པ་དང་། ཆོས་ཟད་མི་ཤེས་པར་སྟོན་པས་ཕྱལ་ཕྱང་ངེ་བ་སྟེ་ལྟོ་བ་མཐོ་དམན་མེད་པ་དང་། ཆོས་ཟབ་མོ་རྟོགས་པས་ལྟེ་བའི་གཏིང་ཟབ་པ་དང་། རང་དང་མཐུན་པར་གདམས་ངག་འཛིན་པའི་སློབ་མ་མདའ་བས་ལྟེ་བའི་རི་མོ་གཡས་ཕྱོགས་སུ་འཁྱིལ་བ་དང་། འཁོར་ཀུན་ནས་མཛེས་པར་མཛད་པས་སྤྱོད་ལམ་ཀུན་ནས་ལྟ་ན་སྡུག་པ་སྟེ་བཅུ་ཚན་བཞི་པའོ། །

VIII.26c-28a:

41) All behavior clean,
42) Body without moles and black spots,

43) Hands smooth like cotton,
44) Lines on the hands lustrous, 45) deep, and 46) long,
47) Mouth not too wide,
48) Lips red like the bimba [fruit],

49) Tongue flexible, 50) slender,

Ngag-wang-pal-dan's *Meaning of the Words,* 93b.7ff., fleshes these lines out as:

Fifth group of ten:

41. **all behavior clean** due to the mind being clean
42. **body without moles and black spots** due to being free from teaching the disciplinary doctrine at the wrong time
43. **hands smooth like cotton** due to teaching doctrines for attaining pleasant figure and color of body and so forth
44. **lines on the hands lustrous** due to treating one's own and others' peoples equally
45. lines on the hands **deep** due to abiding in realization of profound doctrines
46. lines on the hands **long** due to teaching doctrines again and again
47. **mouth not too wide** due to making a great many moral trainings appropriate to trainees
48. **lips red like the bimba [fruit]** due to realizing that all worlds are like reflections (*gzugs brnyan, prati**bimba***)
49. **tongue flexible** due to taming trainees with soft words
50. tongue **slender** due to teaching many logically feasible qualities

Maitreya's *Ornament:*

།ཀུན་སྤྱོད་གཙང་དང་སྐུ་ལ་ནི། །སྨེ་བ་གནག་བག་མེད་པ་དང་།
།ཕྱག་ནི་ཤིང་བལ་ལྟར་འཇམ་དང་། །ཕྱྭ་རིས་མདངས་ཡོད་ཟབ་རིང་དང་།
།ཞལ་ནི་ཧ་ཅང་མི་རིང་དང་། །མཆུ་ནི་བིམྦ་ལྟར་དམར་དང་།
།ལྗགས་མཉེན་པ་དང་སྲབ་པ་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཐུགས་གཙང་བས་**ཀུན་སྤྱོད་གཙང་**བ་**དང་**། དུས་མ་ཡིན་པར་ཆོས་འདུལ་བ་སྟོན་པ་དང་བྲལ་བས་**སྐུ་ལ་སྨེ་བ་**དང་**གནག་བག་མེད་པ་དང་**། ལུས་སོགས་བཟོ་མདོག་བདེ་བ་འཐོབ་པའི་ཆོས་

སྟོན་པས་**ཕྱག་ཤིང་བལ་ལྟར་འཇམ་**པ་**དང་**། རང་གཞན་གྱི་སྐྱེ་བོ་སྐོམས་པར་བྱས་པས་**ཕྱག་**གི་**རི་**མོ་**མདངས་ཡོད་**པ་དང་། ཆོས་ཟབ་མོའི་རྟོགས་པ་ལ་གནས་པས་ཕྱག་གི་རི་མོ་**ཟབ་**པ་དང་། ཡང་ཡང་ཆོས་སྟོན་པས་ཕྱག་གི་རི་མོ་**རིང་**བ་**དང་**། གདུལ་བྱ་དང་འཚམ་པའི་བསླབ་པ་རབ་ཏུ་མང་པོ་མཛད་པས་**ཞལ་ཧ་ཅང་མི་རིང་**བ་**དང་**། འཇིག་རྟེན་ཐམས་ཅད་གཟུགས་བརྙན་དང་འདྲ་བར་རྟོགས་པས་**མཆུ་བིམ་པ་ལྟར་དམར་**བ་**དང་**། གདུལ་བྱ་རྣམས་ཚིག་འཇམ་པོས་འདུལ་བས་**ལྗགས་མཉེན་པ་དང་**། ཡོན་ཏན་འཐད་པ་མང་པོ་སྟོན་པས་ལྗགས་**སྲབ་པ་**སྟེ་བཅུ་ཚན་ལྔ་པའོ། །

VIII.28b-29b:

> 51) And red, 52) sound of a dragon,
> 53) Speech supple and smooth, 54) eye-teeth round,
> 55) Sharp, 56) white, 57) even,
>
> 58) And tapered, 59) nose prominent,
> 60) And supremely pure,

Ngag-wang-pal-dan's *Meaning of the Words,* 94a.4ff., fleshes these lines out as:

> *Sixth group of ten:*
>
> 51. tongue **red** due to taming childish desirous impassioned beings with doctrines whose depth is difficult to fathom
> 52. **sound of a dragon** due to not having any fears
> 53. **speech** pleasant and **supple and smooth** due to speaking pleasantly and so forth
> 54. **eye-teeth round** due to having extinguished all entanglements
> 55. eye-teeth **sharp** due to taming beings difficult to tame
> 56. eye-teeth **white** due to taming afflictive emotions with very white doctrines

57. eye-teeth **even** due to abiding on the ground of realizing self and other as just equal
58. eye-teeth **tapered** due to intensively teaching serial clear realization of the three vehicles
59. **nose prominent** due to abiding in the supreme wisdom realizing emptiness endowed with all supreme aspects
60. nose **supremely** clean and **pure** due to being endowed with trainee beings having the splendid cleanliness of belief

Maitreya's *Ornament:*

།དམར་དང་འབྲུག་གི་སྒྲ་ཉིད་དང་།
།གསུང་མཉེན་འཛམ་དང་མཆེ་བ་ཟླུམ། །རྣོ་དང་དཀར་དང་མཉམ་པ་དང་།
།བྱིན་གྱིས་ཕྲ་དང་ཤངས་མཐོ་དང་། །མཆོག་ཏུ་དག་པ་དག་དང་ནི།

Ngag-wang-pal-dan's *Meaning of the Words:*

བྱིས་པའི་སྐྱེ་བོ་ཆགས་ཅན་གཏིང་དཔག་དཀའ་བའི་ཆོས་ཀྱིས་འདུལ་བས་ལྗགས་**དམར་**བ་**དང་**། བསྙེངས་པ་ཐམས་ཅད་མི་མངའ་བས་**འབྲུག་གི་སྒྲ་**དང་ལྡན་པ་**དང་**། སྙན་པ་ལ་སོགས་པར་གསུངས་པས་**གསུང་**སྙན་ཅིང་**མཉེན་**ལ་**འཛམ་**པ་**དང་**། ཀུན་ཏུ་སྦྱོར་བ་དགུ་ཟད་པས་**མཆེ་བ་ཟླུམ་**པ་དང་། སྐྱེ་བོ་གདུལ་དཀའ་བ་གདུལ་བར་མཛད་པས་མཆེ་བ་**རྣོ་**བ་**དང་**། ཆོས་ཞེན་ཏུ་དཀར་པོས་ཉོན་མོངས་འདུལ་བར་མཛད་པས་མཆེ་བ་**དཀར་**བ་**དང་**། བདག་གཞན་མཉམ་པ་ཉིད་དུ་རྟོགས་པའི་ས་ལ་གནས་པས་མཆེ་བ་**མཉམ་**པ་**དང་**། མཐར་གྱིས་ཐེག་པ་གསུམ་གྱི་མངོན་པར་རྟོགས་པ་རབ་ཏུ་སྟོན་པས་མཆེ་བ་**བྱིན་གྱིས་ཕྲ་**བ་**དང་**། རྣམ་ཀུན་མཆོག་ལྡན་གྱི་སྟོང་ཉིད་རྟོགས་པའི་ཤེས་རབ་མཆོག་ལ་གནས་པས་**ཤངས་མཐོ་**བ་**དང་**། གདུལ་བྱའི་སྐྱེ་བོ་ཡིད་ཆེས་པའི་གཙང་མ་ཕུན་སུམ་ཚོགས་པ་དང་ལྡན་པས་ཤངས་**མཆོག་ཏུ་**

གཙང་ཞིང་**དག་པ་**སྟེ་བཅུ་ཚན་དྲུག་པའོ། །

VIII.29c-30:

> 61) Eyes wide, 62) eyelashes thick,
> 63) [Eyes] like lotus petals,
>
> 64) Eyebrows long, 65) soft,
> 66) Glossy, 67) with even hairs,
> 68) Arms long and broad, 69) ears equal
> 70) And devoid of impairment,

Ngag-wang-pal-dan's *Meaning of the Words,* 94b.1ff., fleshes these lines out as:

> *Seventh group of ten:*
>
> 61. **eyes wide** due to teaching very vast Great Vehicle doctrines
> 62. **eyelashes thick** due to drawing endless groups of sentient beings out of cyclic existence
> 63. eyes **like lotus petals** due to being endowed like the ornamented white and black of a maiden's eyes and pleasing lotus petals, delighting the supreme, that is, fit to be praised by transmigrators who are gods, demi-gods, and humans
> 64. **eyebrows long** due to seeing all that will occur in the future
> 65. eyebrows **soft** due to being skilled in taming transmigrators through soft doctrines
> 66. eyebrows **glossy** due to due to being moistened with a virtuous mental continuum
> 67. eyebrow **hairs even** due to entirely seeing the defects of thorough afflictions
> 68. **arms long and broad** due to having reversed the supremely harmful afflictions
> 69. **ears equal** in being without difference in length and size due to have conquered over the battle of desire and so forth
> 70. ear sense power **devoid of impairment** due to not having impaired the continuums of all sentient beings

Maitreya's *Ornament:*

།སྤྱན་ཡངས་པ་དང་རྫི་མ་སྟུག །པདྨའི་འདབ་མ་འདྲ་བ་དང་།

།སྨིན་ཚུགས་རིང་དང་འཇམ་པ་དང་། །སྣུམ་དང་སྤུ་ནི་མཉམ་པ་དང་།

།ཕྱག་རིང་རྒྱས་དང་སྣན་མཉམ་དང་། །ཉམས་པ་རྣམ་པར་སྤངས་པ་དང་།

Ngag-wang-pal-dan’s *Meaning of the Words:*

ཐེག་པ་ཆེན་པོའི་ཆོས་ཤིན་ཏུ་རྒྱ་ཆེ་བ་སྟོན་པས་**སྨིན་ཡངས་པ་དང་**། སེམས་ཅན་གྱི་ཚོགས་མཐའ་ཡས་པ་འཁོར་བ་ལས་དྲངས་པས་**རྫི་མ་སྟུག**་པ་དང་། ལྷ་དང་ལྷ་མིན་དང་མིའི་འགྲོ་བ་གཞོན་ནུ་མ་མིག་དཀར་ནག་འབྱེས་ཤིང་པད་འདབ་རངས་བ་ལྟ་བུ་དང་ལྡན་པ་མཆོག་རྣམས་མགུ་བ་སྟེ་དེ་དག་གི་བསྟོད་པར་འོས་པས་སྨིན་**པད་མའི་འདབ་མ་འདྲ་བ་དང་**། མ་འོངས་པ་ན་ཅིར་འགྱུར་ཐམས་ཅད་གཟིགས་པས་**སྨིན་ཚུགས་རིང་**བ་**དང་**། འཇམ་པོའི་ཆོས་ཀྱིས་འགྲོ་བ་འདུལ་བ་ལ་མཁས་པས་སྨིན་མ་**འཇམ་པ་དང་**། ཐུགས་ཀྱི་རྒྱུད་དགེ་བས་བརྟན་པས་སྨིན་མ་**སྟུམ**་པ་**དང་**། ཀུན་ཉོན་གྱི་སྐྱོན་ཀུན་ཏུ་གཟིགས་པས་སྨིན་མའི་**སྤུ་མཉམ**་པ་**དང་**། མཆོག་ཏུ་གནོད་པ་ཉོན་མོངས་པ་བཟློག་པར་མཛད་པས་**ཕྱག་རིང**་ཞིང་**རྒྱས**་པ་**དང་**། འདོད་ཆགས་ལ་སོགས་པའི་གཡུལ་ལས་རྣམ་པར་རྒྱལ་བས་**སྣན**་རིང་ཐུང་དང་ཆེ་ཆུང་མེད་པར་**མཉམ**་པ་**དང་**། སེམས་ཅན་ཐམས་ཅད་ཀྱི་རྒྱུད་མ་**ཉམས་པ**ར་མཛད་པས་སྣན་གྱི་དབང་པོ་**རྣམ་པར་སྤངས་པ**་སྟེ་བཅུ་ཚན་བདུན་པའོ། །

VIII.31-32:

71) Forehead beautifully defined,
72) Large, 73) head broad,
74) Head hair black like a bee,
75) Thick, 76) smooth, 77) not tangled,

78) Not bristly, 79) and with fragrance
Captivating the minds of beings,

80) Adorned with glorious curls,
Lucky [signs], curling swastikas—
Those are asserted as a Buddha's excellent beauties.

Ngag-wang-pal-dan's *Meaning of the Words,* 94b.6ff., fleshes these lines out as:

Eighth group of ten:

71. **forehead beautifully defined**, that is, the border with the hair is nicely prominent, due to the mind not having been affected by bad views
72. **large**, that is, the area of the forehead is large due to having overcome all wrong proponents
73. **head broad** like an umbrella due to having thoroughly completed the supreme of wish-paths wishing to attain Buddhahood
74. **head hair black like a bee** due to having overcome attachment liking objects
75. head hair **thick** due to having exhaustively abandoned the dormancies of the objects abandoned by the path of seeing and the objects abandoned by the path of meditation
76. head hair **smooth** due to knowing the essence of the teaching with smoothed awareness lacking the roughness of holding to extremes
77. head hair **not tangled** due to the mind not being disturbed by desire and so forth
78. head hair **not bristly** due to having exhaustively abandoned harsh words
79. **fragrant** head hair **captivating the minds of beings** due to having spread out the flowers of the branches of enlightenment
80. **adorned** on hands and feet **with glorious curls** (*dpal gyi be'u, śrīvatsa*)**, lucky** [signs] (*bkra shis, nandyāvarta*)**, and swastikas** circling to the right due to the body being beautified in all aspects.

Those are asserted in sūtra **as a** Supramundane Victor **Buddha's excellent beauties.**

With regard to the difference between marks and beauties, marks are so called because they characterize persons possessing

them in their continuum as great beings (*skyes bu chen po*), and beauties are so called because they create physical beauties for others (*gzhan la sku'i mdzes pa byed pa*); since the marks are principal, even each is said to arise from a cause within the six perfections, whereas since the beauties are accompaniers, such is not said.

Maitreya's *Ornament:*

།དཔྲལ་བ་ལེགས་པར་འབྱེས་པ་དང་། །དབྱེས་ཆེ་བ་དང་དབུ་རྒྱས་དང་། །དབུ་སྐྲ་བུང་བ་ལྟར་གནག་དང་། །སྟུག་དང་འཇམ་དང་མ་འཛིངས་དང་། །མི་བཤོར་དྲི་ཞིམ་སྐྱེས་བུ་ཡི། །ཡིད་ནི་འཕྲོག་པར་བྱེད་པ་དང་། །དཔལ་གྱི་བེའུ་དང་བཀྲ་ཤིས་ནི། །གཡུང་དྲུང་འཁྱིལ་བས་བརྒྱན་པ་སྟེ། སངས་རྒྱས་དཔེ་བྱད་བཟང་པོར་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ལྟ་བ་ངན་པས་ཐུགས་གཞན་དུ་མི་འགྱུར་བས་དཔྲལ་བ་ལེགས་པར་འབྱེས་པ་སྟེ་སྐྲ་མཚམས་ལེགས་པར་དོད་པ་དང་། ཡོག་པར་སྨྲ་བ་ཐམས་ཅད་འཇོམས་པར་མཛད་པས་དབྱེས་ཆེ་བ་སྟེ་དཔྲལ་པའི་ཁྱོན་ཆེ་བ་དང་། སངས་རྒྱས་ཐོབ་པར་སྨོན་པའི་སྨོན་ལམ་གྱི་མཆོག་ཡོངས་སུ་རྫོགས་པས་གདུགས་ལྟར་དབུ་རྒྱས་པ་དང་། ཡུལ་ལ་དགའ་བའི་སྲེད་པ་བཟློག་པར་མཛད་པས་དབུ་སྐྲ་བུང་བ་ལྟར་གནག་པ་དང་། མཐོང་སྤང་དང་སྒོམ་སྤང་གི་བག་ལ་ཉལ་ཟད་པར་སྤངས་པས་དབུ་སྐྲ་སྟུག་པ་དང་། མཐར་འཛིན་གྱི་རྒྱུ་རིག་མེད་པའི་བློ་འཇམ་པོས་བསྟན་པའི་སྙིང་པོ་ཤེས་པས་དབུ་སྐྲ་འཇམ་པ་དང་། ཐུགས་འདོད་ཆགས་སོགས་ཀྱིས་མ་འཁྲུགས་པས་དབུ་སྐྲ་མ་འཛིངས་པ་དང་། ཚིག་རྩུབ་ཟད་པར་སྤངས་པས་དབུ་སྐྲ་མི་གཤོར་བ་སྟེ་མ་བཛེས་པ་དང་། བྱང་ཆུབ་

ཀྱི་ཡན་ལག་གི་མེ་ཏོག་བཀྲམ་པས་དབུ་སྐྲ་**དྲི་ཞིམ་**པ་**སྐྱེས་བུའི་ཡིད་འཕྲོག་པར་བྱེད་པ་དང་**། སྐུ་རྣམ་པ་ཐམས་ཅད་དུ་མཛེས་པར་གྱུར་བས་ཕྱག་ཞབས་ལ་**དཔལ་གྱི་བེའུ་དང་བཀྲ་ཤིས་**དང་**གཡུང་དྲུང་**གཡས་སུ་**འཁྱིལ་བ**འི་རི་མོ**ས་བརྒྱན་པ་སྟེ་**བཅུ་ཚན་བརྒྱད་པའོ། །དེ་དག་ནི་**སངས་རྒྱས་**བཅོམ་ལྡན་འདས་ཀྱི་**དཔེ་བྱད་བཟང་པོར་**མདོ་ལས་**བཤད་**པ་ཡིན་ནོ། །མཚན་དཔེའི་ཁྱད་པར་ནི། རང་རྒྱུད་ལ་ལྡན་པའི་གང་ཟག་སྐྱེས་བུ་ཆེན་པོར་མཚོན་པར་བྱེད་པས་མཚན་དང་། གཞན་ལ་སྐུའི་མཛེས་པ་བྱེད་པས་དཔེ་བྱད་ཅེས་བཤད་ལ། མཚན་གཙོ་བོ་ཡིན་པས་རེ་རེ་ཡང་ཕྱིན་དྲུག་གི་རྒྱུ་ལས་བྱུང་བར་གསུངས་ཤིང་། དཔེ་བྱད་འཁོར་ཡིན་པས་དེ་ལྟར་མ་གསུངས་སོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 91ff.

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70th Topic

4. Emanation Bodies

VIII.33:

> Those bodies simultaneously bringing about
> Various benefits for transmigrating beings
> As long as mundane existence lasts
> Are the Subduer's emanation bodies of uninterrupted continuum.

Ngag-wang-pal-dan's *Meaning of the Words,* 96a.4ff., fleshes out this stanza as:

> **Those** form **bodies simultaneously bringing about the various benefits** of high status and definite goodness **for** pure and impure **transmigrating beings** without intimacy [for some] and alienness [for others] **as long as mundane existence lasts are**

> **the emanation bodies of a Subduer**, which, moreover, are **of uninterrupted continuum**.

Maitreya's *Ornament:*

།གང་གིས་སྲིད་པ་ཇི་སྲིད་པར། །འགྲོ་ལ་ཕན་པ་སྣ་ཚོགས་དག
།མཉམ་དུ་མཛད་པའི་སྐུ་དེ་ནི། །ཐུབ་པའི་སྤྲུལ་སྐུ་རྒྱུན་མི་འཆད།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཟུགས་སྐུ་**གང་གིས་སྲིད་པ་ཇི་སྲིད་པར་**དག་མ་དག་གི་**འགྲོ་**བ་**ལ་**མངོན་མཐོ་ངེས་ལེགས་ཀྱི་**ཕན་པ་སྣ་ཚོགས་**ཉེ་རིང་མེད་པར་དུས་**མཉམ་དུ་མཛད་པའི་སྐུ་དེ་ནི་ཐུབ་པའི་སྤྲུལ་སྐུ་**སྟེ་དེའང་**རྒྱུན་མ་ཆད་**པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 97.

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Buddha Activities

VIII.34-40.

VIII.34-36b:

> Likewise, activities as long as cyclic existence lasts
> Are asserted to be of uninterrupted continuum.
> 1) The activity of the pacification of transmigrations,
> 2) Setting them in the four aspects of gathering [students],
>
> 3) The realizations of the thoroughly afflicted
> And adoptions of the thoroughly pure,
> 4) Properly [achieving] the welfare of sentient beings,
> 5) The six perfections,
>
> 6) The Buddha path, 7) emptiness
> Of inherent existence, 8) extinguishment of dualistic [appearance]

Ngag-wang-pal-dan's *Meaning of the Words,* 96a.6ff., fleshes these lines out as:

> **Just as** the body of attributes is of uninterrupted continuum as long as cyclic existence lasts, so **the activities of this** body of at-

tributes **are asserted to be of uninterrupted continuum as long as cyclic existence lasts**. Concerning them, how many are there?

one that sets [beings] in a life-support for the path

1. The One-Gone-Thus performs **the activities of** achieving **the pacification** of the sufferings **of** three bad **transmigrations**, of [bad] views, and of human transmigrations

five that set [beings] in the path of accumulation

2. **setting them in the four aspects of gathering** [students]—giving, speaking pleasantly, purposeful behavior, and concordant behavior [that is, giving gifts, giving doctrine, teaching others to fulfill their aims, and oneself acting according to that teaching]
3. setting them in **the realizations** of the discardings **of the thoroughly afflicted and adoptions of the thoroughly pure**
4. setting them in **properly** achieving **the welfare of sentient beings** that has a limitless nature
5. setting them in achieving their own welfare, **the six perfections**
6. setting them in achieving their own and others' welfare, the ten paths of virtuous actions, **the Buddha path**

one that sets [beings] in the path of preparation

7. setting them in a worldly state arisen from meditation realizing all phenomena as ultimately **empty of inherent existence**

one that sets [beings] in the path of seeing

8. setting them in the pristine wisdom of the first ground in which the proliferations of **dualistic** appearance are **extinguished**

Maitreya's *Ornament:*

།དེ་བཞིན་འཁོར་བ་ཇི་སྲིད་འདིའི། །ལས་ནི་རྒྱུན་མི་འཆད་པར་འདོད།
།འགྲོ་རྣམས་ཞི་བའི་ལས་དང་ནི། །བསྡུ་རྣམ་བཞི་ལ་འགོད་པ་དང་།
།ཀུན་ནས་ཉོན་མོངས་བཅས་པ་ཡི། །རྣམ་པར་བྱང་བ་རྟོགས་པ་དང་།

།སེམས་ཅན་རྣམས་དོན་ཇི་བཞིན་གྱི། །དོན་དང་ཕ་རོལ་ཕྱིན་དྲུག་དང་།

།སངས་རྒྱས་ལམ་དང་རང་བཞིན་གྱིས། །སྟོང་པ་ཉིད་དང་གཉིས་ཟད་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཆོས་སྐུ་རྒྱུན་མི་ཆད་པ་དེ་བཞིན་དུ་འཁོར་བ་ཇི་སྲིད་པར་ཆོས་སྐུ་འདིའི་འཕྲིན་ལས་རྒྱུན་མི་ཆད་པར་འདོད་དོ། །དེ་ལ་དུ་ཞིག་ཡོད་ཅེ་ན། ལམ་གྱི་རྟེན་ལ་འགོད་པ་གཅིག་ནི། དེ་བཞིན་གཤེགས་པས་ངན་སོང་གསུམ་དང་ལྷ་དང་མིའི་འགྲོ་བ་རྣམས་ཀྱི་སྡུག་བསྔལ་ཞི་བ་སྒྲུབ་པའི་འཕྲིན་ལས་མཛད་པ་དང་། ཚོགས་ལམ་ལ་འགོད་པ་ལྔ་ནི། སྦྱིན་པ་སྙན་སྨྲ་དོན་སྤྱོད་དོན་མཐུན་ཏེ་བསྡུ་བ་རྣམ་པ་བཞི་ལ་འགོད་པ་དང་། ཀུན་ནས་ཉོན་མོངས་པ་དང་རྣམ་པར་བྱང་བའི་བླང་དོར་རྟོགས་པ་ལ་འགོད་པ་དང་། སེམས་ཅན་རྣམས་ཀྱི་དོན་ཚད་མེད་པའི་རང་བཞིན་ཇི་ལྟ་བ་བཞིན་དུ་སྒྲུབ་པ་ལ་འགོད་པ་དང་། རང་གི་དོན་ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག་སྒྲུབ་པ་ལ་འགོད་པ་དང་། རང་གཞན་གཉིས་ཀའི་དོན་སངས་རྒྱས་ཀྱི་ལམ་དགེ་བའི་ལས་ལམ་བཅུ་ལ་འགོད་པ་སྟེ་ལྔ་དང་། སྦྱོར་ལམ་ལ་འགོད་པ་གཅིག་ནི། ཆོས་ཐམས་ཅད་དོན་དམ་པར་རང་བཞིན་གྱིས་སྟོང་པ་ཉིད་དུ་རྟོགས་པའི་འཇིག་རྟེན་པའི་སྒོམ་བྱུང་ལ་འགོད་པ་དང་། མཐོང་ལམ་ལ་འགོད་པ་གཅིག་ནི། གཉིས་སྣང་གི་སྤྲོས་པ་ཟད་པའི་ས་དང་པོའི་ཡེ་ཤེས་ལ་འགོད་པ་དང་།

VIII.36c-37c:

9) Terminological, 10) unobservable,
11) Thorough ripening of embodied beings,

12) The paths of Bodhisattvas,
13) Reversing manifest conception,
14) Attaining enlightenment,

Ngag-wang-pal-dan's *Meaning of the Words,* 96b.4ff., fleshes these lines out as:

one that sets [beings] in the second through fifth grounds

9. setting them in the pristine wisdoms of the second through fifth grounds realizing all phenomena as only **terminological** (*brda*), or conventional (*tha snyad*)

one that sets [beings] in the sixth ground

10. setting them in the pristine wisdom of the sixth ground realizing all phenomena as ultimately **unobservable**

one that sets [beings] in the seventh ground

11. setting them in the pristine wisdom of the seventh ground enacting the **thorough ripening of embodied beings** through the power of having surpassingly attained the perfection of method

two that set [beings] in the eighth ground

12. setting them on **the Bodhisattva paths** included within the pristine wisdom of the eighth ground
13. setting them in the pristine wisdom of the eighth ground **reversing manifest conception** of true existence

one that sets [beings] in the ninth ground

14. setting them in the pristine wisdom of the ninth ground able to perform the deeds of an emanation body partially akin to **having attained enlightenment**

Maitreya's *Ornament:*

།བརྡ་དང་དམིགས་པ་མེད་པ་དང་། །ལུས་ཅན་རྣམས་ནི་ཡོངས་སྨིན་དང་།
།བྱང་ཆུབ་སེམས་དཔའི་ལམ་དང་ནི། །མངོན་པར་ཞེན་པ་བཟློག་པ་དང་།
།བྱང་ཆུབ་ཐོབ་དང་

Ngag-wang-pal-dan's *Meaning of the Words:*

ས་གཉིས་པ་ནས་ལྔ་པའི་བར་ལ་འགོད་པ་གཅིག་ནི། ཆོས་ཐམས་

ཅན་བརྡའམ་ཐ་སྙད་ཙམ་དུ་རྟོགས་པའི་ས་གཉིས་ནས་ལྔ་པའི་
བར་གྱི་ཡེ་ཤེས་ལ་འགོད་པ་དང་། ས་དྲུག་པ་ལ་འགོད་པ་གཅིག་
ནི། ཆོས་ཐམས་ཅད་དོན་དམ་པར་དམིགས་པ་མེད་པར་རྟོགས་
པའི་ས་དྲུག་པའི་ཡེ་ཤེས་ལ་འགོད་པ་དང་། ས་བདུན་པ་ལ་
འགོད་པ་གཅིག་ནི། ཐབས་ཀྱི་ཕར་ཕྱིན་ལྷག་པར་ཐོབ་སྟོབས་
ཀྱིས་ལུས་ཅན་རྣམས་ཡོངས་སུ་སྨིན་པར་མཛད་པའི་ས་བདུན་
པའི་ཡེ་ཤེས་ལ་འགོད་པ་དང་། ས་བརྒྱད་པ་ལ་འགོད་པ་གཉིས་
ནི༔ ས་བརྒྱད་པའི་ཡེ་ཤེས་ཀྱིས་བསྡུས་པའི་བྱང་ཆུབ་སེམས་
དཔའི་ལམ་ལ་འགོད་པ་དང་། བདེན་པར་མངོན་པར་ཞེན་པ་
བཟློག་པའི་ས་བརྒྱད་པའི་ཡེ་ཤེས་ལ་འགོད་པ་སྟེ་གཉིས་དང་།
ས་དགུ་པ་ལ་འགོད་པ་གཅིག་ནི། བྱང་ཆུབ་ཐོབ་པ་དང་ཆ་འདྲ་
བའི་སྤྲུལ་སྐུའི་མཛད་པ་ནུས་པའི་ས་དགུ་པའི་ཡེ་ཤེས་ལ་འགོད་
པ་དང་།

VIII.37c-40:

15) the pure land
Of buddhafication, 16) definite,

17) Immeasurable benefits for sentient beings,
18) The qualities of relying on Buddhas and so forth
19) The branches of enlightenment,
20) Nonwasted, 21) seeing the truths,

22) Abandonment of the errors,
23) The mode of baselessness of those,
25) Purification, the causal collections,
26) Thoroughly not knowing the compounded

And uncompounded as different,
And 27) setting them in the nonabiding nirvāṇa
Are asserted as the twenty-seven aspects

Of the activities of the body of attributes.

Ngag-wang-pal-dan's *Meaning of the Words,* 97a.1ff., fleshes these lines out as:

twelve that set [beings] in the tenth ground

15. setting them in **the pure land of** the environment and the inhabitants of one's own **buddhafication** that the tenth grounder is about to attain
16. setting those **definite** to be buddhafied in the next birth in being separated from [buddhafication] by one birth
17. setting those separated from [buddhafication] by one birth in achieving **immeasurable benefits for sentient beings**
18. setting those separated from [buddhafication] by one birth in going everywhere to worldly realms and in **the qualities of relying on Buddhas** and listening to doctrine **and so forth**
19. setting those in their last existence in completing **the branches of** unsurpassed **enlightenment** definite to become buddhafied in that very birth
20. setting them in the pristine wisdom of the final existence realizing that the relationship of actions and effects is **not wasted** and is nondelusive
21. setting them in the pristine wisdom of the final existence directly realizing all the actualities of the four **truths** correctly just as they are
22. setting those in their last existence in **abandonment of the** four **errors** (*phyin ci log bzhi*)
23. [commentary missing on "**the mode of baselessness of those**"]
24. [commentary missing on "**purification**"]
25. setting those in their last existence in fulfillment of **the causal collections** of buddhafication
26. setting them in the pristine wisdom of the final existence directly realizing that **compounded** cyclic existence **and uncompounded** nirvāṇa are **not** ultimately **different**
27. **setting them in** the fruit of the path, **the nonabiding nirvāṇa**:

these **are asserted** in sūtra **as the twenty-seven aspects of the activities of the** pristine wisdom **body of attributes**.

Maitreya's *Ornament:*

སངས་རྒྱས་ཞིང་། །རྣམ་པར་དག་དང་ངེས་པ་དང་།

།སེམས་ཅན་དོན་ནི་ཚད་མེད་དང་། །སངས་རྒྱས་རྟེན་སོགས་ཡོན་ཏན་དང་།
།བྱང་ཆུབ་ཡན་ལག་ལས་རྣམས་ནི། །ཆུད་མི་ཟ་དང་བདེན་མཐོང་དང་།

།ཕྱིན་ཅི་ལོག་ནི་སྤངས་པ་དང་། །དེ་གཞི་མེད་པའི་ཚུལ་དང་ནི།
།རྣམ་པར་བྱང་དང་ཚོགས་དང་ནི། །འདུས་བྱས་འདུས་མ་བྱས་པ་ལ།

།ཐ་དད་ཡོངས་སུ་མི་ཤེས་དང་། །མྱ་ངན་འདས་ལ་འགོད་པ་སྟེ།
།ཆོས་ཀྱི་སྐུ་ཡི་ཕྲིན་ལས་ནི། །རྣམ་པ་ཉི་ཤུ་བདུན་དུ་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ས་བཅུ་པ་ལ་འགོད་པ་བཅུ་གཉིས་ནི། རང་ཉིད་སངས་རྒྱས་པའི་
སྣོད་བཅུད་ཀྱི་ཞིང་རྣམ་པར་དག་པ་ས་བཅུ་པ་ཐོབ་མ་ཐག་པ་ལ་
འགོད་པ་དང་། སྐྱེ་བ་ཕྱི་མར་སངས་རྒྱས་པར་ངེས་པ་སྐྱེ་བ་
གཅིག་གིས་ཐོགས་པ་ལ་འགོད་པ་དང་། སྐྱེ་བ་གཅིག་གིས་ཐོགས་
པ་སེམས་ཅན་གྱི་དོན་ཚད་མེད་པ་སྒྲུབ་པ་ལ་འགོད་པ་དང་། སྐྱེ་
བ་གཅིག་གིས་ཐོགས་པ་འཛིག་རྟེན་གྱི་ཁམས་ཀུན་ཏུ་ཉེ་བར་
འགྲོ་ཞིང་སངས་རྒྱས་བསྟེན་པ་དང་ཆོས་ཉན་པ་སོགས་ཀྱི་ཡོན་
ཏན་ལ་འགོད་པ་དང་། སྲིད་པ་ཐ་མ་པ་སྐྱེ་བ་དེ་ཉིད་ལ་སངས་
རྒྱས་པར་ངེས་པའི་བླ་མེད་བྱང་ཆུབ་ཀྱི་ཡན་ལག་རྫོགས་པ་ལ་
འགོད་པ་དང་། ལས་དང་འབྲས་བུར་འབྲེལ་བ་ཆུད་མི་ཟ་ཞིང་
མི་བསླུ་བར་རྟོགས་པའི་སྲིད་པ་ཐ་མའི་ཡེ་ཤེས་ལ་འགོད་པ་དང་།
བདེན་པ་བཞིའི་དངོས་པོ་ཐམས་ཅད་ཡང་དག་པ་ཇི་ལྟ་བ་
བཞིན་དུ་མངོན་སུམ་དུ་རྟོགས་པའི་སྲིད་པ་ཐ་མའི་ཡེ་ཤེས་ལ་
འགོད་པ་དང་། སྲིད་པ་ཐ་མ་བ་ཕྱིན་ཅི་ལོག་བཞི་སྤངས་པ་ལ་

འགོད་པ་**དང་**། [commentary on activities 23 and 24 missing] སྲིད་པ་ཐ་མ་པ་སངས་རྒྱས་པའི་རྒྱུའི་**ཚོགས་**པ་ཚང་བ་ལ་འགོད་པ་**དང་**། **འདུས་བྱས་**འཁོར་བ་དང་**འདུས་མ་བྱས་**མྱང་འདས་དོན་དམ་པར་**ཐ་དད་**མེད་པར་མངོན་སུམ་དུ་རྟོགས་པའི་སྲིད་མཐའི་ཡེ་ཤེས་ལ་འགོད་པ་སྟེ་བཅུ་གཉིས་དང་། ལམ་གྱི་འབྲས་བུ་མི་གནས་པའི་**མྱ་ངན་**ལས་**འདས་**པ་**ལ་འགོད་པ་སྟེ།** ཡེ་ཤེས་**ཆོས་སྐུའི་འཕྲིན་ལས་རྣམ་པ་ཉི་ཤུ་**རྩ་**བདུན་དུ་**མདོ་ལས་**བཤད་**པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 97ff.

[105] Four divisions of bodies of attributes, I.17:

> Nature, complete enjoyment,
> And likewise the others, emanation
> And body of attributes as well as activities,
> Are expressed as the four aspects.

Ngag-wang-pal-dan's *Meaning of the Words,* 6b.2ff., fleshes out this stanza as:

> **Nature** body, **complete enjoyment** body, **emanation** body, and pristine wisdom **body of attributes as well as activities** are **the four** phenomena characterizing the fruit body of attributes.

Maitreya's *Ornament:*

།ངོ་བོ་ཉིད་ལོངས་རྫོགས་བཅས་དང་། །དེ་བཞིན་གཞན་པ་སྤྲུལ་པ་ནི།
།ཆོས་སྐུ་མཛད་པ་དང་བཅས་པ། །རྣམ་པ་བཞིར་ནི་ཡང་དག་བརྗོད། །

Ngag-wang-pal-dan's *Meaning of the Words:*

ངོ་བོ་ཉིད་ཀྱི་སྐུ་དང་། **ལོངས་**སྤྱོད་**རྫོགས་**པའི་སྐུ་**དང་**། **སྤྲུལ་པ**འི་སྐུ་དང་། ཡེ་ཤེས་**ཆོས་སྐུ་མཛད་པ་དང་བཅས་པ་**རྣམས་ནི་འབྲས་བུ་ཆོས་སྐུ་མཚོན་བྱེད་ཀྱི་ཆོས་**བཞི**འོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 1, 7.

[106] Nature bodies, VIII.1:

> The nature body of a Subduer
> Has attained uncontaminated attributes
> Has purity in all respects,
> And a nature possessing the characteristic [of emptiness].

Ngag-wang-pal-dan's *Meaning of the Words,* 88a.7ff., fleshes this stanza out as:

> **The nature body of a** Lord of **Subduer**s, a Buddha Supramundane Victor, is a body endowed with two purities having three features:
>
> 1. the feature of endowment which is to **have attained** the twenty-one groups of **uncontaminated attributes** such as the establishments through mindfulness and so forth
> 2. the feature of separation which is **purity in all respects** from the two obstructions as well as their predispositions
> 3. the feature of entity which is **a nature** of those pristine wisdoms **possessing the characteristic** of emptiness of true existence.
>
> Although the three bodies, which are the subjects about to be explained, do not exist as different entities from the nature body, they are posited as different bodies in order to indicate respectively that "They are posited as objects of activity of the direct perception of Buddhas, Bodhisattvas residing on the great grounds, and Hearers and so forth."

Maitreya's *Ornament:*

།ཐུབ་པའི་ངོ་བོ་ཉིད་སྐུ་ནི། །ཟག་པ་མེད་པའི་ཆོས་གང་དག
།ཐོབ་གྱུར་རྣམ་ཀུན་རྣམ་དག་པ། །དེ་དག་རང་བཞིན་མཚན་ཉིད་ཅན།

Ngag-wang-pal-dan's *Meaning of the Words:*

ཐུབ་དབང་སངས་རྒྱས་བཅོམ་ལྡན་འདས་ཀྱི་**ངོ་བོ་ཉིད་ཀྱི་སྐུ་ནི།**
ལྡན་པའི་ཁྱད་པར་དྲན་པ་ཉེར་གཞག་སོགས་**ཟག་པ་མེད་པའི་**

ཆོས་སྨེ་ཚན་ཉེར་གཅིག་པོ་གང་དག་**ཐོབ་**པར་**གྱུར་**པ། བྲལ་བའི་ཁྱད་པར་སྒྲིབ་གཉིས་བག་ཆགས་དང་བཅས་པ་**རྣམ་**པ་**ཀུན་**ཏུ་**རྣམ་**པར་**དག་པ**། ངོ་བོའི་ཁྱད་པར་ཡེ་ཤེས་**དེ་དག་**གི་**རང་བཞིན་**བདེན་པས་སྟོང་པའི་**མཚན་ཉིད་ཅན་**ཏེ་ཁྱད་པར་གསུམ་དང་ལྡན་པའི་དག་པ་གཉིས་ལྡན་གྱི་སྐུ་ཡིན་ནོ། །འཆད་པར་འགྱུར་བའི་ཆོས་ཅན་གྱི་སྐུ་གསུམ་ནི་ངོ་བོ་ཉིད་སྐུ་ལས་ངོ་བོ་ཐ་དད་དུ་མེད་ཀྱང་། རིམ་པ་ལྟར་སངས་རྒྱས་དང་བྱང་སེམས་ས་ཆེན་པོ་ལ་བཞུགས་པ་དང་ཉན་ཐོས་ལ་སོགས་པའི་མངོན་སུམ་གྱི་སྤྱོད་ཡུལ་དུ་རྣམ་པར་བཞག་པ་ཡིན་ནོ་ཞེས་བསྟན་པའི་ཕྱིར་དུ་སྐུ་ཐ་དད་པར་རྣམ་པར་བཞག་གོ །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 64ff.

107 Pristine wisdom bodies of attributes, VIII.2-3b:

> 1) The harmonies with enlightenment, 2) the immeasurables,
> 3) The liberations, 4) the entities
> Of the nine serial absorptions
> 5) The entities of the ten totalities,
>
> 6) The eight aspects by way of thoroughly dividing
> The faculties of outshining,

Ngag-wang-pal-dan's *Meaning of the Words,* 88a.7ff., fleshes these lines out as:

> The Buddha ground's
>
> 1. thirty-seven **harmonies with enlightenment**
> 2. four **immeasurables**—love, compassion, joy, and equanimity
> 3. eight **liberations**
> 4. **nine serial absorptions**
> 5. **ten totalities**—meditative stabilizations of earth, water, fire, wind, blue, yellow, red, white, space, and consciousness

6. **eight outshinings**—*four shape outshinings:* the two which are by way of the internal yogi discriminating oneself as having a form viewing external forms as little and viewing them as big, and the two which are by way of the internal yogi discriminating oneself as formless viewing external forms as little and viewing them as big; and *four color outshinings:* which are by way of the internal yogi discriminating oneself as formless viewing external forms as blue, yellow, red, and white. Those are known upon being outshone and seen upon being outshone. There come to be eight by applying such discrimination to each of these, or the shape outshinings are condensed into two, making six, and then counting the two, sky and consciousness outshinings, making eight.

Maitreya's *Ornament:*

།བྱང་ཆུབ་ཕྱོགས་མཐུན་ཚད་མེད་དང་། །རྣམ་པར་ཐར་དང་མཐར་གྱིས་ནི།
།སྙོམས་འཇུག་དགུ་ཡི་བདག་ཉིད་དང་། །ཟད་པར་བཅུ་ཡི་བདག་ཉིད་དང་།
།ཟིལ་གྱིས་གནོན་པའི་སྐྱེ་མཆེད་ནི། །རབ་ཏུ་དབྱེ་བས་རྣམ་བརྒྱད་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

སངས་རྒྱས་ཀྱི་སའི་**བྱང་ཆུབ་**ཀྱི་**ཕྱོགས་**དང་**མཐུན་**པའི་ཆོས་སོ་བདུན་ནི་སྐྱེ་ཚན་དང་པོ་དང་། བྱམས་པ་སྙིང་རྗེ་དགའ་བ་བཏང་སྙོམས་**ཚད་མེད་**བཞི་ནི་སྐྱེ་ཚན་གཉིས་པ་**དང་**། **རྣམ་པར་ཐར་པ་**བརྒྱད་ནི་སྐྱེ་ཚན་གསུམ་པ་**དང་**། **མཐར་གྱིས་**གནས་པའི་**སྙོམས་**པར་**འཇུག་**པ་**དགུ་**ནི་སྐྱེ་ཚན་བཞི་པ་དང་། ཟད་པར་ས་དང་ཆུ་དང་མེ་དང་རླུང་དང་སྔོན་པོ་དང་སེར་པོ་དང་དམར་པོ་དང་དཀར་པོ་དང་ནམ་མཁའ་དང་རྣམ་པར་ཤེས་པའི་ཏིང་ངེ་འཛིན་ཏེ་**ཟད་པར་བཅུ་**ནི་སྐྱེ་ཚན་ལྔ་པ་**དང་**། ནང་རྣལ་འབྱོར་བ་རང་ལ་གཟུགས་ཅན་དུ་འདུ་ཤེས་པའི་སྒོ་ནས་ཕྱི་རོལ་གྱི་

གཟུགས་ཆུང་ངུ་ལ་བལྟ་བ་དང་ཆེན་པོ་ལ་བལྟ་བ་གཉིས་དང་། ནང་རྣལ་འབྱོར་པ་རང་ལ་གཟུགས་མེད་པར་འདུ་ཤེས་པའི་སྒོ་ནས་ཕྱི་རོལ་གྱི་གཟུགས་ཆུང་ངུ་ལ་བལྟ་བ་དང་ཆེན་པོ་ལ་བལྟ་བ་གཉིས་ཏེ་དབྱེ་བས་**ཟིལ་གནོན་**བཞི་དང་། ནང་རྣལ་འབྱོར་པ་རང་ལ་གཟུགས་མེད་པར་འདུ་ཤེས་པ་ཕོ་ནས་ཕྱི་རོལ་གྱི་གཟུགས་སྔོན་པོ་དང་སེར་པོ་དང་དམར་པོ་དང་དཀར་པོ་རྣམས་ལ་བལྟ་བ་སྐྱེ་ཁ་དོག་ཟིལ་གནོན་བཞིའོ། །དེ་དག་ཟིལ་གྱིས་མནན་ནས་ཤེས་ཤིང་ཟིལ་གྱིས་མནན་ནས་མཐོང་། དེ་ལྟར་འདུ་ཤེས་པར་གྱུར་བ་ཞེས་རེ་རེ་ལ་སྦྱར་བ་བརྒྱད་དམ་དབྱེ་བས་ཟིལ་གནོན་གཉིས་སུ་བསྡུས་ཏེ་དྲུག་ཏུ་གྱུར་པའི་སྟེང་དུ་ནམ་མཁའ་དང་རྣམ་ཤེས་ཀྱི་ཟིལ་གནོན་གཉིས་བསྣན་ནས་**བརྒྱད་**དུ་བྱས་པ་ནི་སྡེ་ཚན་དྲུག་པ་དང་།

VIII.3c-5b:

> 7) Nonaffliction, 8) exalted knowledge upon wishing,
> 9) Clairvoyances, 10) individual correct knowledges,
>
> 11) Four purities in all aspects,
> 12) Ten powers, 13) ten strengths
> 14) Four fearlessnesses
> 15) Three aspects of nonconcealment,
>
> 16) Three aspects of mindful establishment,
> 17) A nature of not being endowed with forgetfulness,

Ngag-wang-pal-dan's *Meaning of the Words,* 89a.3ff., fleshes these lines out as:

7. **nonafflictive** meditative stabilizations—that do not generate the afflictive emotions of desire and so forth in others' continuums
8. **exalted knowledge** upon **wishing**—knowing all upon mere-

ly wishing

9. six **clairvoyances**
10. four **individual correct knowledges**
11. **four purities**—purity of support such that one has attained control with regard to taking and leaving a body; purity of object of observation such that one has attained control with regard to transforming a nonexistent into an existent emanation; purity of mind that enters into countless meditative stabilizations in each moment; purity of pristine wisdom that has gained dominion with regard to immeasurable doors of retentions
12. **ten powers**—*three fruits of giving:* power over life, power over mind, and power over articles; *two fruits of ethics:* power over body and power over birth; *one fruit of patience:* power over interests; *one fruit of effort:* power over prayer-wishes; *one fruit of concentration:* power over magical emanation; *two fruits of wisdom:* power over pristine wisdom and power over doctrine.
13. **ten strengths**
14. **four fearlessnesses**
15. **three nonconcealments** of the behaviors of exalted body, speech, and mind
16. **three mindful establishments**, when teaching doctrine, absence of desire regarding the retinue wanting to listen respectfully, and absence of anger regarding the retinue not wanting to listen due to disrespect, and neutrality without the occurrence of a mixture of desire and anger regarding their engaging in listening with a mixture of those two
17. possessing **a nature of not being endowed with forgetfulness** of sentient beings' welfare

Maitreya's *Ornament:*

།ཉོན་མོངས་མེད་དང་སྨོན་མཁྱེན་དང་། །མངོན་ཤེས་སོ་སོ་ཡང་དག་རིག་
།རྣམ་པ་ཐམས་ཅད་དག་བཞི་དང་། །དབང་བཅུ་དང་ནི་སྟོབས་བཅུ་དང་།
།མི་འཇིགས་པ་ནི་བཞི་དག་དང་། །བསྲུང་བ་མེད་པ་རྣམ་གསུམ་དང་།
།དྲན་པ་ཉེར་གཞག་རྣམ་གསུམ་དང་། །བསྙེལ་བ་མི་མངའི་ཆོས་ཉིད་དང་།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཞན་རྒྱུད་ལ་ཉོན་མོངས་པ་ཆགས་སོགས་མི་སྐྱེད་པའི་ཉོན་མོངས་མེད་པའི་ཏིང་ངེ་འཛིན་ནི་བདུན་པ་དང་། སྨོན་པ་ཙམ་བྱས་ནས་ཐམས་ཅད་ཤེས་པའི་སྨོན་ནས་མཁྱེན་པ་ནི་བརྒྱད་པ་དང་། མངོན་པར་ཤེས་པ་དྲུག་ནི་དགུ་པ་དང་། སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི་ནི་བཅུ་པ་དང་། ལུས་འདོར་ལེན་ལ་དབང་ཐོབ་པའི་རྟེན་ཡོངས་སུ་དག་པ་དང་། མེད་པ་སྤྲུལ་ཡོད་པ་སྒྱུར་བ་ལ་དབང་ཐོབ་པའི་དམིགས་པ་ཡོངས་སུ་དག་པ་དང་། སྐད་ཅིག་རེ་རེ་ལ་ཏིང་ངེ་འཛིན་གྲངས་མེད་པ་ལ་འཇུག་པའི་ཐུགས་ཡོངས་སུ་དག་པ་དང་། གཟུངས་ཀྱི་སྒོ་དཔག་ཏུ་མེད་པ་ལ་དབང་འབྱོར་བའི་ཡེ་ཤེས་ཡོངས་སུ་དག་པ་བཞི་ནི་བཅུ་གཅིག་པ་དང་། ཚེ་ལ་དབང་བ་དང་སེམས་ལ་དབང་བ་དང་ཡོ་བྱེད་ལ་དབང་བ་སྟེ་སྦྱིན་པའི་འབྲས་བུ་གསུམ་དང་། ལས་ལ་དབང་བ་དང་སྐྱེ་བ་ལ་དབང་བ་སྟེ་ཚུལ་ཁྲིམས་ཀྱི་འབྲས་བུ་གཉིས་དང་། མོས་པ་ལ་དབང་བ་སྟེ་བཟོད་པའི་འབྲས་བུ་གཅིག་དང་། སྨོན་ལམ་ལ་དབང་བ་སྟེ་བརྩོན་འགྲུས་ཀྱི་འབྲས་བུ་གཅིག་དང་། རྫུ་འཕྲུལ་ལ་དབང་བ་སྟེ་བསམ་གཏན་གྱི་འབྲས་བུ་གཅིག་དང་། ཡེ་ཤེས་ལ་དབང་བ་དང་ཆོས་ལ་དབང་བ་སྟེ་ཤེས་རབ་ཀྱི་འབྲས་བུ་གཉིས་ཏེ་དབང་བཅུ་ནི་བཅུ་གཉིས་པ་དང་། སྟོབས་བཅུ་ནི་བཅུ་གསུམ་པ་དང་། མི་འཇིགས་པ་བཞི་ནི་བཅུ་བཞི་པ་དང་། སྐུ་གསུང་ཐུགས་ཀྱི་ཀུན་ཏུ་སྤྱོད་པ་བསྲུང་བ་མེད་པ་གསུམ་ནི་བཅོ་ལྔ་པ་དང་། ཆོས་སྟོན་པ་ན་འཁོར་གྱུས་པས་ཉན་པར་འདོད་པ

ལ་ཆགས་པ་མེད་པ་དང་མ་གུས་པས་ཉན་པར་མི་འདོད་པ་ལ་ཁོང་ཁྲོ་བ་མེད་པ་དང་། དེ་གཉིས་འདྲེས་མར་འཇུག་པ་ལ་ཆགས་སྡང་འདྲེས་མར་འབྱུང་བ་མེད་པར་བཏང་སྙོམས་སུ་**དྲན་པ་ཉེ་**བ**ར་གཞག་**པ་**གསུམ་**ནི་བཅུ་དྲུག་པ་**དང་**། སེམས་ཅན་གྱི་དོན་ལ་**བསྙེལ་བ་མི་མངའ་**བའི་**ཆོས་ཉིད་**དང་ལྡན་པ་ནི་བཅུ་བདུན་པ་**དང་**།

VIII.5c-6:

18) Thorough conquest of the predispositions,
19) Great compassion for creatures,

20) The unshared attributes of only a Subduer
That are described as eighteen,
21) And the exalted-knower-of-all-aspects
Are called the body of attributes.

Ngag-wang-pal-dan's *Meaning of the Words,* 89b.4ff., fleshes these lines out as:

18. possessing **thorough conquest of the predispositions** of the two obstructions
19. **great compassion** seeing all **creatures** in the six periods of day and night
20. **eighteen unshared attributes of only a Subduer**
21. the three—**exalted-knower-of-all-aspects**, knower of paths, and knower of bases:

in terms of the sense(*don gyis*), **sūtra says** that the twenty-one groups of uncontaminated pristine wisdoms of the Buddha ground are the pristine wisdom **body of attributes**.

Tsong-kha-pa's *Golden Garland* says that the ten groups ranging from the harmonies with enlightenment through the individual correct knowledges are in common with the Lower Vehicle; the four purities and the ten powers are in common with Bodhisattvas; and the remaining nine groups are uncommon qualities of Buddhas; therefore, the explanation in [Jam-yang-shay-pa's] textbook [on the perfection of wisdom] that the four

individual correct knowledges are qualities only of Buddhas is to be examined because even in *Manifest Knowledge* the four individual correct knowledges are described as in common with the Lower Vehicle.

Maitreya's *Ornament:*

།བག་ཆགས་ཡང་དག་བཅོམ་པ་དང་། །སྐྱེ་ལ་ཐུགས་རྗེ་ཆེན་པོ་དང་།
།ཐུབ་པ་ཕོ་ནའི་མ་འདྲེས་ཆོས། །བཅོ་བརྒྱད་བཤད་པ་གང་ཡིན་དང་།
།རྣམ་པ་ཐམས་ཅད་མཁྱེན་ཉིད་དང་། །ཆོས་ཀྱི་སྐུ་ཞེས་བརྗོད་པ་ཡིན།

Ngag-wang-pal-dan's *Meaning of the Words:*

སྒྲིབ་གཉིས་ཀྱི་**བག་ཆགས་ཡང་དག་**པར་**བཅོམ་པ་**དང་ལྡན་པ་ནི་བཅོ་བརྒྱད་པ་**དང་། སྐྱེ་**བོ་ཐམས་ཅད་ལ་ཉིན་མཚན་དུས་དྲུག་ཏུ་གཟིགས་པའི་**ཐུགས་རྗེ་ཆེན་པོ་**ནི་བཅུ་དགུ་པ་**དང་། ཐུབ་པ་ཕོ་ནའི་མ་འདྲེས་**པའི་**ཆོས་བཅོ་བརྒྱད་**ནི་ཉི་ཤུ་པ་དང་། **རྣམ་པ་ཐམས་ཅད་མཁྱེན་**པ་**དང་**ལམ་ཤེས་པ་དང་གཞི་ཤེས་པ་གསུམ་ནི་ཉེར་གཅིག་པ་སྟེ། སངས་རྒྱས་ཀྱི་སའི་ཟག་མེད་ཀྱི་ཡེ་ཤེས་སྡེ་ཚན་ཉེར་གཅིག་ལ་ཡེ་ཤེས་**ཆོས་སྐུ་ཞེས་**མདོ་ལས་དོན་གྱིས་**བརྗོད་པ་ཡིན་**ནོ། །ཕྱོགས་མཐུན་ནས་སོ་རིག་བཞིའི་བར་སྡེ་ཚན་བཅུ་ནི་ཐེག་དམན་དང་། ཡོངས་དག་བཞི་དང་དབང་བཅུ་ནི་སེམས་དཔའ་དང་ཐུན་མོང་བ་དང་། ལྷག་མ་སྡེ་ཚན་དགུ་ནི་སངས་རྒྱས་ཀྱི་ཐུན་མོང་མིན་པའི་ཡོན་ཏན་ཡིན་པར་གསེར་ཕྲེང་ལས་གསུངས་པས། ཡིག་ཆར་སོ་རིག་བཞི་སངས་རྒྱས་ཕོ་ནའི་ཡོན་ཏན་ཡིན་པར་བཤད་པ་དཔྱད་པར་བྱ་སྟེ། མངོན་པ་ནས་ཀྱང་སོ་རིག་བཞི་ཐེག་དམན་དང་ཐུན་མོང་བར་བཤད་པའི་ཕྱིར་རོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 67ff.

108 Complete enjoyment bodies, VIII.12:

> This having an essence
> Of thirty-two marks and eighty beauties
> Is asserted as a Subduer’s complete enjoyment body
> Because of thoroughly enjoying the Great Vehicle.

Ngag-wang-pal-dan’s *Meaning of the Words,* 91a.3ff., fleshes out this stanza as:

> **This** form body that is qualified by the five certainties of residing only in a Highest Pure Land and so forth and **has an essence of thirty-two marks and eighty beauties** that are the fruition of having accumulated the collections [of merit and wisdom] **is asserted as a Subduer’s complete enjoyment body because of thoroughly enjoying** [or making use of] **the Great Vehicle** doctrine.

Maitreya’s *Ornament:*

།མཚན་ནི་སུམ་ཅུ་རྩ་གཉིས་དང་། །དཔེ་བྱད་བརྒྱད་ཅུའི་བདག་ཉིད་འདི།
།ཐེག་ཆེན་ཉེ་བར་ལོངས་སྤྱོད་ཕྱིར། །ཐུབ་པའི་ལོངས་སྤྱོད་རྫོགས་སྐུར་བཞེད།

Ngag-wang-pal-dan’s *Meaning of the Words:*

ཚོགས་བསགས་པའི་རྣམ་སྨིན་གྱི་འབྲས་བུ་**མཚན་སུམ་ཅུ་རྩ་གཉིས་དང་དཔེ་བྱད་བརྒྱད་ཅུའི་བདག་ཉིད་**ཅན་འོག་མིན་ཁོ་ནར་བཞུགས་པ་སོགས་ངེས་པ་ལྔས་ཁྱད་པར་དུ་བྱས་པའི་གཟུགས་སྐུ་**འདི་ཐེག་**པ་**ཆེན་**པོའི་ཆོས་ལ་**ཉེ་བར་ལོངས་སྤྱོད་**པའི་**ཕྱིར་ཐུབ་པའི་ལོངས་སྤྱོད་རྫོགས་**པའི་**སྐུ་**ཡིན་པ**ར་བཞེད་**དོ།།

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 84.

109 Emanation bodies, VIII.33:

> Those bodies simultaneously bringing about

> Various benefits for transmigrating beings
> As long as mundane existence lasts
> Are the Subduer's emanation bodies of uninterrupted continuum.

Ngag-wang-pal-dan's *Meaning of the Words,* 96a.4ff., fleshes out this stanza as:

> **Those** form **bodies simultaneously bringing about the various benefits** of high status and definite goodness **for** pure and impure **transmigrating beings** without intimacy [for some] and alienness [for others] **as long as mundane existence lasts are the emanation bodies of a Subduer**, which, moreover, are **of uninterrupted continuum**.

Maitreya's *Ornament:*

> །གང་གིས་སྲིད་པ་ཇི་སྲིད་པར། །འགྲོ་ལ་ཕན་པ་སྣ་ཚོགས་དག
> །མཉམ་དུ་མཛད་པའི་སྐུ་དེ་ནི། །ཐུབ་པའི་སྤྲུལ་སྐུ་རྒྱུན་མི་འཆད།

Ngag-wang-pal-dan's *Meaning of the Words:*

གཟུགས་སྐུ་**གང་གིས་སྲིད་པ་ཇི་སྲིད་པར་**དག་མ་དག་གི་**འགྲོ་བ་ལ་**མངོན་མཐོ་ངེས་ལེགས་ཀྱི་**ཕན་པ་སྣ་ཚོགས་**ཉེ་རིང་མེད་པར་དུས་**མཉམ་དུ་མཛད་པའི་སྐུ་དེ་ནི་ཐུབ་པའི་སྤྲུལ་སྐུ་**སྟེ་དེའང་**རྒྱུན་མ་ཆད་**པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 97.

[110] Buddha activities, VIII.34-40:

VIII.34-36b:

> Likewise, activities as long as cyclic existence lasts
> Are asserted to be of uninterrupted continuum.
> 1) The activity of the pacification of transmigrations,
> 2) Setting them in the four aspects of gathering [students],
>
> 3) The realizations of the thoroughly afflicted
> And adoptions of the thoroughly pure,
> 4) Properly [achieving] the welfare of sentient beings,
> 5) The six perfections,

6) The Buddha path, 7) emptiness
Of inherent existence, 8) extinguishment of dualistic [appearance]

Ngag-wang-pal-dan's *Meaning of the Words,* 96a.6ff., fleshes these lines out as:

> **Just as** the body of attributes is of uninterrupted continuum as long as cyclic existence lasts, so **the activities of this** body of attributes **are asserted to be of uninterrupted continuum as long as cyclic existence lasts**. Concerning them, how many are there?
>
> *one that sets [beings] in a life-support for the path*
>
> 1. The One-Gone-Thus performs **the activities of** achieving **the pacification** of the sufferings **of** three bad **transmigrations**, of [bad] views, and of human transmigrations
>
> *five that set [beings] in the path of accumulation*
>
> 2. **setting them in the four aspects of gathering** [students]—giving, speaking pleasantly, purposeful behavior, and concordant behavior [that is, giving gifts, giving doctrine, teaching others to fulfill their aims, and oneself acting according to that teaching]
> 3. setting them in **the realizations** of the discardings **of the thoroughly afflicted and adoptions of the thoroughly pure**
> 4. setting them in **properly** achieving **the welfare of sentient beings** that has a limitless nature
> 5. setting them in achieving their own welfare, **the six perfections**
> 6. setting them in achieving their own and others' welfare, the ten paths of virtuous actions, **the Buddha path**
>
> *one that sets [beings] in the path of preparation*
>
> 7. setting them in a worldly state arisen from meditation realizing all phenomena as ultimately **empty of inherent existence**
>
> *one that sets [beings] in the path of seeing*
>
> 8. setting them in the pristine wisdom of the first ground in

which the proliferations of **dualistic** appearance are **extinguished**

Maitreya’s *Ornament:*

།དེ་བཞིན་འཁོར་བ་ཇི་སྲིད་འདིའི། །ལས་ནི་རྒྱུན་མི་འཆད་པར་འདོད།
།འགྲོ་རྣམས་ཞི་བའི་ལས་དང་ནི། །བསྡུ་རྣམ་བཞི་ལ་འགོད་པ་དང་།

།ཀུན་ནས་ཉོན་མོངས་བཅས་པ་ཡི། །རྣམ་པར་བྱང་བ་རྟོགས་པ་དང་།
།སེམས་ཅན་རྣམས་དོན་ཇི་བཞིན་གྱི། །དོན་དང་ཕ་རོལ་ཕྱིན་དྲུག་དང་།

།སངས་རྒྱས་ལམ་དང་རང་བཞིན་གྱིས། །སྟོང་པ་ཉིད་དང་གཉིས་ཟད་དང་།

Ngag-wang-pal-dan’s *Meaning of the Words:*

ཆོས་སྐུ་རྒྱུན་མི་ཆད་པ་དེ་བཞིན་དུ་འཁོར་བ་ཇི་སྲིད་པར་ཆོས་སྐུ་འདིའི་འཕྲིན་ལས་རྒྱུན་མི་ཆད་པར་འདོད་དོ། །དེ་ལ་དུ་ཞིག་ཡོད་ཅེ་ན། ལམ་གྱི་རྟེན་ལ་འགོད་པ་གཅིག་ནི། དེ་བཞིན་གཤེགས་པས་ངན་སོང་གསུམ་དང་ལྷ་དང་མིའི་འགྲོ་བ་རྣམས་ཀྱི་སྡུག་བསྔལ་ཞི་བ་སྒྲུབ་པའི་འཕྲིན་ལས་མཛད་པ་དང་། ཚོགས་ལམ་ལ་འགོད་པ་ལྔ་ནི། སྦྱིན་པ་སྙན་སྨྲ་དོན་སྤྱོད་དོན་མཐུན་ཏེ་བསྡུ་བ་རྣམ་པ་བཞི་ལ་འགོད་པ་དང་། ཀུན་ནས་ཉོན་མོངས་པ་དང་རྣམ་པར་བྱང་བའི་བླང་དོར་རྟོགས་པ་ལ་འགོད་པ་དང་། སེམས་ཅན་རྣམས་ཀྱི་དོན་ཚད་མེད་པའི་རང་བཞིན་ཇི་ལྟ་བ་བཞིན་དུ་སྒྲུབ་པ་ལ་འགོད་པ་དང་། རང་གི་དོན་ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག་སྒྲུབ་པ་ལ་འགོད་པ་དང་། རང་གཞན་གཉིས་ཀའི་དོན་སངས་རྒྱས་ཀྱི་ལམ་དགེ་བའི་ལས་ལམ་བཅུ་ལ་འགོད་པ་སྟེ་ལྔ་དང་། སྦྱོར་ལམ་ལ་འགོད་པ་གཅིག་ནི། ཆོས་ཐམས་ཅད་དོན་དམ་པར་རང་བཞིན་གྱིས་སྟོང་པ་ཉིད་དུ་རྟོགས་པའི་འཇིག་རྟེན་

པའི་སྒོམ་བྱུང་ལ་འགོད་པ་**དང་**། མཐོང་ལམ་ལ་འགོད་པ་གཅིག་ནི། **གཉིས་**སྣང་གི་སྤྲོས་པ་**ཟད་**པའི་ས་དང་པོའི་ཡེ་ཤེས་ལ་འགོད་པ་**དང་**།

VIII.36c-37c:

> 9) Terminological, 10) unobservable,
> 11) Thorough ripening of embodied beings,
>
> 12) The paths of Bodhisattvas,
> 13) Reversing manifest conception,
> 14) Attaining enlightenment,

Ngag-wang-pal-dan’s *Meaning of the Words,* 96b.4ff., fleshes these lines out as:

one that sets [beings] in the second through fifth grounds

9. setting them in the pristine wisdoms of the second through fifth grounds realizing all phenomena as only **terminological** (*brda*), or conventional (*tha snyad*)

one that sets [beings] in the sixth ground

10. setting them in the pristine wisdom of the sixth ground realizing all phenomena as ultimately **unobservable**

one that sets [beings] in the seventh ground

11. setting them in the pristine wisdom of the seventh ground enacting the **thorough ripening of embodied beings** through the power of having surpassingly attained the perfection of method

two that set [beings] in the eighth ground

12. setting them on **the Bodhisattva paths** included within the pristine wisdom of the eighth ground
13. setting them in the pristine wisdom of the eighth ground **reversing manifest conception** of true existence

one that sets [beings] in the ninth ground

14. setting them in the pristine wisdom of the ninth ground able to perform the deeds of an emanation body partially akin to **having attained enlightenment**

Maitreya's *Ornament:*

།བརྡ་དང་དམིགས་པ་མེད་པ་དང་། །ལུས་ཅན་རྣམས་ནི་ཡོངས་སྨིན་དང་།
།བྱང་ཆུབ་སེམས་དཔའི་ལམ་དང་ནི། །མངོན་པར་ཞེན་པ་བཟློག་པ་དང་།
།བྱང་ཆུབ་ཐོབ་དང་

Ngag-wang-pal-dan's *Meaning of the Words:*

ས་གཉིས་པ་ནས་ལྔ་པའི་བར་ལ་འགོད་པ་གཅིག་ནི། ཆོས་ཐམས་ཅད་**བརྡ**འམ་ཐ་སྙད་ཙམ་དུ་རྟོགས་པའི་ས་གཉིས་ནས་ལྔ་པའི་བར་གྱི་ཡེ་ཤེས་ལ་འགོད་པ་**དང**་། ས་དྲུག་པ་ལ་འགོད་པ་གཅིག་ནི། ཆོས་ཐམས་ཅད་དོན་དམ་པར་**དམིགས་པ་མེད་པ**ར་རྟོགས་པའི་ས་དྲུག་པའི་ཡེ་ཤེས་ལ་འགོད་པ་དང་། ས་བདུན་པ་ལ་འགོད་པ་གཅིག་ནི། ཐབས་ཀྱི་ཕར་ཕྱིན་ལྷག་པར་ཐོབ་སྟོབས་ཀྱིས་**ལུས་ཅན་རྣམས་ཡོངས་སུ་སྨིན**་པར་མཛད་པའི་ས་བདུན་པའི་ཡེ་ཤེས་ལ་འགོད་པ་**དང**་། ས་བརྒྱད་པ་ལ་འགོད་པ་གཉིས་ནི། ས་བརྒྱད་པའི་ཡེ་ཤེས་ཀྱིས་བསྡུས་པའི་**བྱང་ཆུབ་སེམས་དཔའི་ལམ**་ལ་འགོད་པ་**དང**་། བདེན་པར་**མངོན་པར་ཞེན་པ་བཟློག་པ**འི་ས་བརྒྱད་པའི་ཡེ་ཤེས་ལ་འགོད་པ་སྟེ་གཉིས་**དང**་། ས་དགུ་པ་ལ་འགོད་པ་གཅིག་ནི། **བྱང་ཆུབ་ཐོབ**་པ་དང་ཆ་འདྲ་བའི་སྤྲུལ་སྐུའི་མཛད་པ་ནུས་པའི་ས་དགུ་པའི་ཡེ་ཤེས་ལ་འགོད་པ་**དང**་།

VIII.37c-40:

15) the pure land
Of buddhafication, 16) definite,

17) Immeasurable benefits for sentient beings,
18) The qualities of relying on Buddhas and so forth
19) The branches of enlightenment,

20) Nonwasted, 21) seeing the truths,

22) Abandonment of the errors,
23) The mode of baselessness of those,
25) Purification, the causal collections,
26) Thoroughly not knowing the compounded

And uncompounded as different,
And 27) setting them in the nonabiding nirvāṇa
Are asserted as the twenty-seven aspects
Of the activities of the body of attributes.

Ngag-wang-pal-dan's *Meaning of the Words,* 97a.1ff., fleshes these lines out as:

twelve that set [beings] in the tenth ground

15. setting them in **the pure land of** the environment and the inhabitants of one's own **buddhafication** that the tenth grounder is about to attain
16. setting those **definite** to be buddhafied in the next birth in being separated from [buddhafication] by one birth
17. setting those separated from [buddhafication] by one birth in achieving **immeasurable benefits for sentient beings**
18. setting those separated from [buddhafication] by one birth in going everywhere to worldly realms and in **the qualities of relying on Buddhas** and listening to doctrine **and so forth**
19. setting those in their last existence in completing **the branches of** unsurpassed **enlightenment** definite to become buddhafied in that very birth
20. setting them in the pristine wisdom of the final existence realizing that the relationship of actions and effects is **not wasted** and is nondelusive
21. setting them in the pristine wisdom of the final existence directly realizing all the actualities of the four **truths** correctly just as they are
22. setting those in their last existence in **abandonment of the** four **errors** (*phyin ci log bzhi*)
23. [commentary missing on "**the mode of baselessness of those**"]
24. [commentary missing on "**purification**"]
25. setting those in their last existence in fulfillment of **the**

causal collections of buddhafication

26. setting them in the pristine wisdom of the final existence directly realizing that **compounded** cyclic existence **and uncompounded** nirvāṇa are **not** ultimately **different**
27. **setting them in** the fruit of the path, **the nonabiding nirvāṇa**:

these **are asserted** in sūtra **as the twenty-seven aspects of the activities of the** pristine wisdom **body of attributes**.

Maitreya's *Ornament:*

སངས་རྒྱས་ཞིང་། །རྣམ་པར་དག་དང་ངེས་པ་དང་།
།སེམས་ཅན་དོན་ནི་ཚད་མེད་དང་། །སངས་རྒྱས་རྟེན་སོགས་ཡོན་ཏན་དང་།
།བྱང་ཆུབ་ཡན་ལག་ལམ་རྣམས་ནི། །ཆུད་མི་ཟ་དང་བདེན་མཐོང་དང་།
།ཕྱིན་ཅི་ལོག་ནི་སྤངས་པ་དང་། །དེ་གཞི་མེད་པའི་ཚུལ་དང་ནི།
།རྣམ་པར་བྱང་དང་ཚོགས་དང་ནི། །འདུས་བྱས་འདུས་མ་བྱས་པ་ལ།
།ཐ་དད་ཡོངས་སུ་མི་ཤེས་དང་། །མྱ་ངན་འདས་ལ་འགོད་པ་སྟེ།
།ཆོས་ཀྱི་སྐུ་ཡི་ཕྲིན་ལས་ནི། །རྣམ་པ་ཉི་ཤུ་བདུན་དུ་བཞེད།

Ngag-wang-pal-dan's *Meaning of the Words:*

ས་བཅུ་པ་ལ་འགོད་པ་བཅུ་གཉིས་ནི། རང་ཉིད་**སངས་རྒྱས་**པའི་སྣོད་བཅུད་ཀྱི་**ཞིང་རྣམ་པར་དག་**པ་ས་བཅུ་པ་ཐོབ་མ་ཐག་པ་ལ་འགོད་པ་**དང་**། སྐྱེ་བ་ཕྱི་མར་སངས་རྒྱས་པར་**ངེས་པ་**སྐྱེ་བ་གཅིག་གིས་ཐོགས་པ་ལ་འགོད་པ་**དང་**། སྐྱེ་བ་གཅིག་གིས་ཐོགས་པ་**སེམས་ཅན་**གྱི་**དོན་ཚད་མེད་**པ་སྒྲུབ་པ་ལ་འགོད་པ་**དང་**། སྐྱེ་བ་གཅིག་གིས་ཐོགས་པ་འཇིག་རྟེན་གྱི་ཁམས་ཀུན་ཏུ་ཉེ་བར་འགྲོ་ཞིང་**སངས་རྒྱས་བསྟེན་**པ་དང་ཆོས་ཉན་པ་**སོགས་**ཀྱི་**ཡོན་ཏན་**ལ་འགོད་པ་**དང་**། སྲིད་པ་ཐ་མ་པ་སྐྱེ་བ་དེ་ཉིད་ལ་སངས་རྒྱས་པར་ངེས་པའི་བླ་མེད་**བྱང་ཆུབ་**ཀྱི་**ཡན་ལག་**རྫོགས་པ་ལ་

འགོད་པ་དང་། ལས་དང་འབྲས་བུར་འབྲེལ་བ་ཆུད་མི་ཟ་ཞིང་མི་བསླུ་བར་རྟོགས་པའི་སྲིད་པ་ཐ་མའི་ཡེ་ཤེས་ལ་འགོད་པ་དང་། བདེན་པ་བཞིའི་དངོས་པོ་ཐམས་ཅད་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་མངོན་སུམ་དུ་རྟོགས་པའི་སྲིད་པ་ཐ་མའི་ཡེ་ཤེས་ལ་འགོད་པ་དང་། སྲིད་པ་ཐ་མ་བ་ཕྱིན་ཅི་ལོག་བཞི་སྤངས་པ་ལ་འགོད་པ་དང་། [commentary on activities 23 and 24 missing] སྲིད་པ་ཐ་མ་པ་སངས་རྒྱས་པའི་རྒྱུའི་ཚོགས་པ་ཚང་བ་ལ་འགོད་པ་དང་། འདུས་བྱས་འཁོར་བ་དང་འདུས་མ་བྱས་མྱང་འདས་དོན་དམ་པར་ཐ་དད་མེད་པར་མངོན་སུམ་དུ་རྟོགས་པའི་སྲིད་མཐའི་ཡེ་ཤེས་ལ་འགོད་པ་སྟེ་བཅུ་གཉིས་དང་། ལམ་གྱི་འབྲས་བུ་མི་གནས་པའི་མྱ་ངན་ལས་འདས་པ་ལ་འགོད་པ་སྟེ། ཡེ་ཤེས་ཆོས་སྐུའི་འཕྲིན་ལས་རྣམ་པ་ཉེ་ཤུ་ཙ་བདུན་དུ་མདོ་ལས་བཞེད་པ་ཡིན་ནོ། །

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktasena's] Vṛtti and [Haribhadra's] Ālokā,* vol. 4, 97ff.